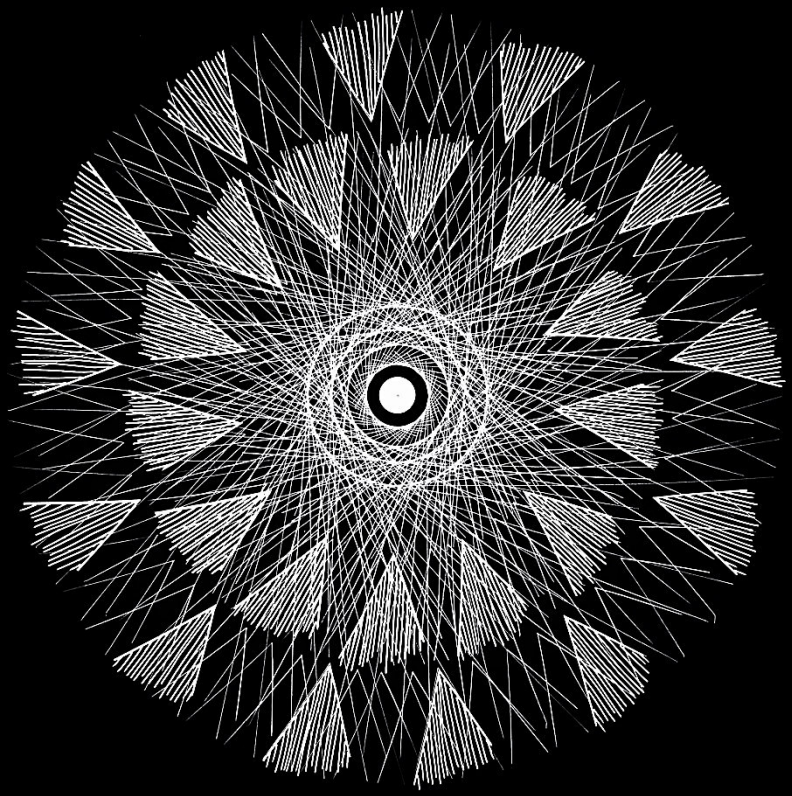
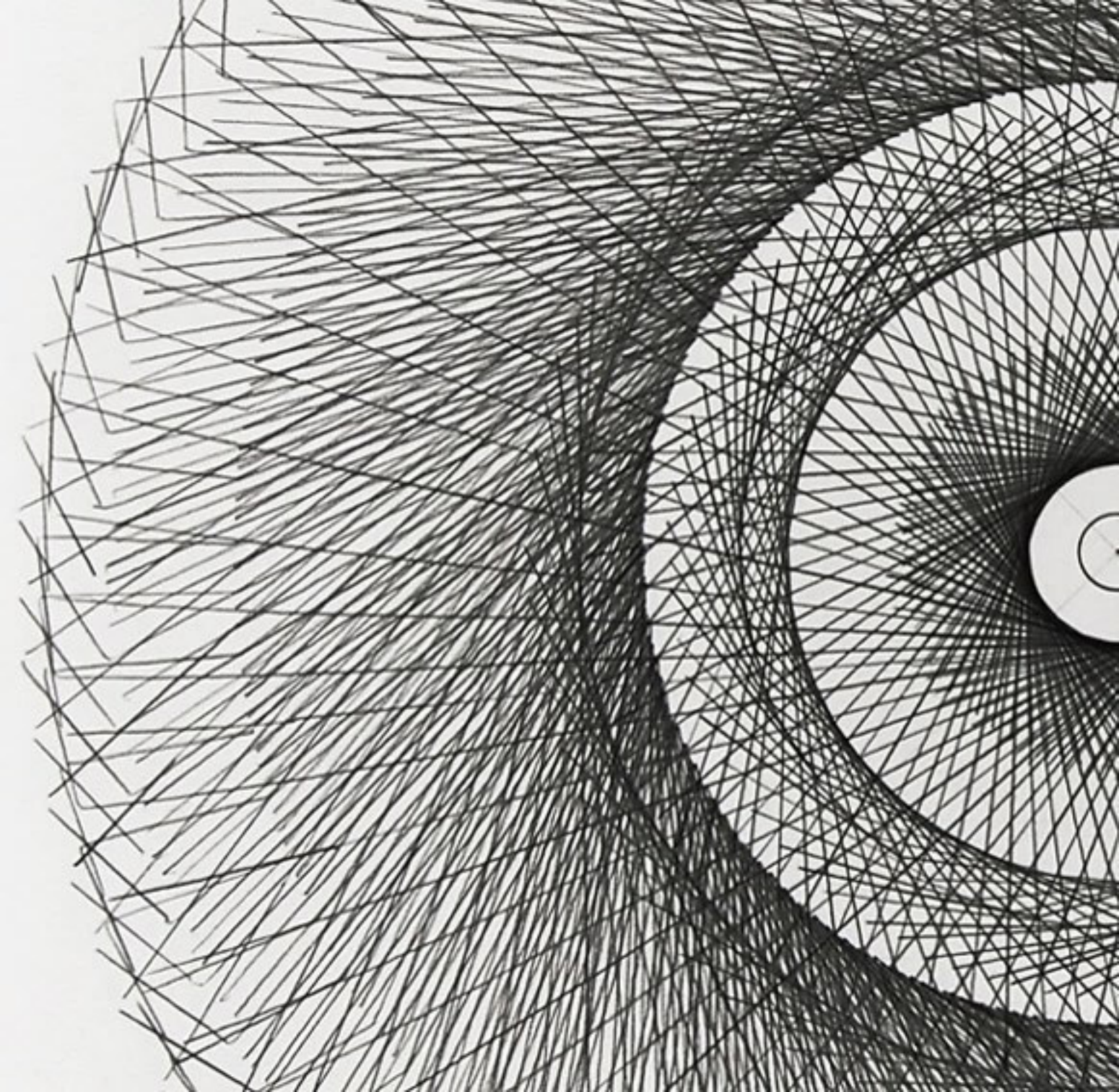


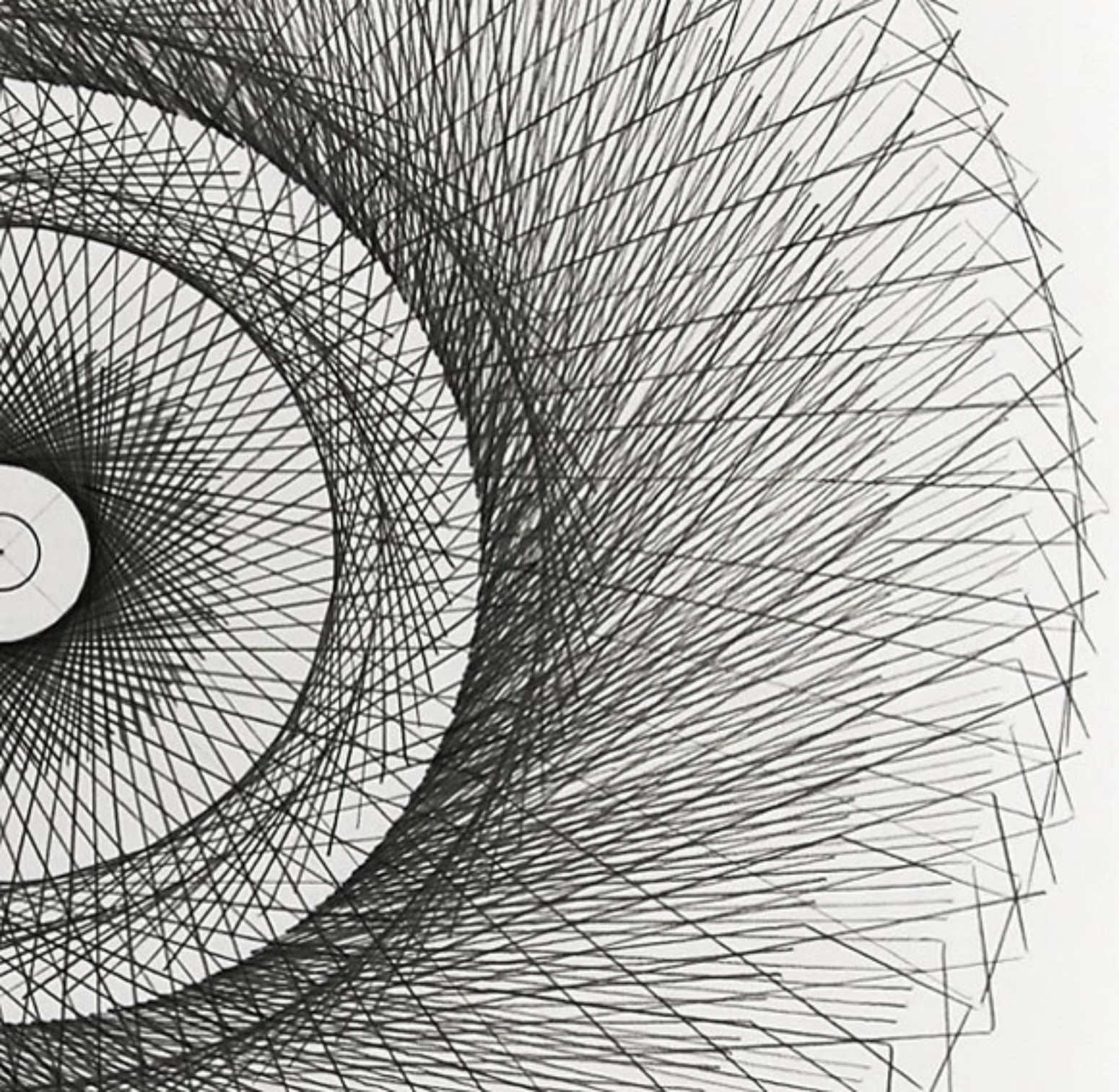
Der Schwarze Planet 2018

Seismogramm … Mineral … Pflanze … Rätsel

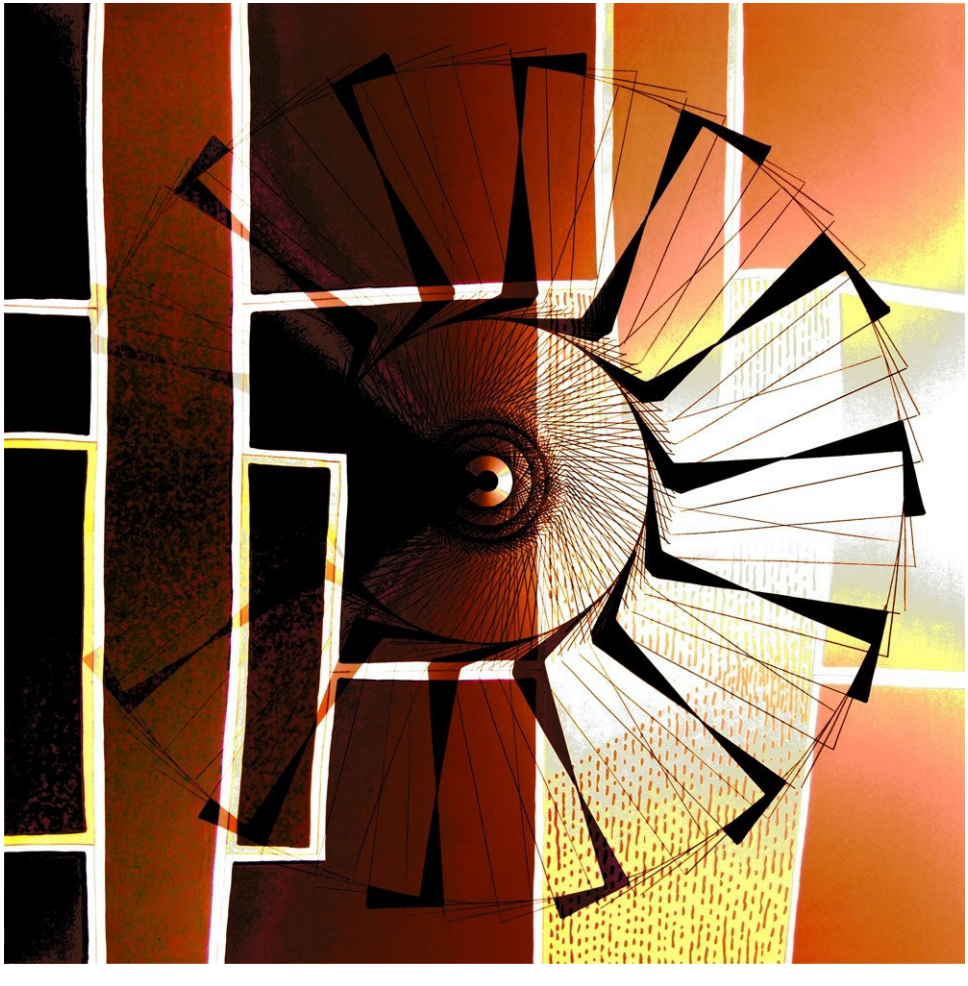
Bilder einer neuen Erde

Gerd Jansen





Werke · 2018



Rätsel ms20180707

Der Schwarze Planet 2018

Seismogramm … Mineral … Pflanze … Rätsel

Bilder einer neuen Erde

Gerd Jansen

1978 schreibt **Herbert Gruhl** (Abgeordneter im Deutschen Bundestag 1969-1978) zu seinem bereits 3 Jahre zuvor erschienenem Buch *Ein Planet wird geplündert*: „Die Notwendigkeiten am Ende des zweiten Jahrtausends nach Christi Geburt werden weder von den Regierenden noch von der Mehrheit der Regierten begriffen. Darum stehen die Wenigen, die unsere gegenwärtige Epoche durchschauen, vor nahezu unlösbaren Aufgaben." Mal davon abgesehen, dass das sogenannte Industriezeitalter bereits von Anfang an und mit einer Intensivierung nach dem 2. Weltkrieg von kritischen Stimmen begleitet wurde, sollen in diesem Buch wenigstens einige von diesen „Wenigen" zu Wort kommen (insbesondere im Nachwort Hoimar von Ditfurth). Gruhl schreibt weiter: „Wir [die Wenigen] sind keineswegs *Pessimisten*, weil wir die Illusion derer nicht teilen, die sich selbst zwar Optimisten nennen, die aber meist nur blind hinter den ‚Lügenfahnen' (Goethe) trotten. Wir sind auch keine Untergangspropheten, sondern nüchterne Rechner, die das Denken noch nicht den Fachleuten überlassen haben – und wir besitzen eben nicht die Fähigkeit der Scharlatane, zu verschweigen, was nicht opportun erscheint. Mit dem Gegner Dummheit allein könnten wir leicht fertig werden; aber mit den raffinierten Interessengruppen der heutigen Zeit, die sich mit unabsehbaren Geldmachtmitteln die Dummheit dienstbar gemacht haben, wird es ein erbittertes Ringen werden." Wir leben zu lange schon in einem technologiegläubigen Zeitalter. Wir denken, dass uns Wissenschaft, Technik, neue Rohstoffe und Energiequellen retten und dass medizinisch-pharmazeutische Innovationen uns vor unseren ‚gefährlichen', natürlichen Wurzeln schützen werden. Doch all dies beschleunigt nur die Ausbeutung unseres Planeten und unsere Entfremdung von der Erde. Es gibt nur eine Chance: die Rückbesinnung des Menschen auf sich selbst. Gruhl schreibt: „Ein erfülltes menschliches Leben hängt nicht von der Höhe des Einkommens und der zur Verfügung stehenden Besitztümer ab. Die Erfüllung ergibt sich nicht aus dem, was ein Mensch *hat*, sondern aus dem, was er innerlich *ist*. In der geistig-seelischen Innenwelt entstehen alle wesentlichen Erlebnisse. Sie können in den Stunden der Muße ebenso gegenwärtig sein wie bei der Arbeit." In diesem Geiste schreibt **Erich Fromm** in seinem Buch *Haben oder Sein*: „Die Trias von unbegrenzter Produktion, absoluter Freiheit und uneingeschränktem Glück bildete den Kern der neuen Fortschrittsreligion, und eine neue irdische Stadt des Fortschritts ersetzte die Stadt Gottes. … Man muss sich die Tragweite dieser großen Verheißung und die phantastischen materiellen und geistigen Leistungen des Industriezeitalters vor Augen halten, um das Trauma zu verstehen, das die beginnende Einsicht in das Ausbleiben ihrer Erfüllung heute auslöst. Denn das Industriezeitalter ist in der Tat nicht imstande gewesen, seine große Verheißung einzulösen, und immer mehr Menschen werden sich folgender Tatsachen bewusst: - dass Glück und größtmögliches Vergnügen nicht aus der uneingeschränkten Befriedigung aller Wünsche resultieren und nicht zu Wohl-Sein führen; - dass der Traum, unabhängige Herren über unser Leben zu sein, mit unserer Erkenntnis endete, dass wir alle zu Rädern in der bürokratischen Maschine geworden sind; - dass unsere Gedanken, Gefühle und unser Geschmack durch den Industrie- und Staatsapparat manipuliert werden, der die Massenmedien beherrscht; - dass der wachsende wirtschaftliche Fortschritt auf die reichen Nationen beschränkt blieb und der Abstand zwischen ihnen und den armen Nationen immer größer geworden ist; - dass der technische Fortschritt sowohl ökologische Gefahren als auch die Gefahr eines Atomkrieges mit sich brachte, die jede für sich oder beide zusammen jeglicher Zivilisation und vielleicht sogar jedem Leben ein Ende bereiten können." Uns sollte aber noch mehr zu Bewusstsein kommen, was aus uns Menschen geworden ist. **Albert Schweizer** fasst das 1954 so zusammen: „Was uns aber eigentlich zu Bewusstsein kommen sollte und schon lange vorher hätte kommen sollen, ist dies, dass wir als Übermenschen Unmenschen geworden sind."

Schonungslos formuliert **Ulrich Horstmann** 1983: „Die Apokalypse steht ins Haus. Wir Untiere wissen es längst, und wir wissen es alle. Hinter dem Parteiengezänk, den Auf- und Abrüstungsdebatten, den Militärparaden und Anti-Kriegsmärschen, hinter der Fassade des Friedenswillens und der endlosen Waffenstillstände gibt es eine heimliche Übereinkunft, ein unausgesprochenes großes Einverständnis: dass wir ein Ende machen müssen mit uns und unseresgleichen, so bald und so gründlich wie möglich – ohne pardon, ohne Skrupel und Überlebende. … Der wahre Garten Eden – das ist die Öde. Das Ziel der Geschichte – das ist das verwitternde Ruinenfeld. Der Sinn – das ist der durch die Augenhöhlen unter das Schädeldach geblasene, rieselnde Sand." Bereits rund zehn Jahre zuvor meditiert **E. M. Cioran**: „Das Leben – dieser Kitsch der Materie." Tatsächlich stützen die Menschen durch ihr Verhalten diese extreme These. In *Das Ende* schreibt **Gregory Fuller** 1993: Die expansive Spezies Mensch hat die Erde längst überbevölkert. Die Überreproduktion sichert das Überleben nicht, sondern zerstört es. Längst haben wir die Erde in eine durchchemisierte Plantage verwandelt. Alle anderen Spezies haben wir zurückgedrängt. In atemberaubendem Tempo vernichten wir die Artenvielfalt, was im Endeffekt alle gewachsenen natürlichen Kreisläufe unterbindet und zum Aussterben aller Spezies führen wird. Wenn also evolutionäre Prinzipien sich umkehren und die Dominanz einer Spezies zum raschen Ableben aller führt, drängt sich die Hinterfragung des Sinns überhaupt auf. … Das Universum ist aber weder sinnvoll noch sinnlos. … Durch die Neutralität des Seins erübrigt sich jede Metaphysik, jede Religion, erübrigen sich Projektionen, enttäuschte Hoffnung und Verbitterung. … Die vielen völkermordenen Exzesse etwa des Katholizismus oder des Islam genügen, um den Religionen jede Glaubwürdigkeit abzusprechen. Jeder sterbende Baum, jede mit Plastiktüten und alten Autoreifen zugeschüttete Landschaft, jedes autobahndurchfurchte Tal schreit immer dieselbe Botschaft: Das habt ihr mir angetan." Und Gleiches schreien Milliarden und Abermilliarden von Tieren aller Arten, aus Laboren, aus Massenhaltungen, aus Transportwagen, aus Schlachthöfen, aus Stierkampfarenen, aus Tiermärkten; Tiere die ausgebeutet, gefoltert, gequält, verstrahlt, verstümmelt werden, die man verhungern und verdursten lässt. Die Erde ist ein Albtraum für diese Lebewesen – immer mehr, immer grausamer. „Die Menschheit befindet sich heute in einer Krise, deren katastrophaler Höhepunkt wahrscheinlich noch vor uns liegt. Deshalb ist entschlossenes Handeln nötig." Dies schreibt **Carl Friedrich von Weizsäcker** 1988 in *Die Zeit drängt*, einer vorbereitenden Schrift zu einer *Weltversammlung der Christen für Gerechtigkeit, Frieden und die Bewahrung der Schöpfung*. Bereits zwanzig Jahre zuvor hatte Herbert Gruhl dieses Ansinnen unter dem Namen *ökologische Politik* gefordert und stellte einige Grundsätze zusammen: 1. Ökologische Politik sorgt für die *Grundbedürfnisse* des Lebens. 2. Sie behandelt Pflanze und Tier – die gesamte Natur – als *Partner*. 3. Sie erstrebt zeitlich *Dauer*, darum gilt ihre Vorsorge der Erhaltung der Bestände. – 4. Ökologische Politik muss sich zuerst auf einen *überschaubaren Lebensraum* richten. – 5. Sie muss eine *Stabilisierung der Bevölkerung* anstreben, da es keine Ausweichräume mehr gibt. – 6. Ökologische Politik muss sich am *echten Nutzen* für den Menschen orientieren und das ökologisch Vertretbare – angesichts der Verantwortung gegenüber kommenden Generationen – ermitteln. – 7. Der *Kreislauf der Natur* muss das Vorbild für Technik und Wirtschaft werden. – 8. Im Mittelpunkt der *Pflege* des Menschen muss das naturgegebene fruchtbare *Land* stehen, welches mit kostenloser Sonnenenergie Reichtum schafft. – 9. Die *Arbeit* muss ökonomisch sinnvoll und ökologisch unschädlich sein. Sie hat der Selbstverwirklichung und Selbstbestätigung zu dienen, nicht nur dem materiellen Nutzen. Daraus ergibt sich der hohe Rang für alle kulturellen und geistigen Betätigungen. – 10. *Gemeinschaftsaufgaben*, soziale Sorge für den Nächsten, sind Werte an sich.

„Der Schwarze Planet“ – die Gesamtbezeichnung des Projekts – deutet die große Gefahr an, in der sich die Menschheit befindet. „Schwarz“ bezieht sich auf das Leid, das sich die Menschen selber antun, nicht auf die Erde, obwohl auch ihr erhebliches Leid zugefügt wird. Der Untertitel „Bilder einer neuen Erde“, man könnte auch sagen „Tagebuch einer neuen Erde“, zeigt die Besinnung auf die Erde, die Natur, auf einige wenige kosmische Prinzipien, wie sie schon immer waren und sein werden: die Kreisbewegung und das unterschiedlichste Aufeinanderwirken von Zuständen. „Neu“ ist in diesem Sinne zu verstehen als Erneuerung eines urzeitlichen, demütigen und zugleich freundschaftlichen Verhältnisses zur Natur. Die folgenden Bilder sind stille Zeugen dieser Freundschaft.

Seismogramme, die seelischen Bewegungen der Erde: Grafit-Tusche-Zeichnungen, immer gleich ausgeführt als Bewegung um ein Zentrum.
Mineralien, der physische Aspekt der Erde: Collagen-Malereien, die ewige Bewegung der Materie in neue Konstellationen.
Pflanzen, der Aspekt des Lebendigen: in den Raum gehende Drahtverbindungen mit eingefügten Elementen und einem Maß an Flexibilität und komplexer Entfaltung.
Seismogramm, Mineral und Pflanze stehen auch in einer Aufeinanderbezogenheit der verwendeten, einfachsten Materialien.
Rätsel, das Übereinanderlegen fotografischer Motive mit vielen Zufälligkeiten – diese Bilder bleiben daher rätselhaft und weisen auf ein Bewusstsein außerhalb unseres Denkens.

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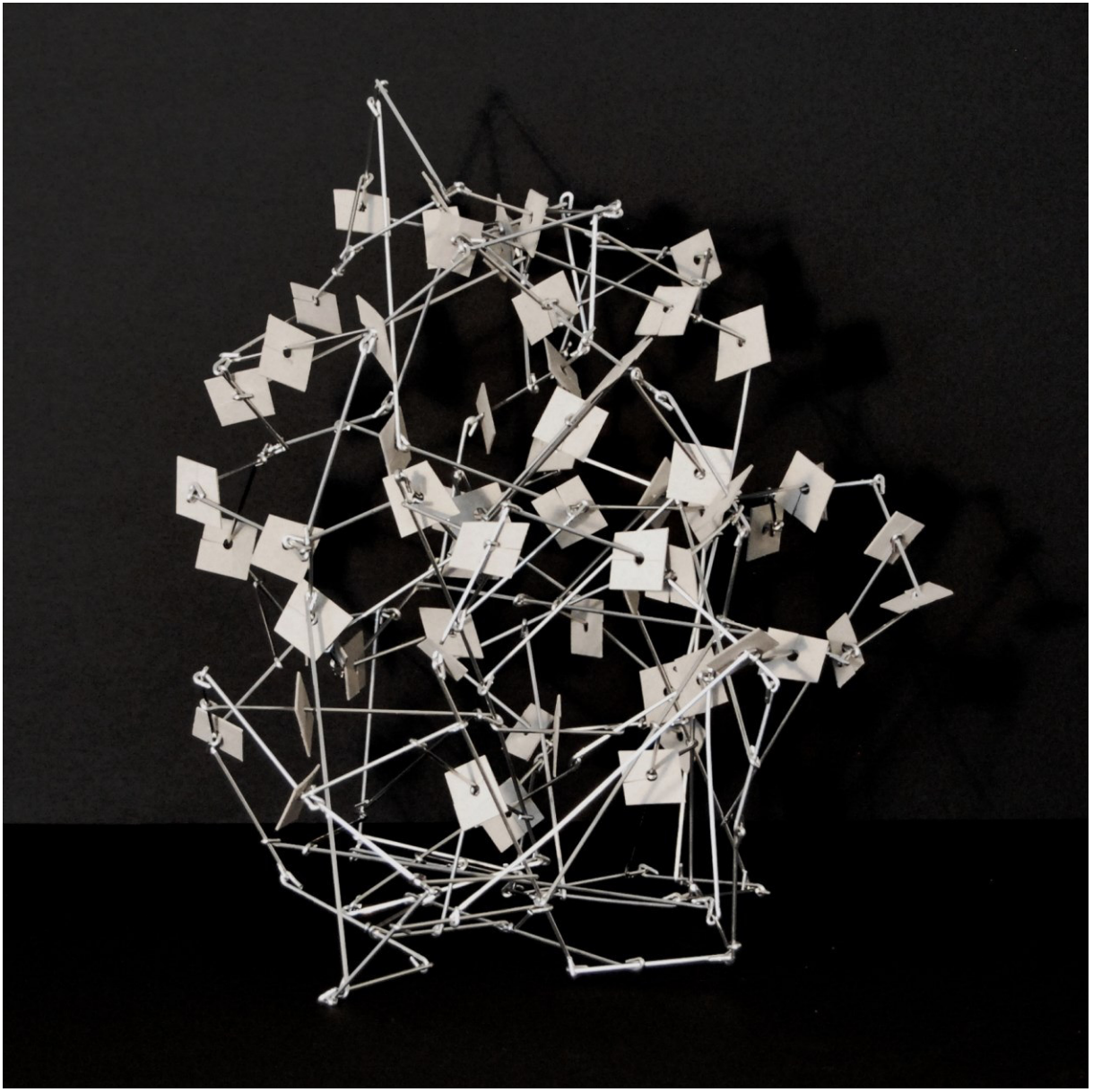
Pflanze (p)

Aluminiumdraht, Karton, Kunststoffe



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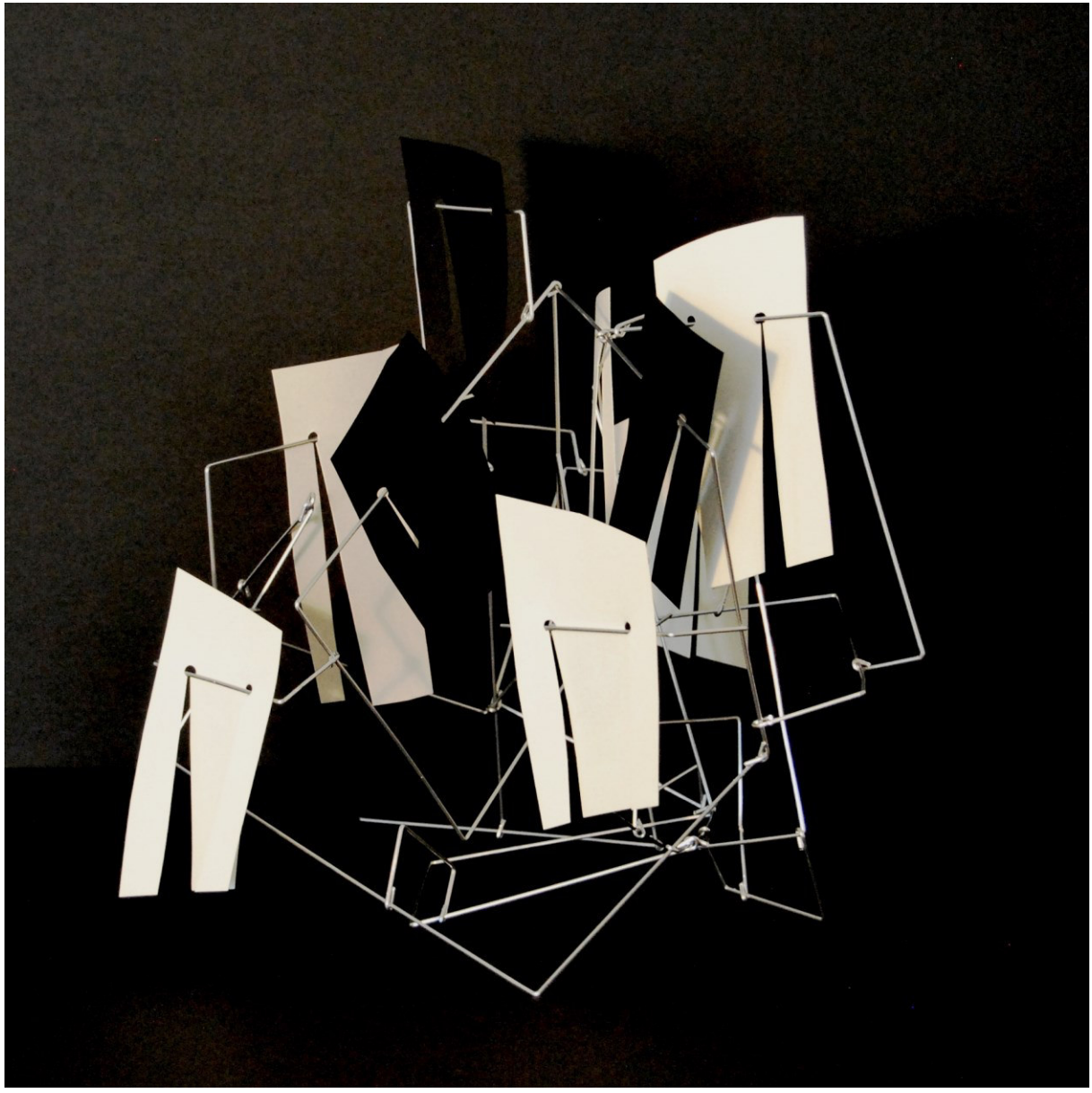

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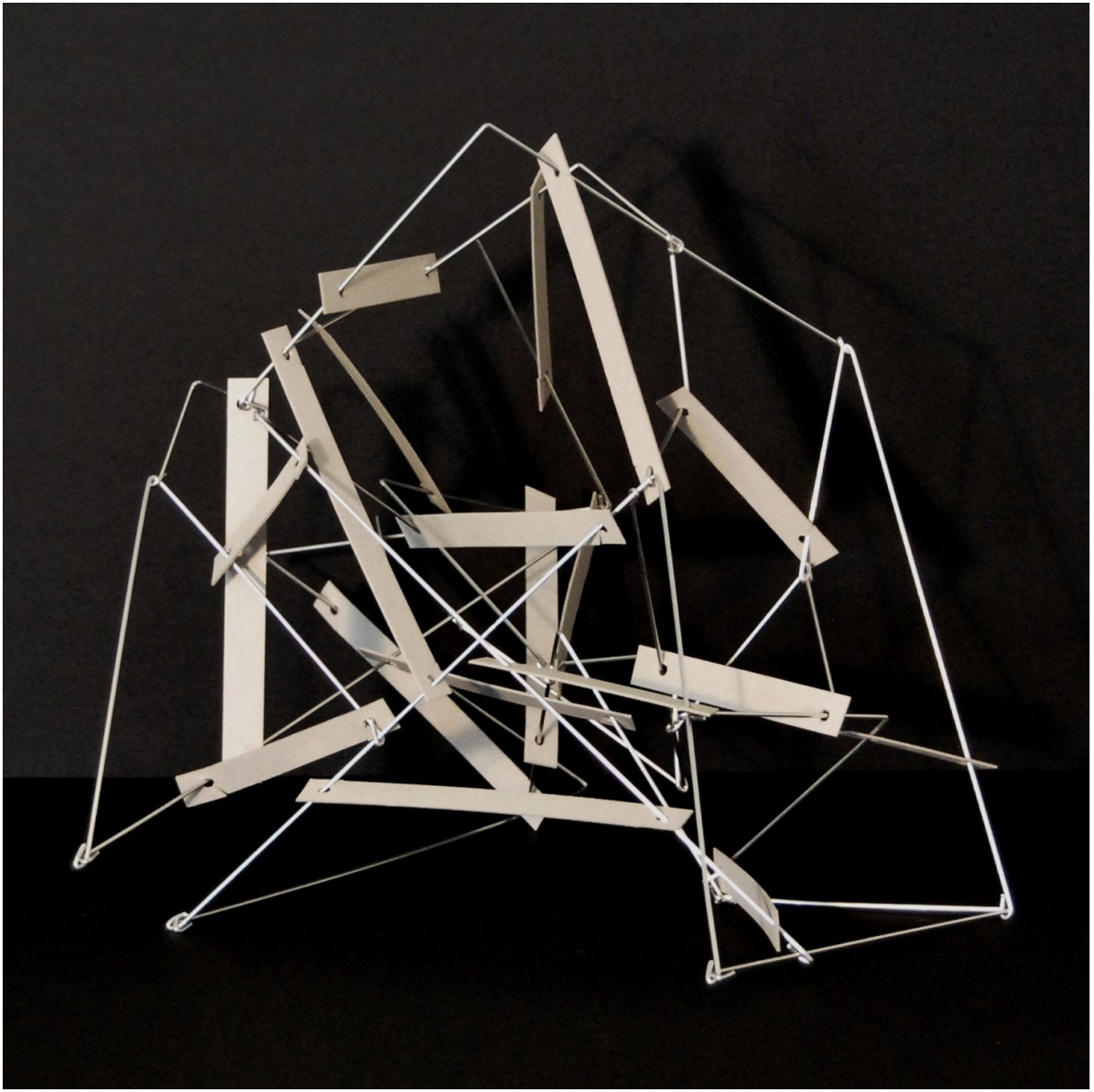

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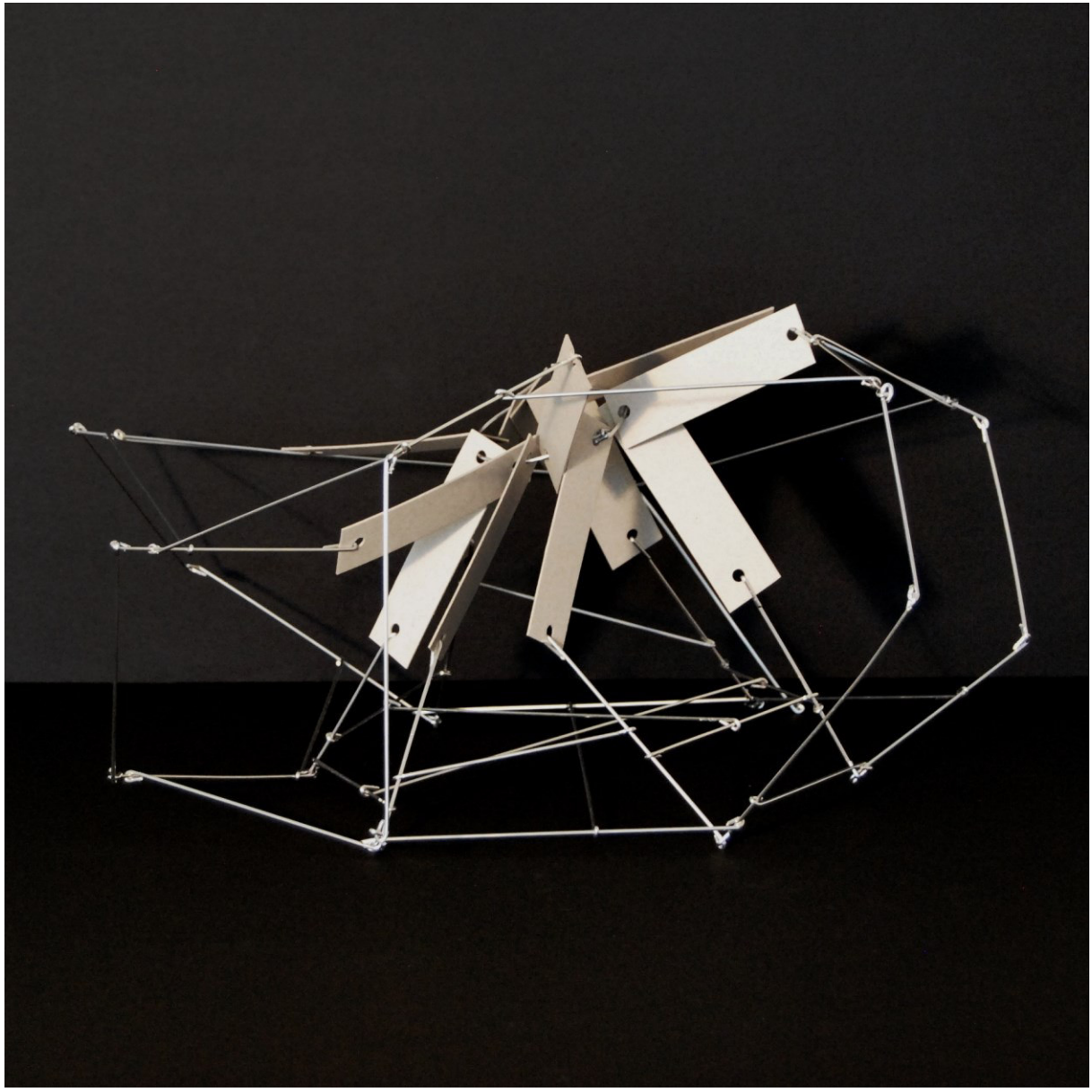

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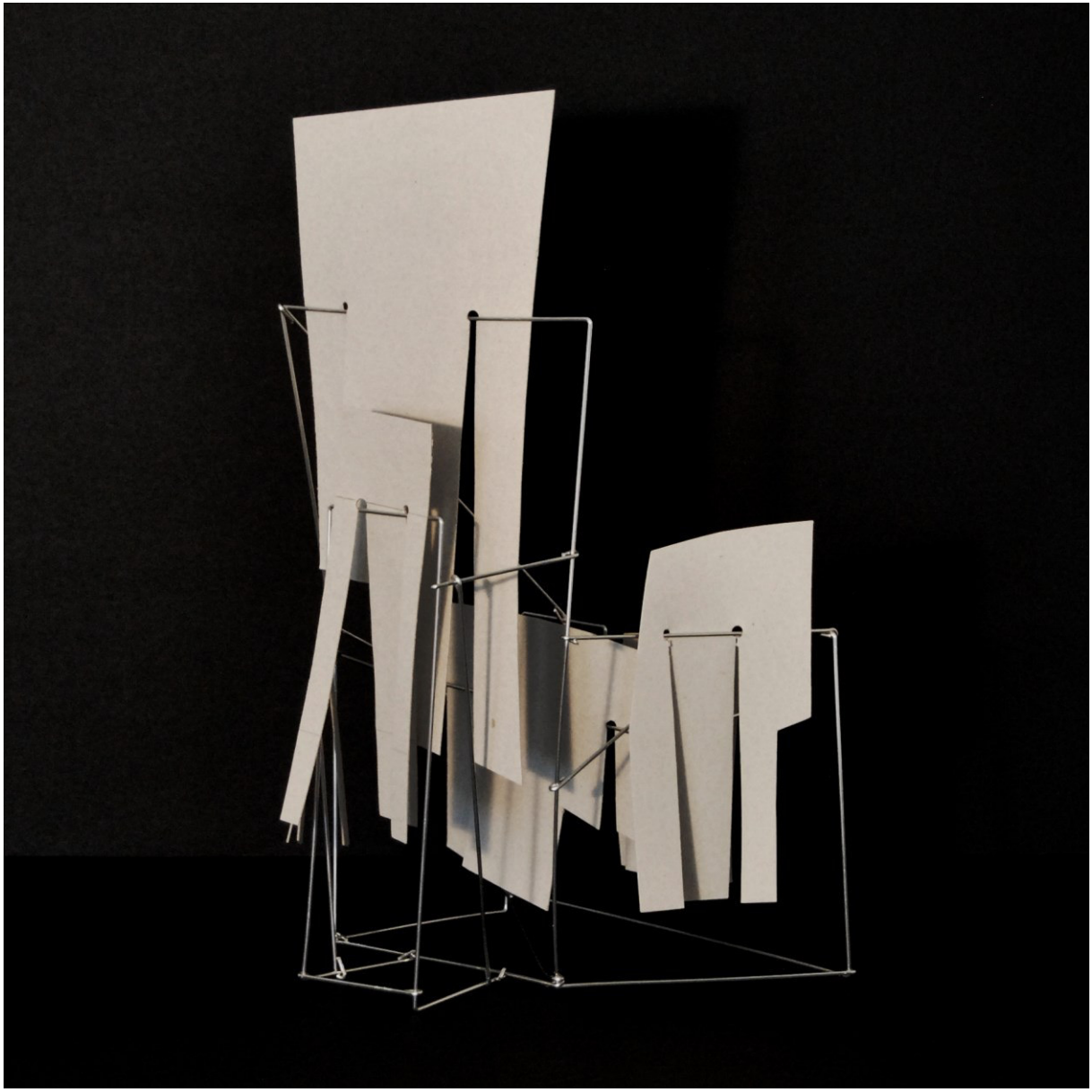

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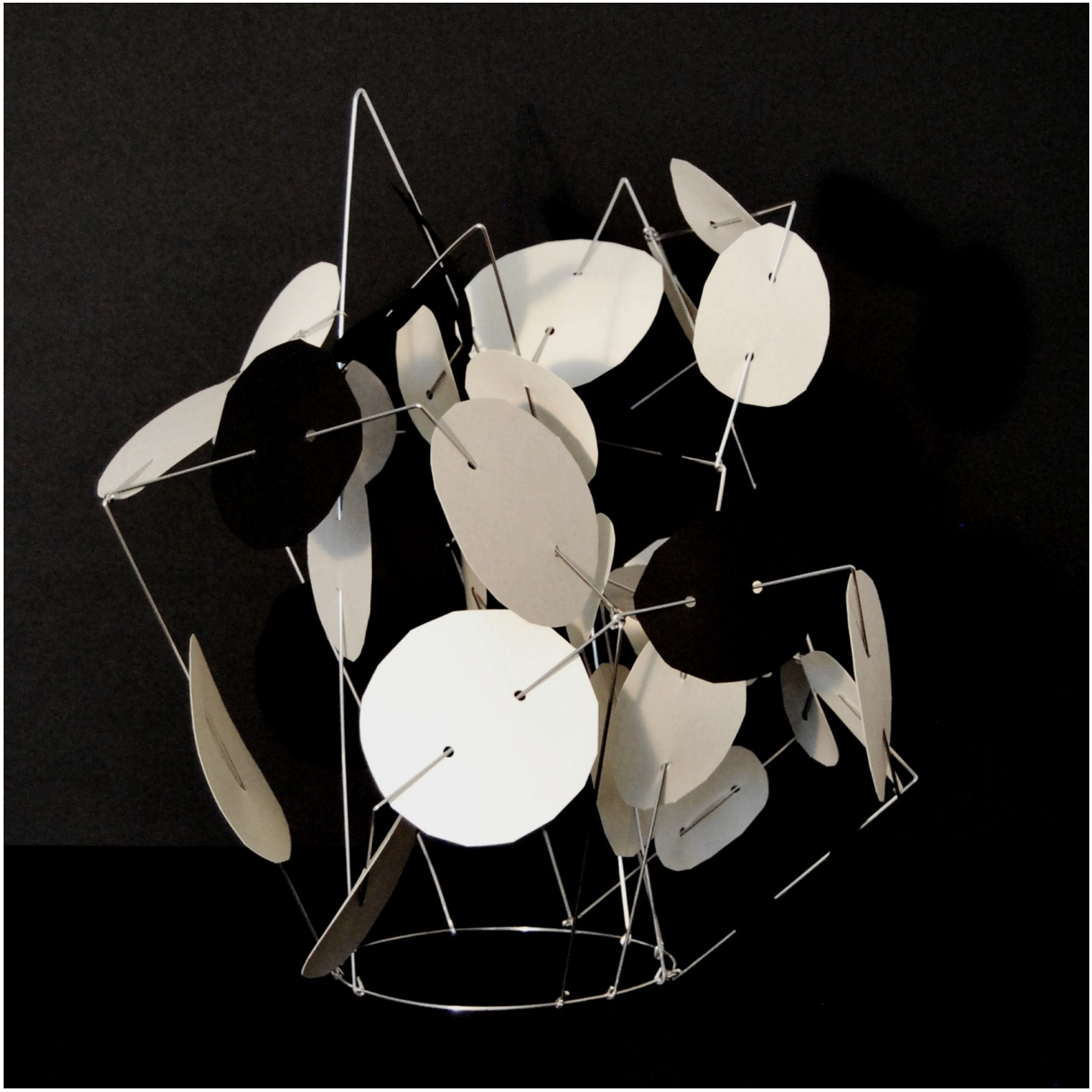

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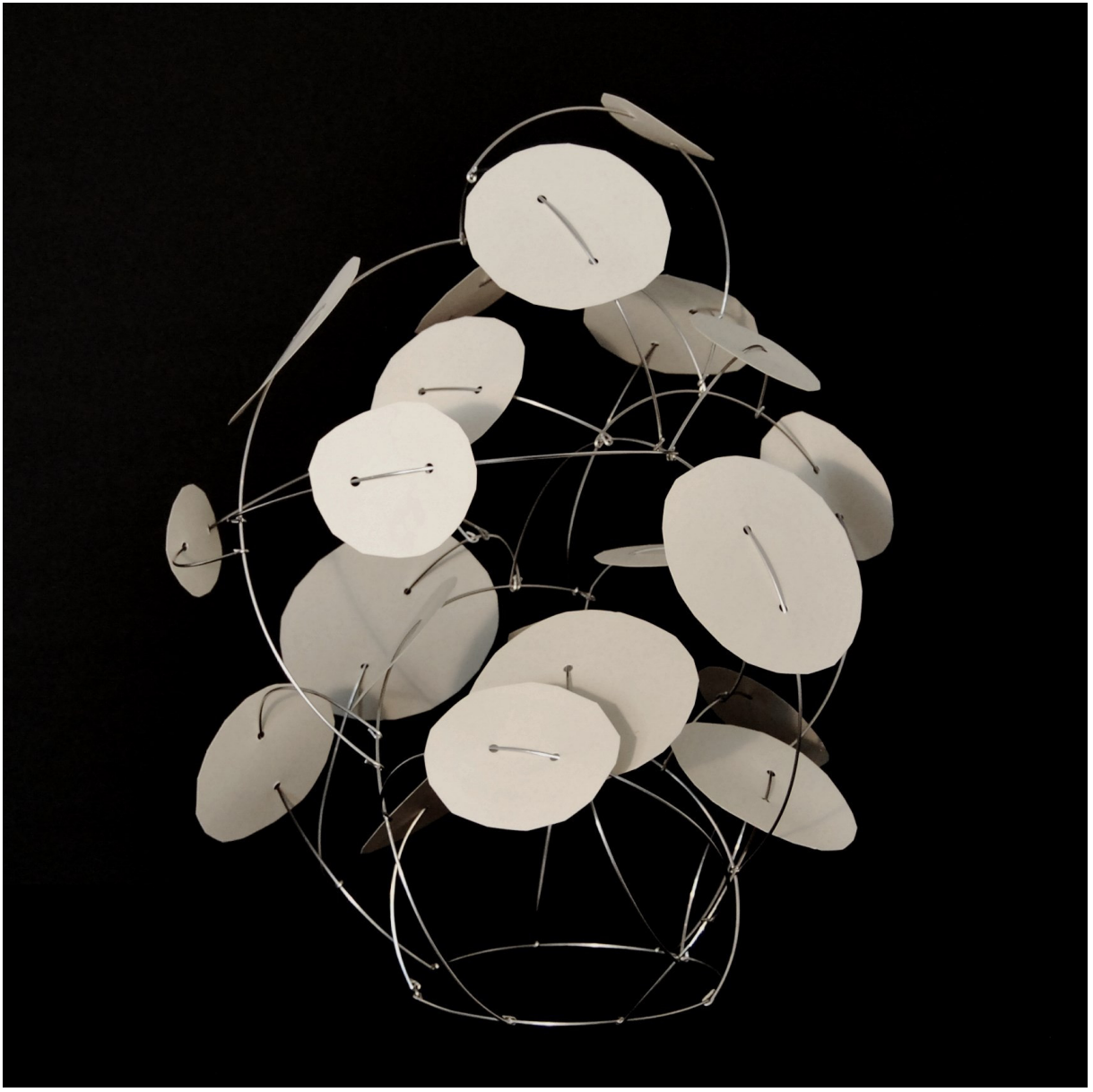

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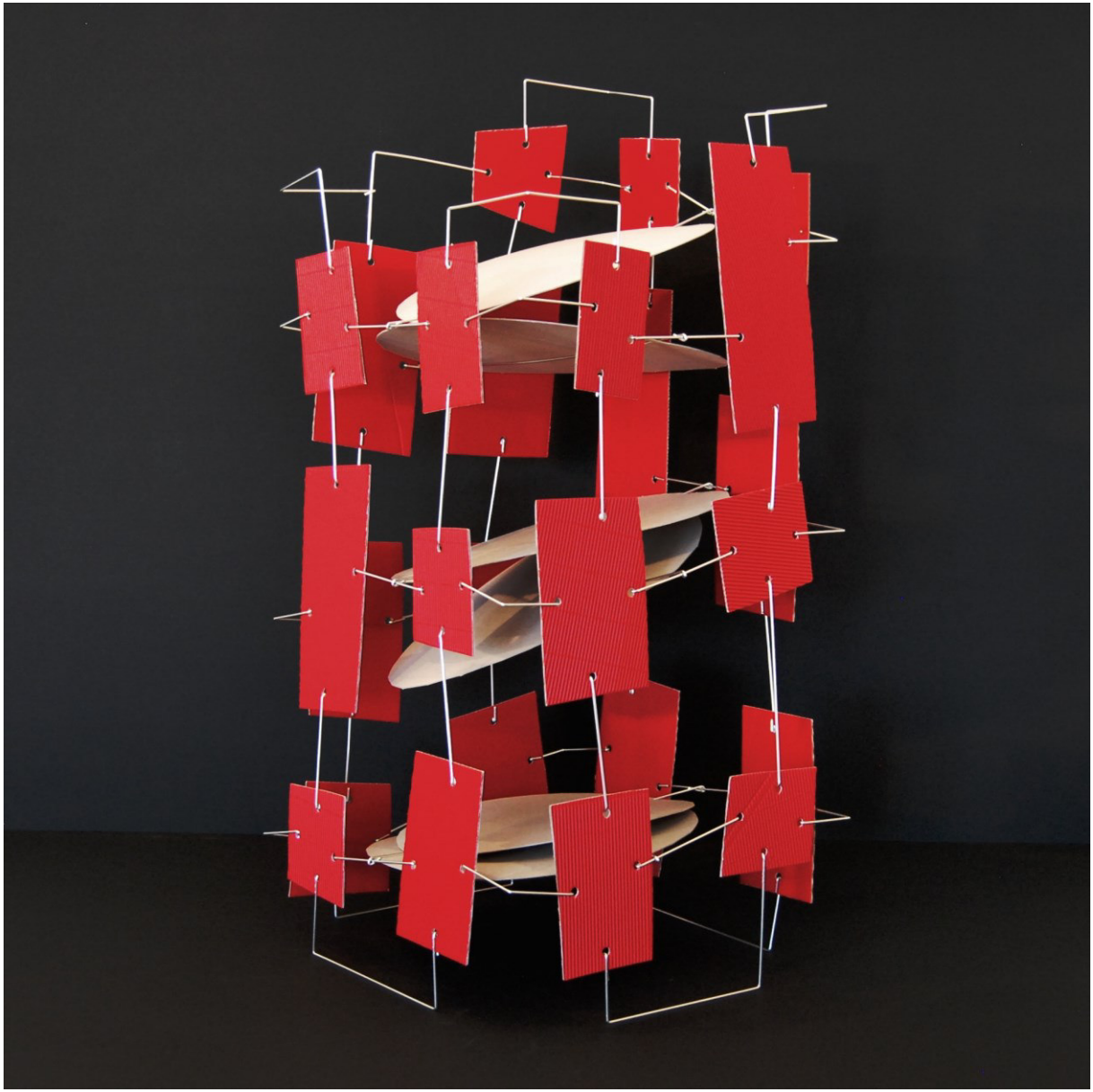

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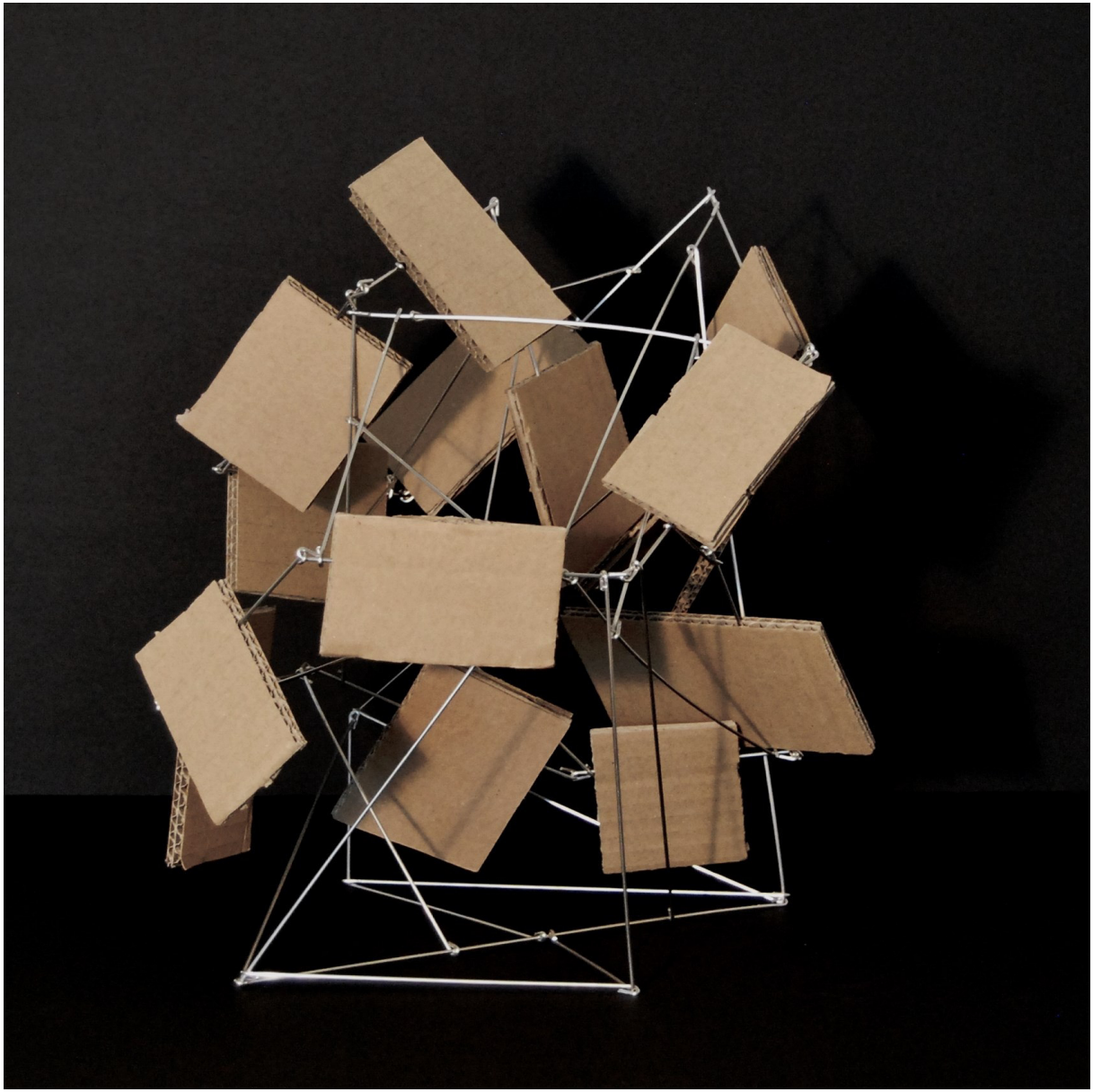

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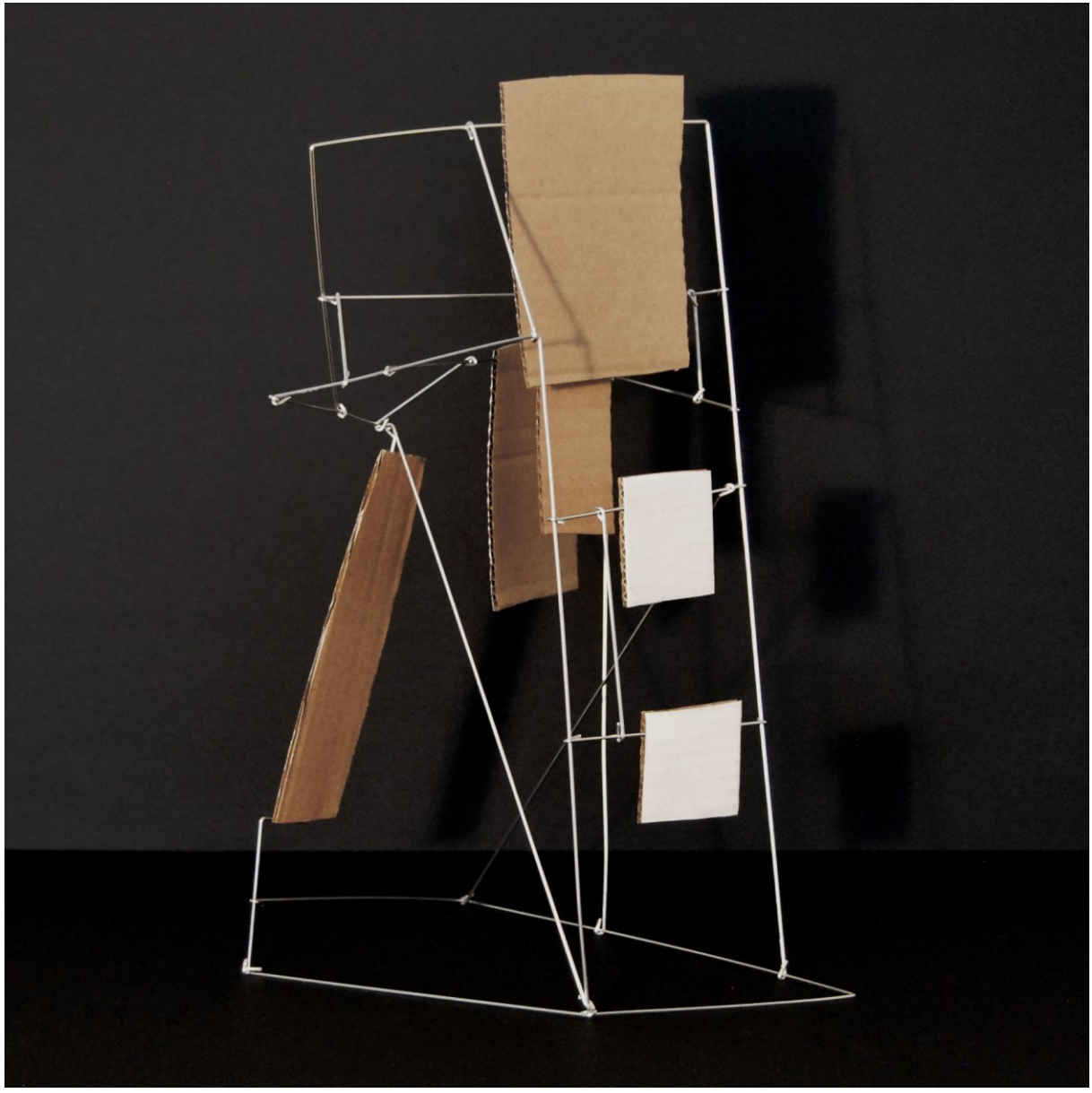

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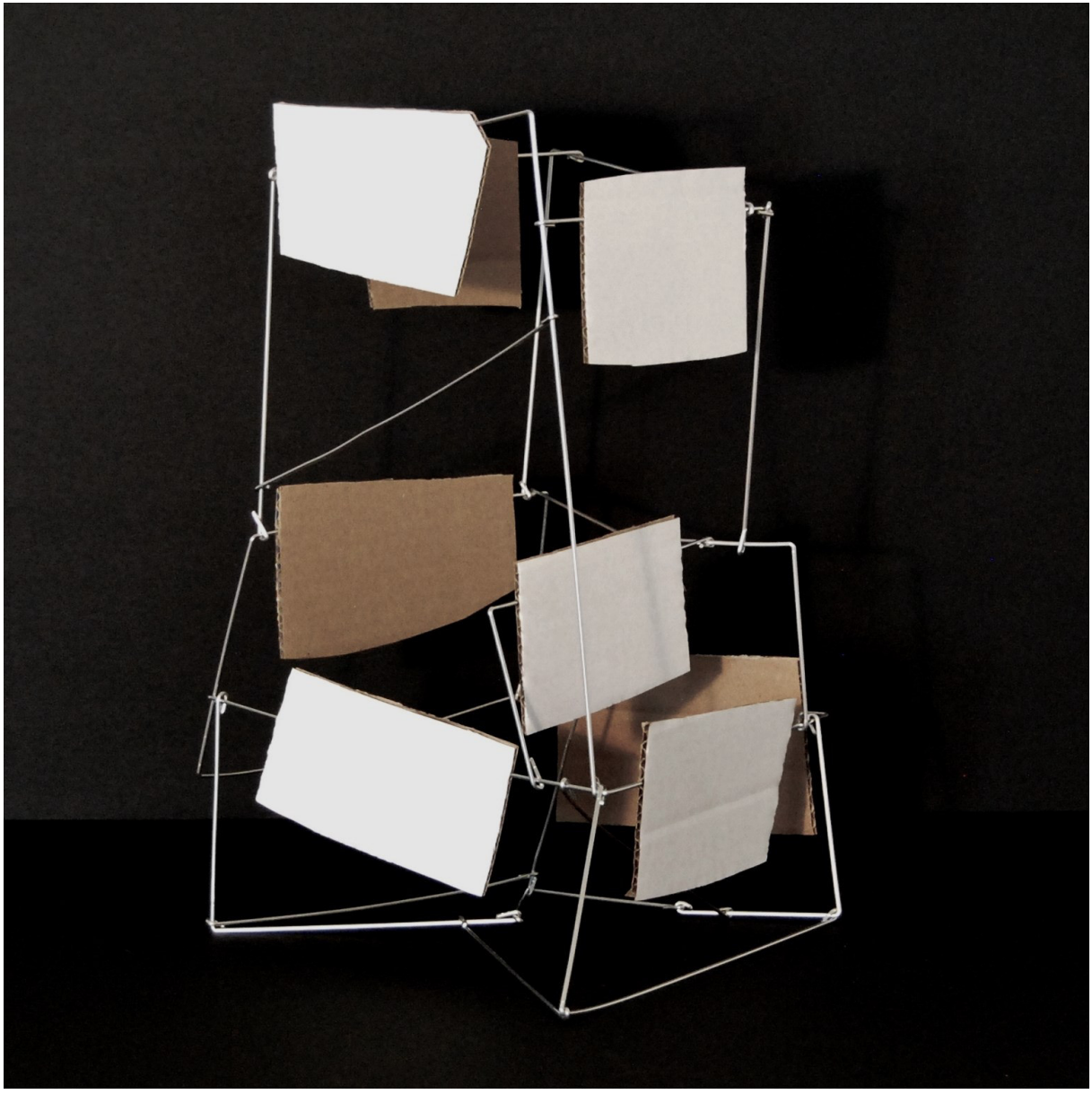

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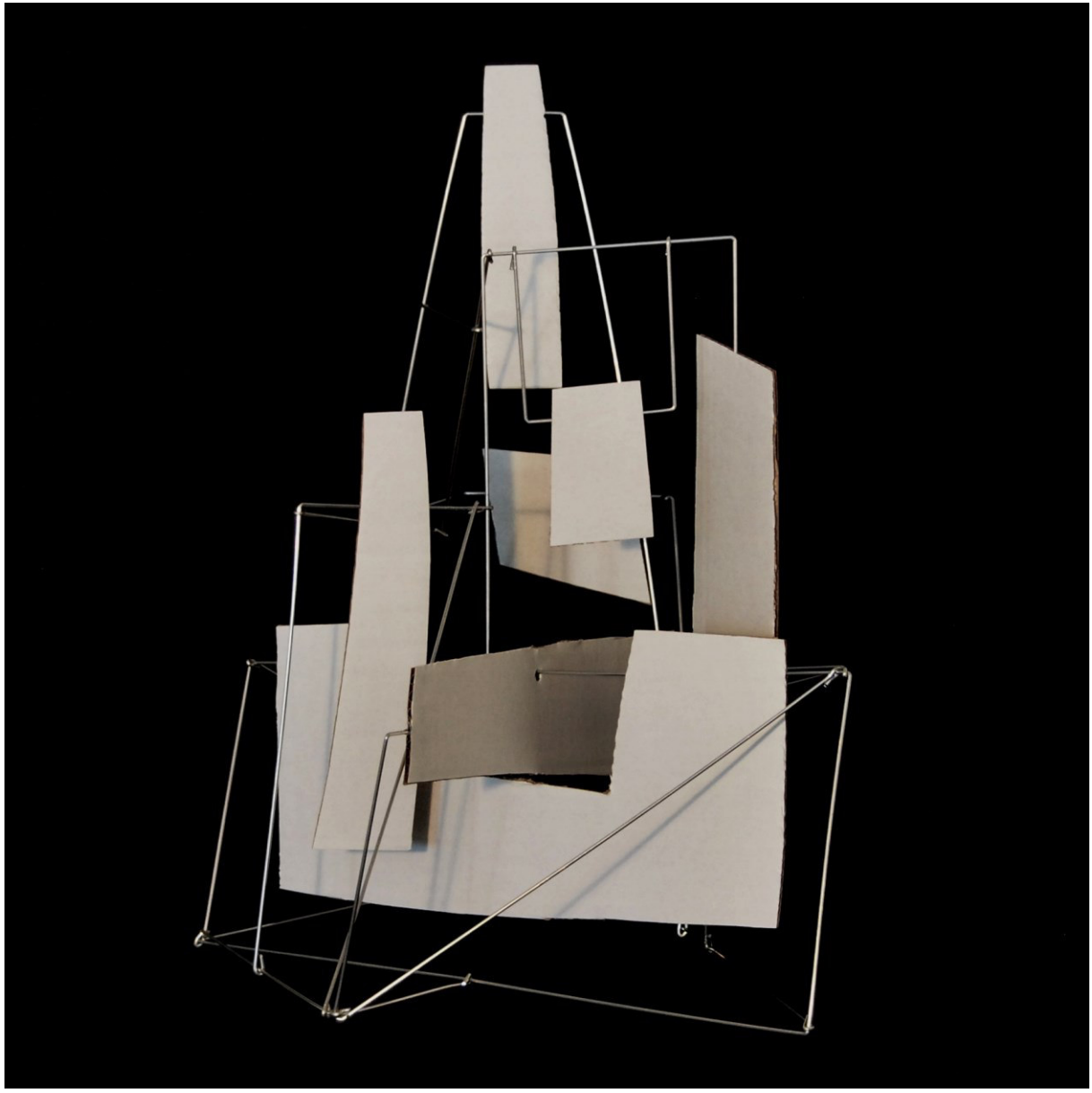

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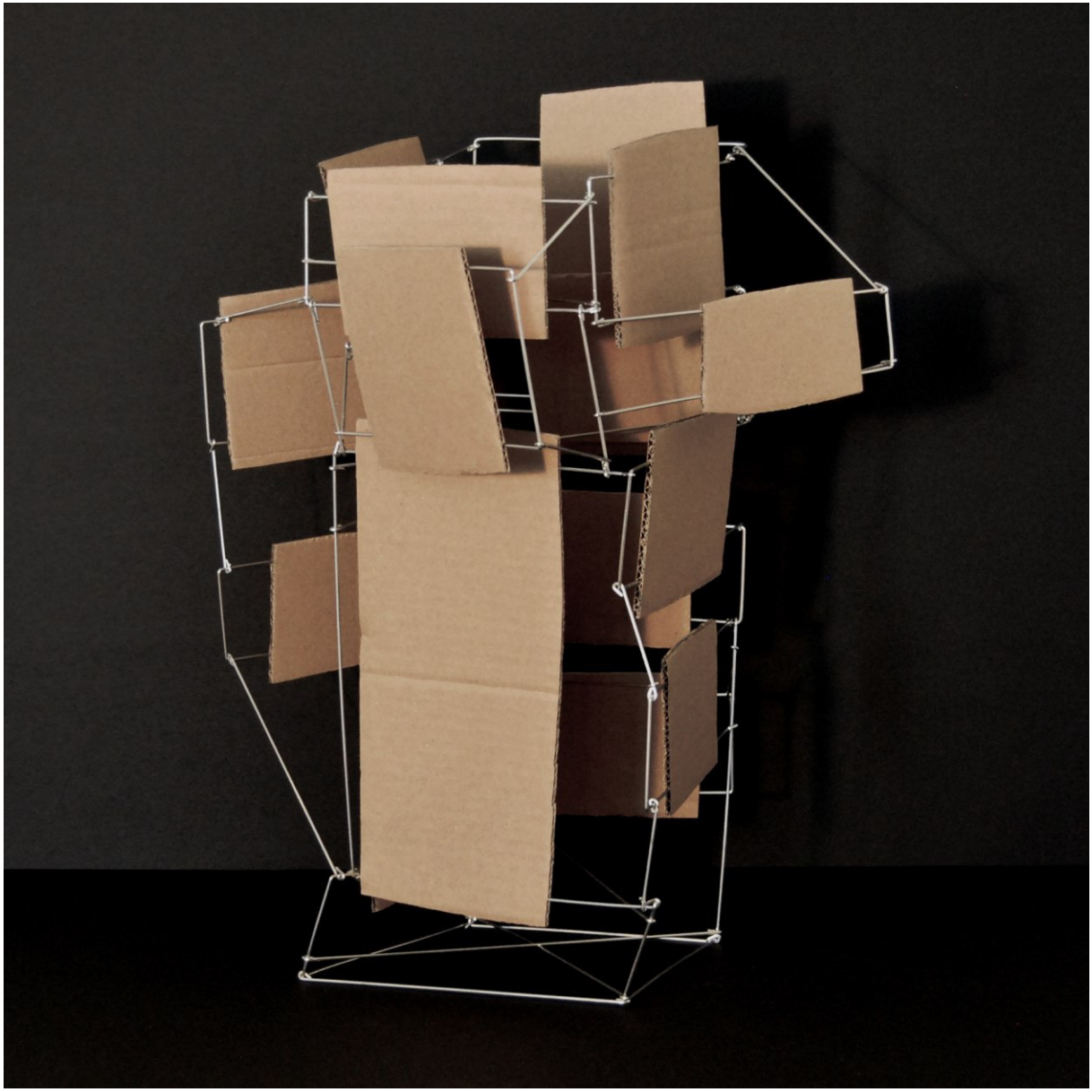

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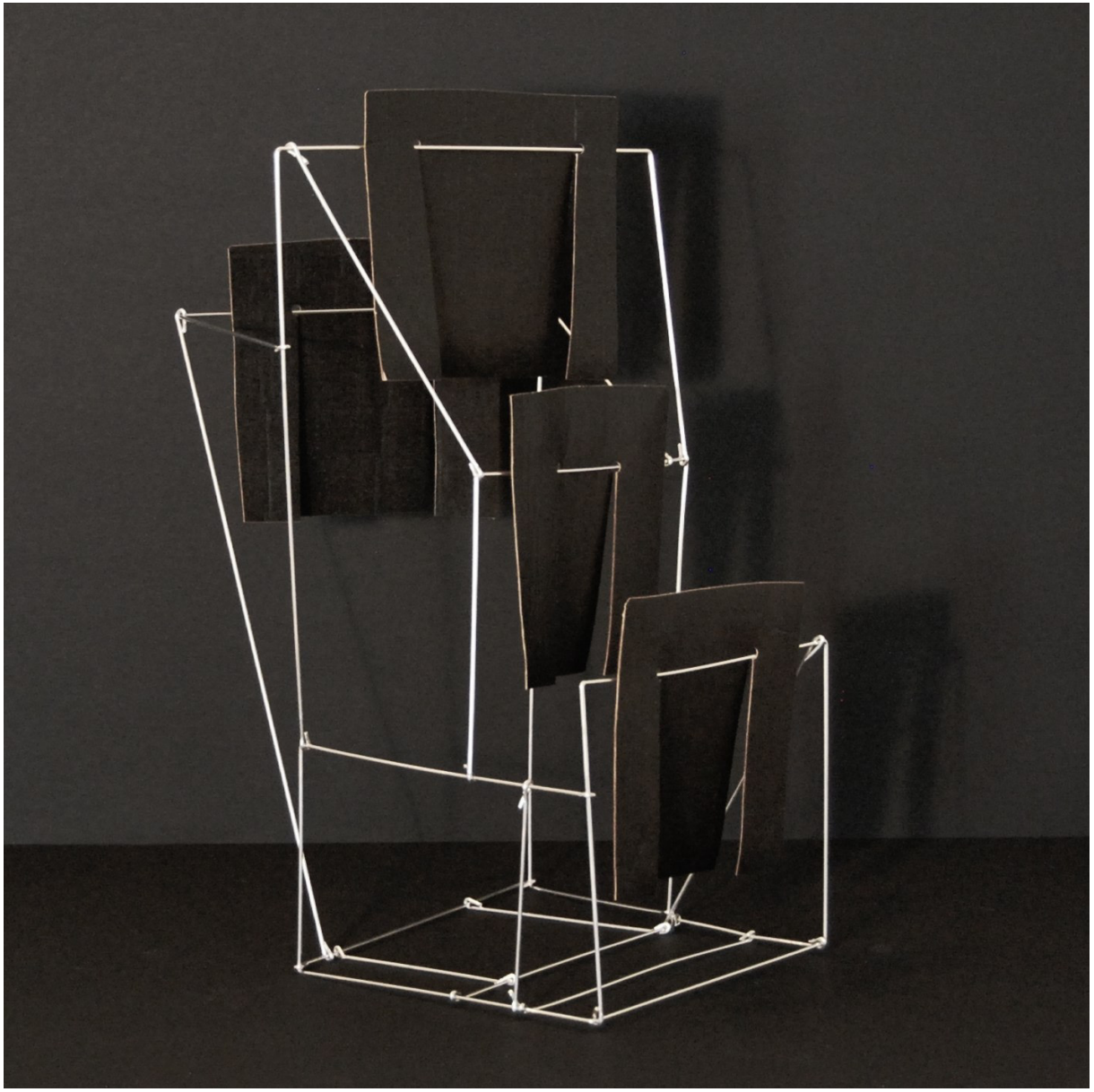

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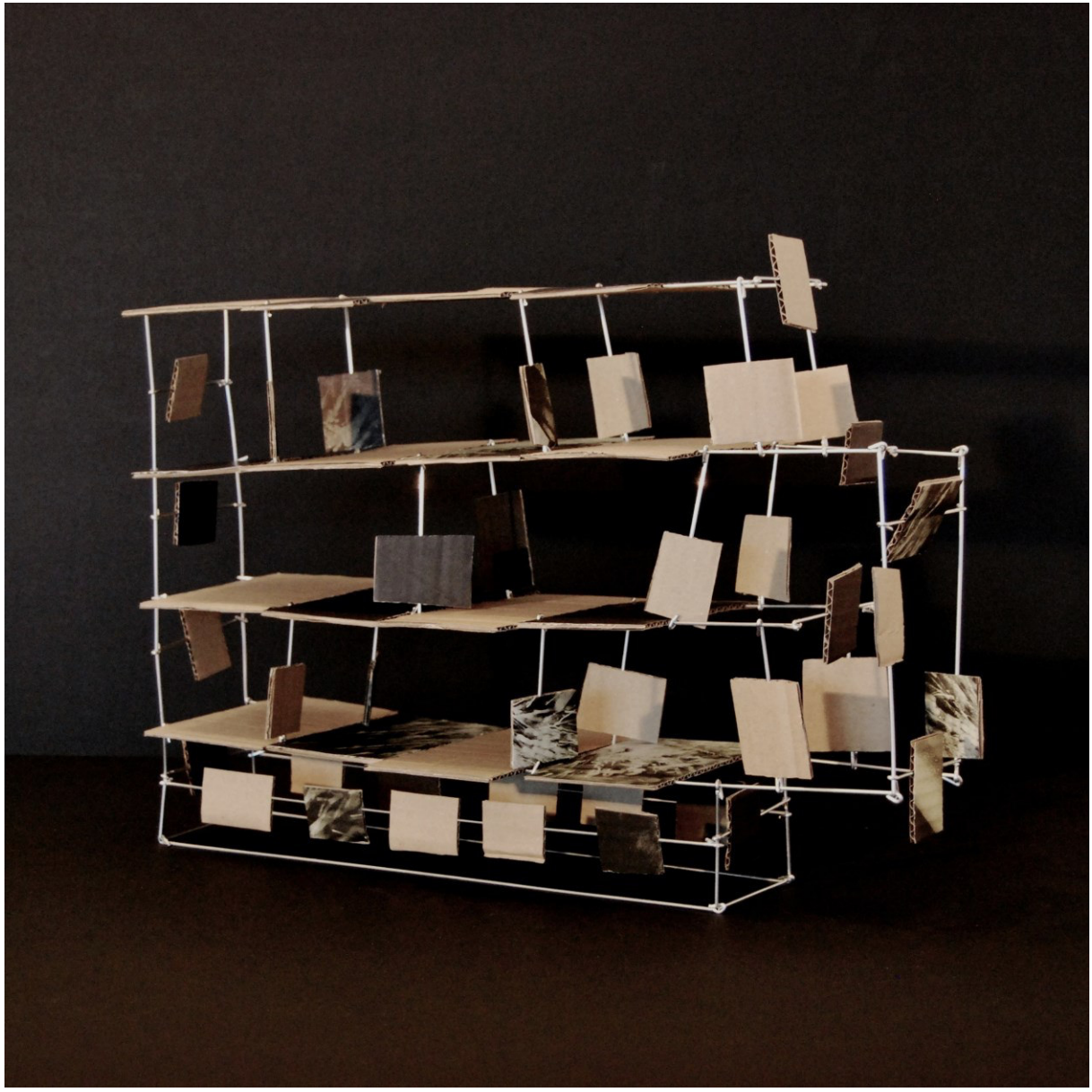

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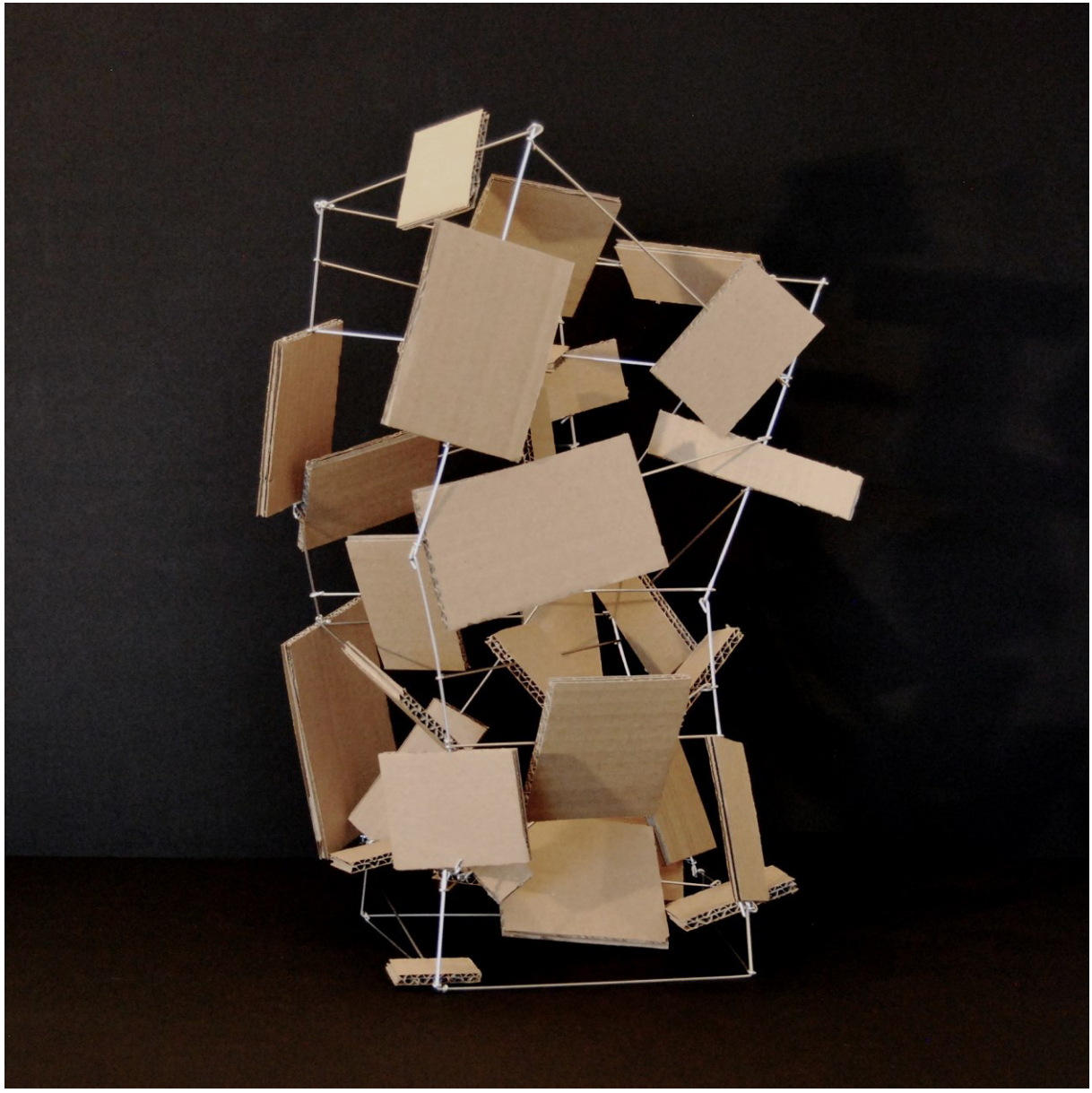

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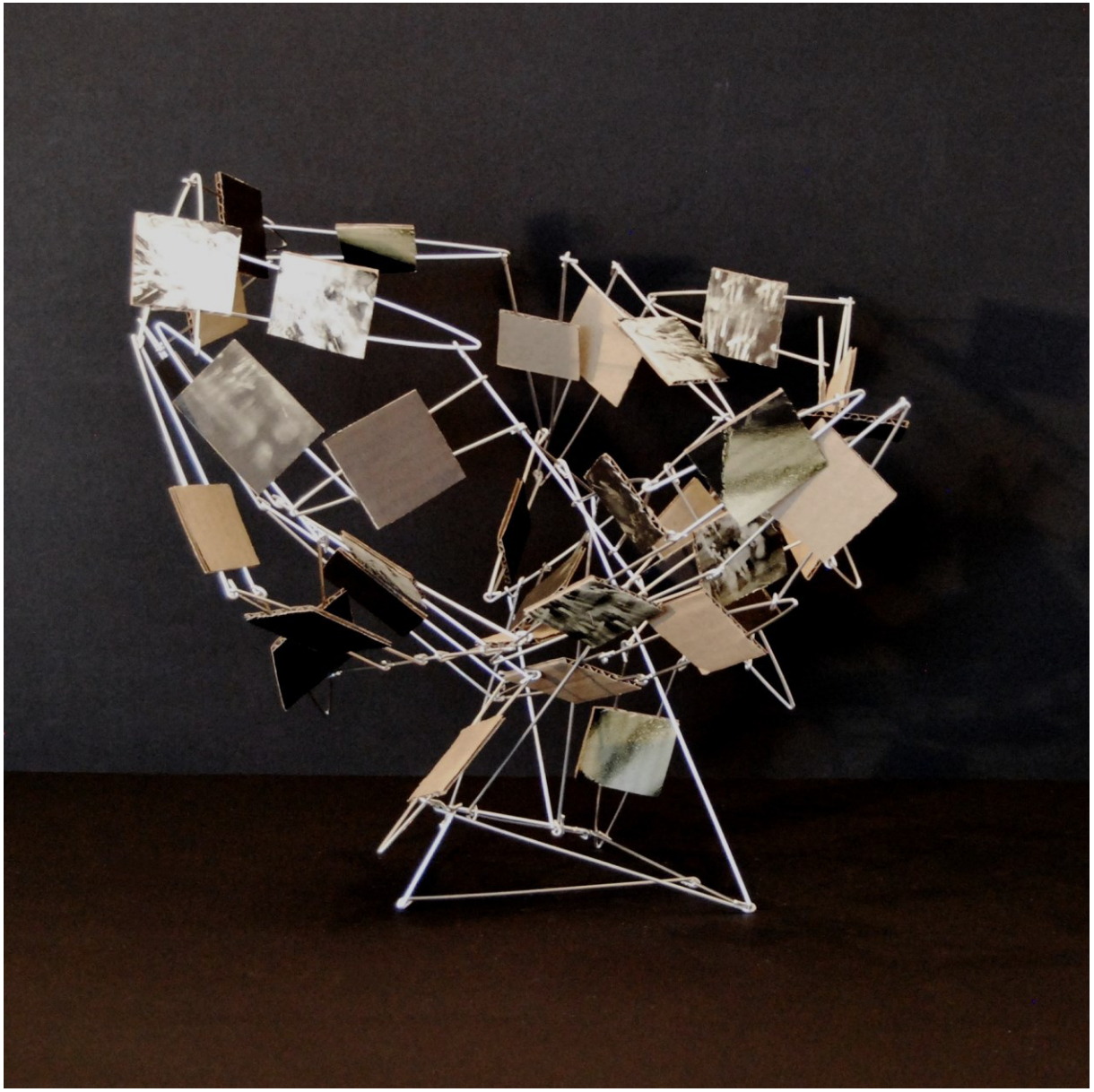

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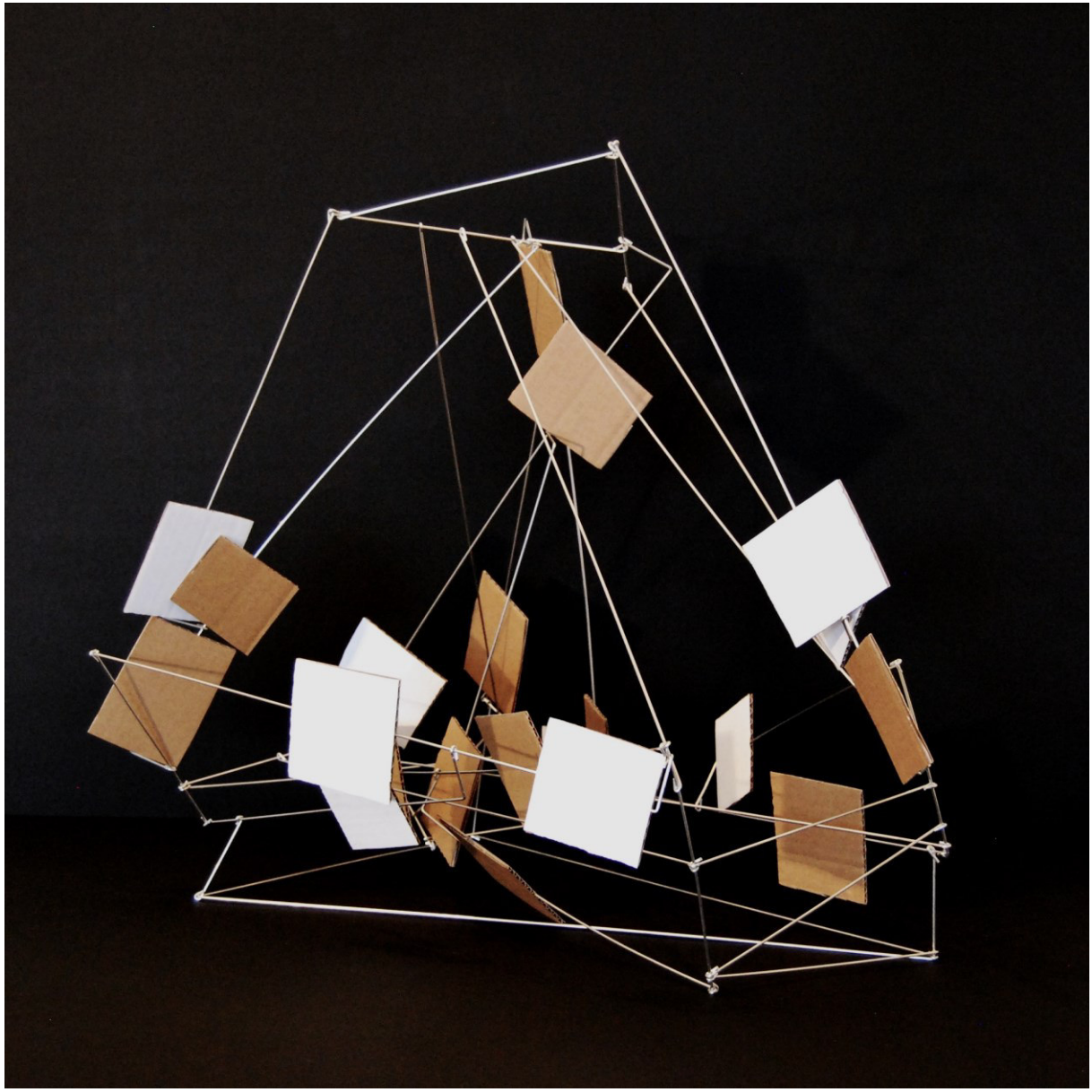

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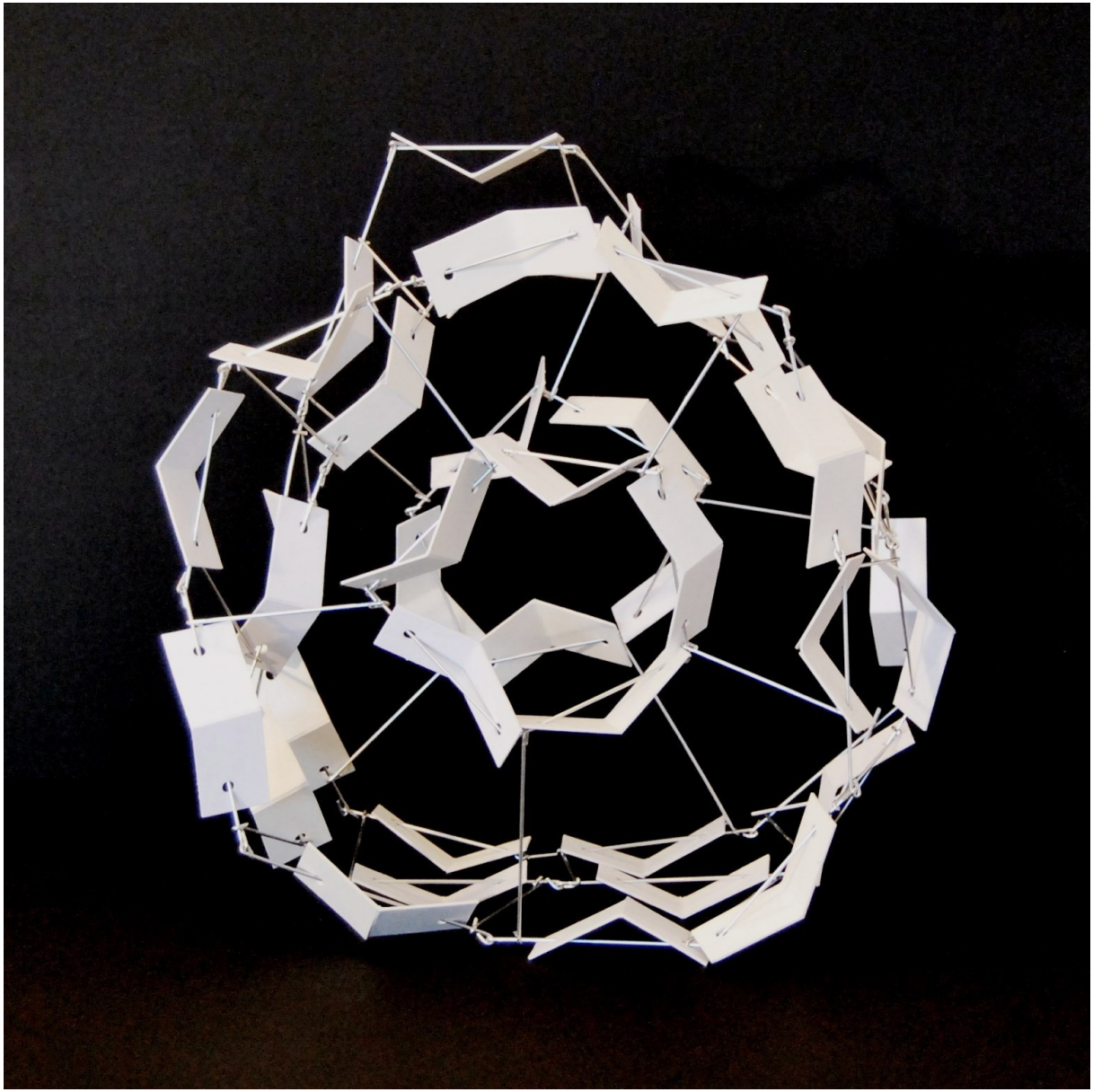

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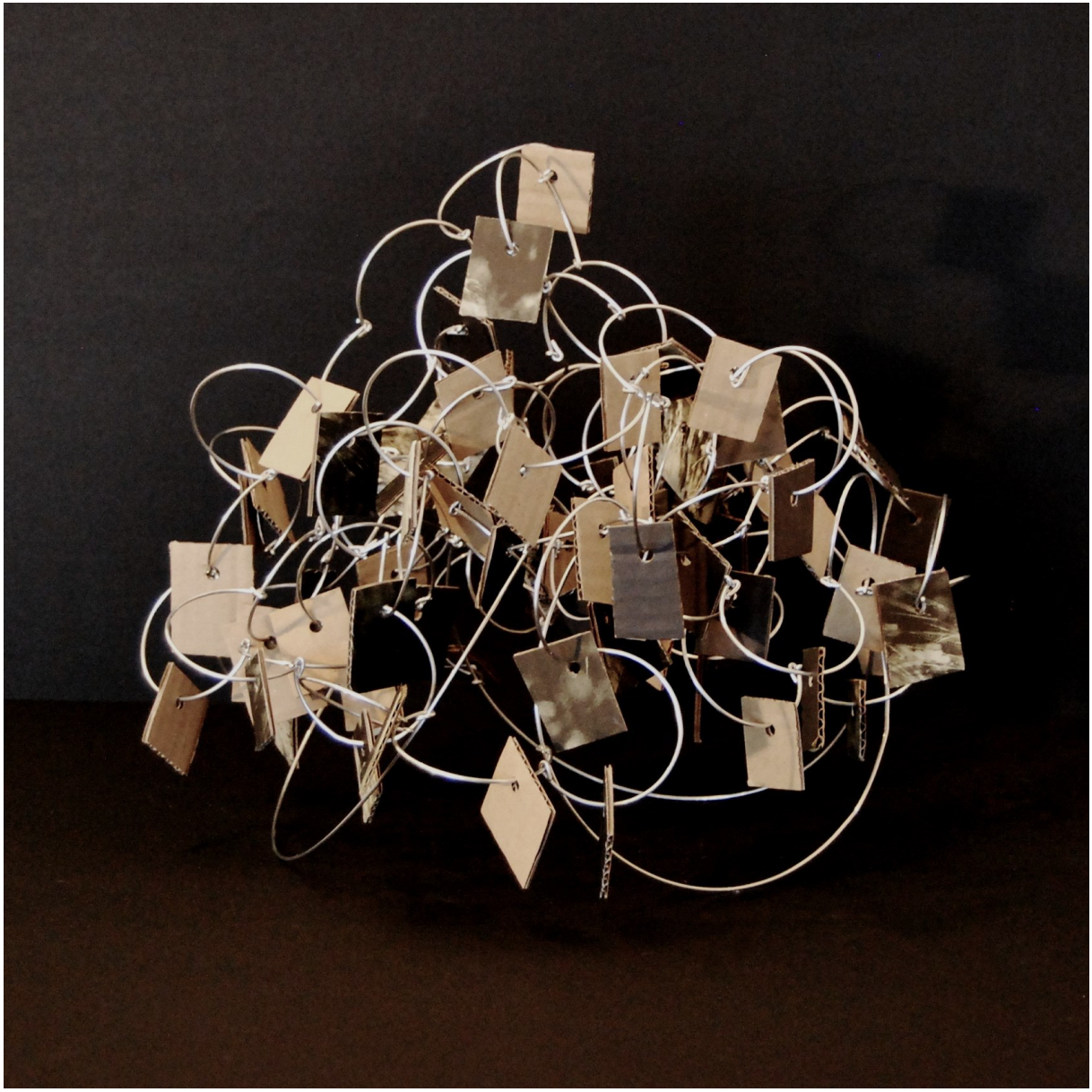

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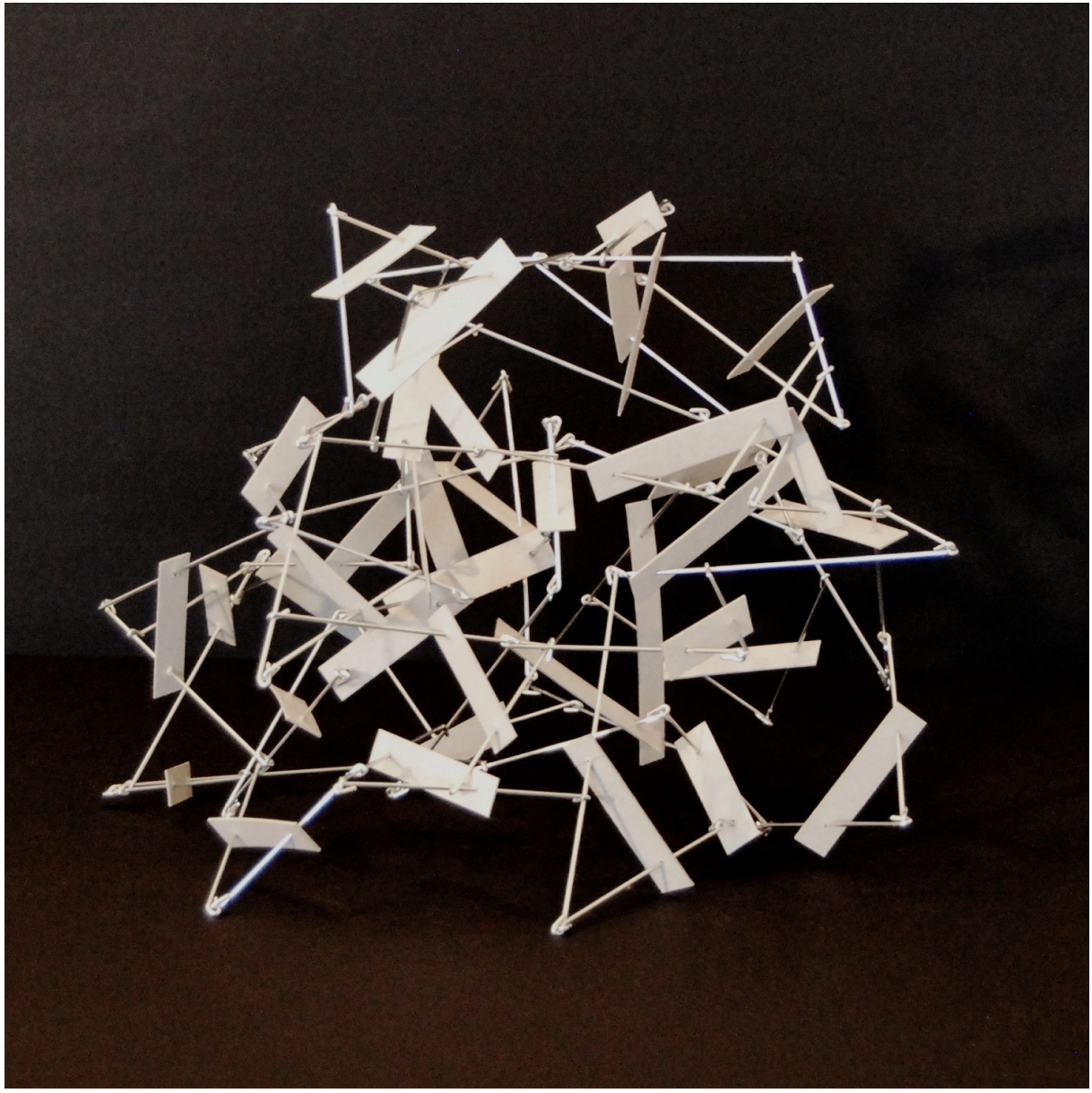

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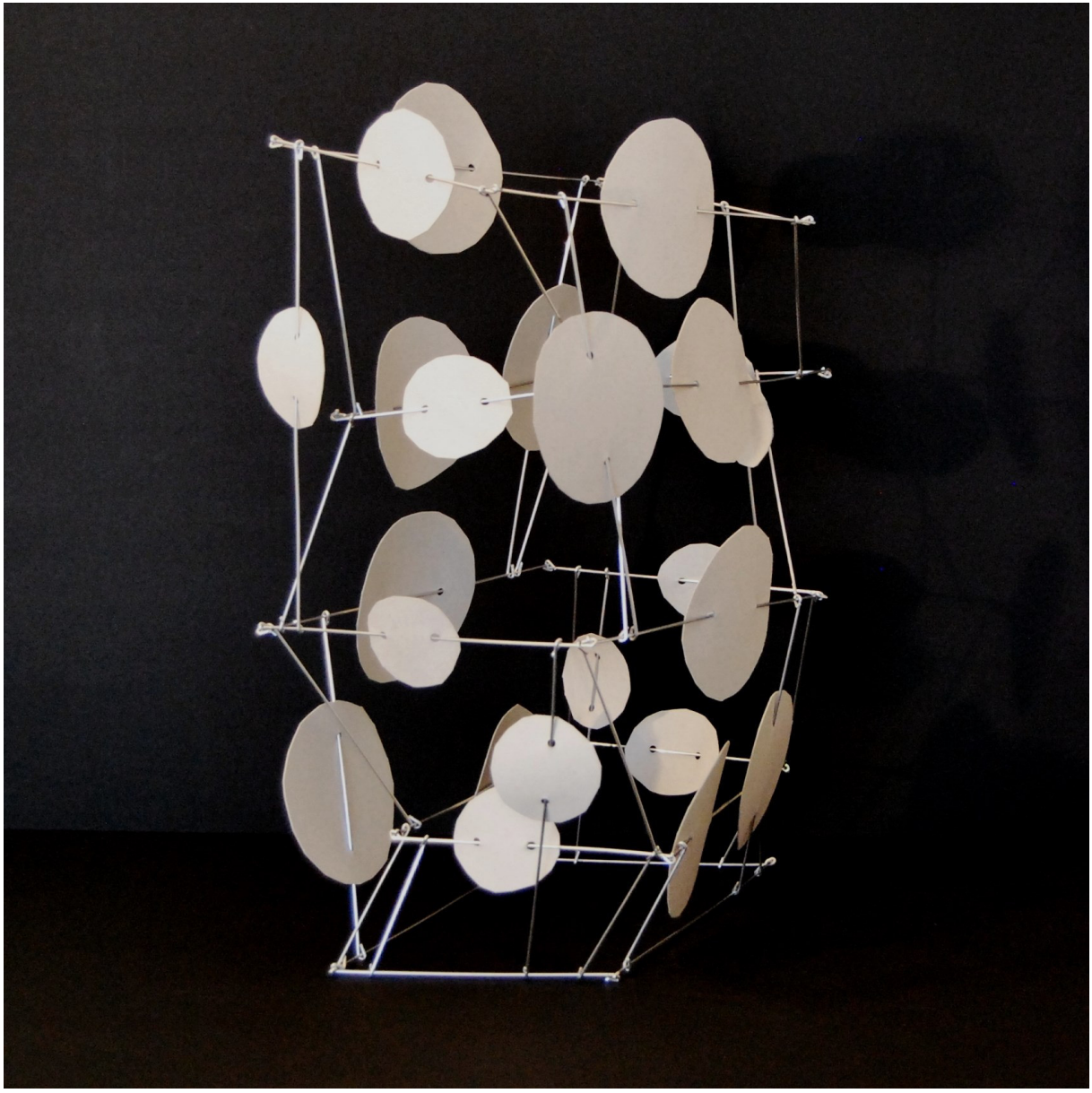

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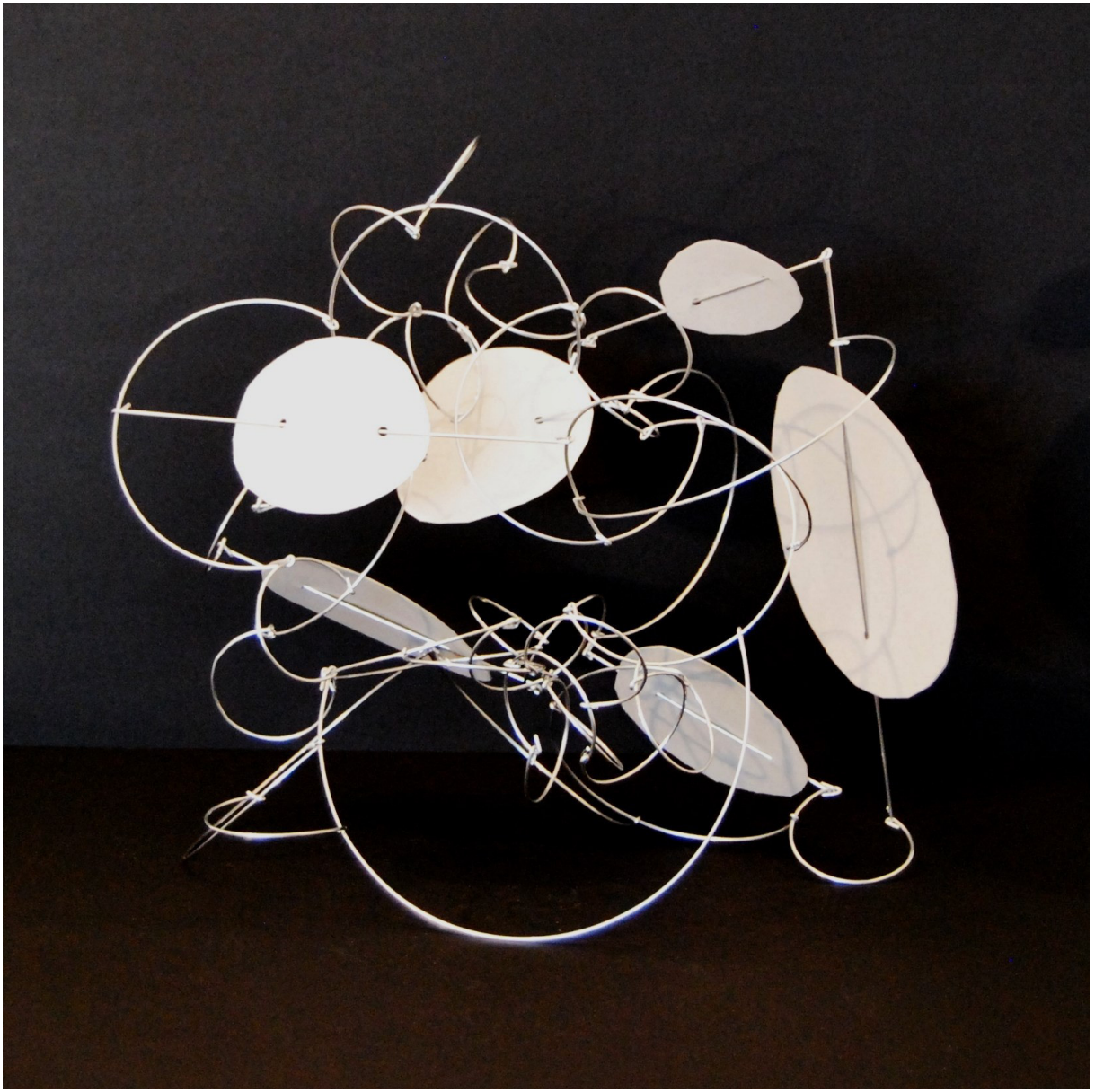

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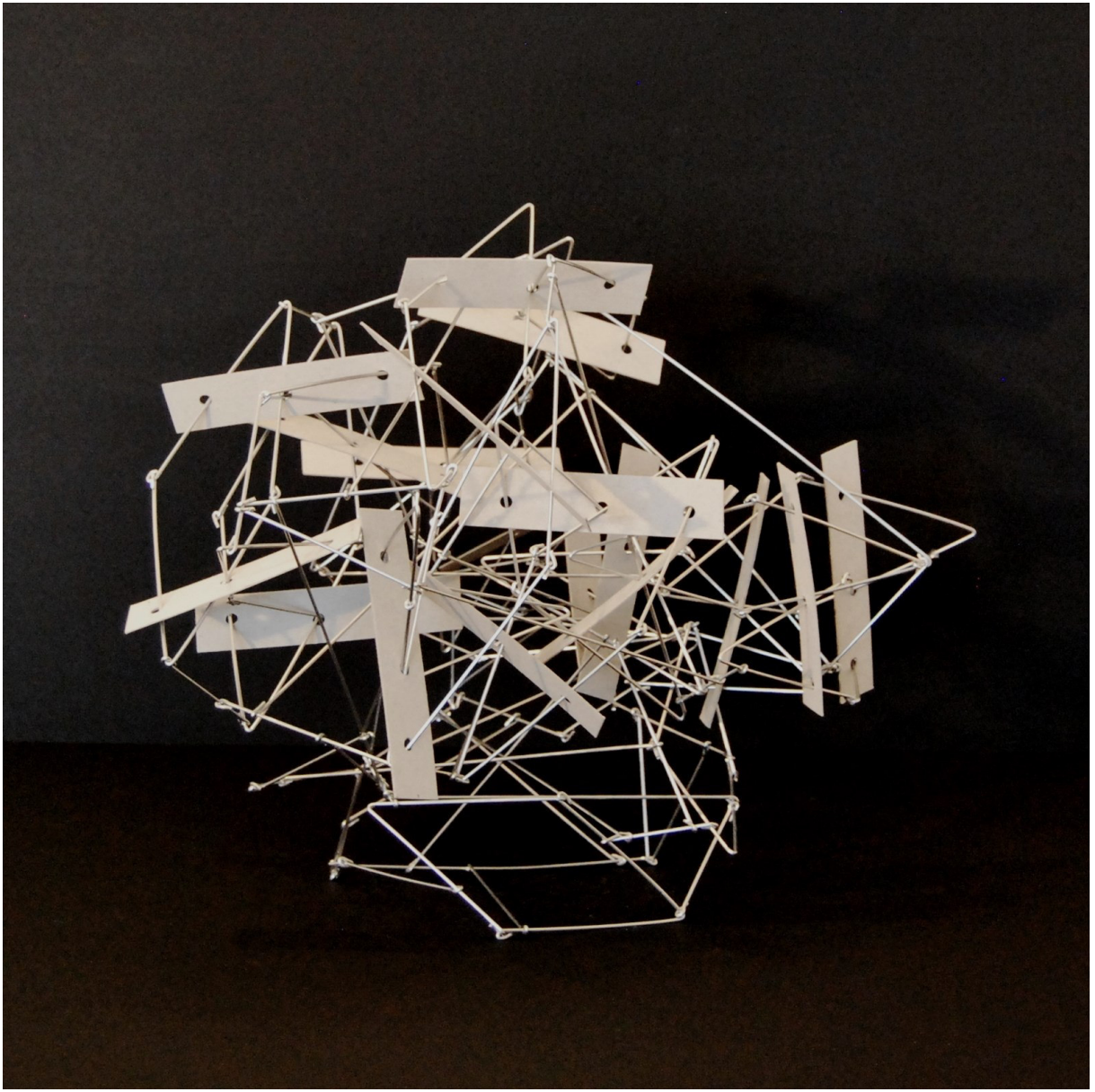

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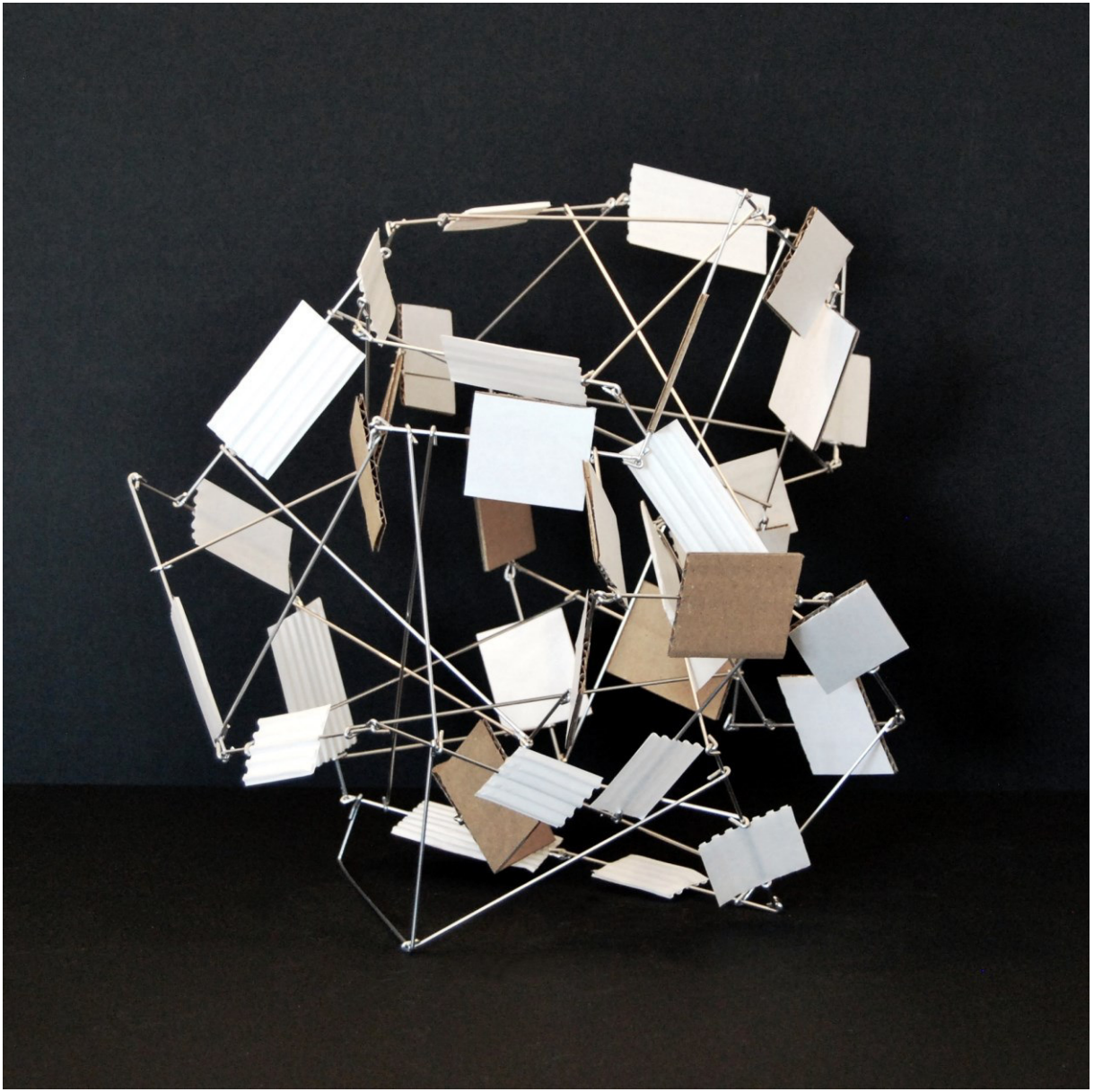

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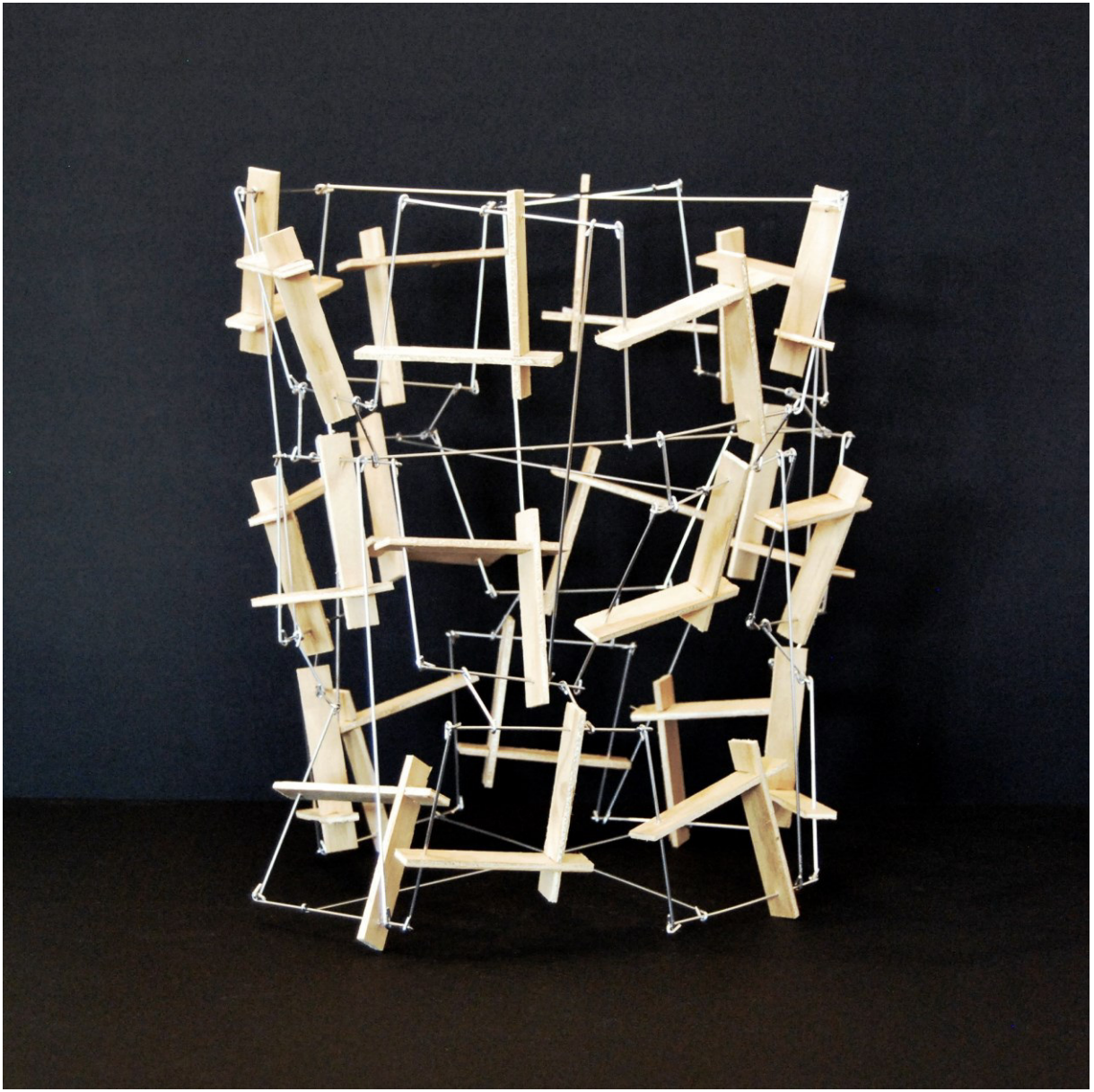

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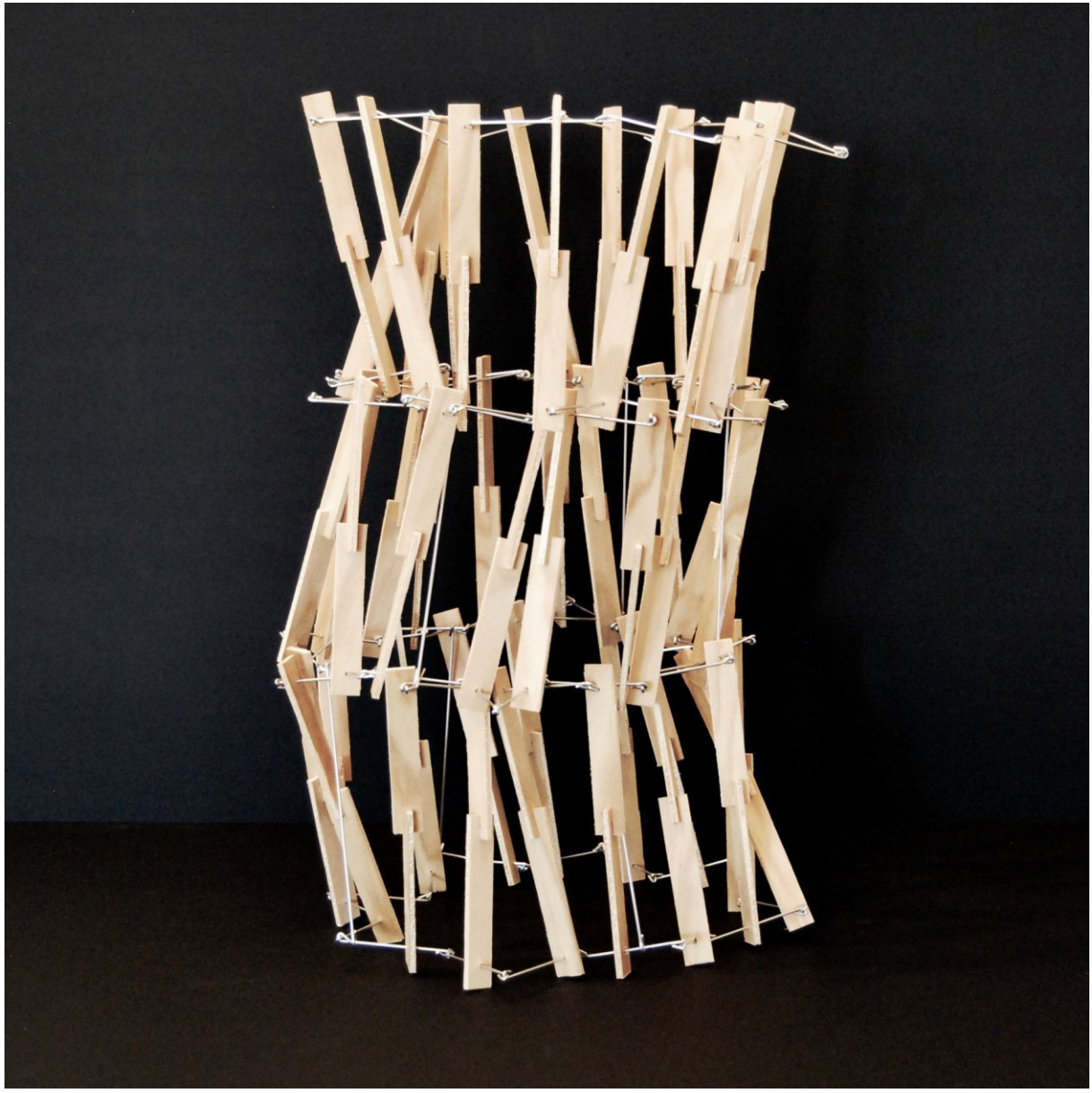

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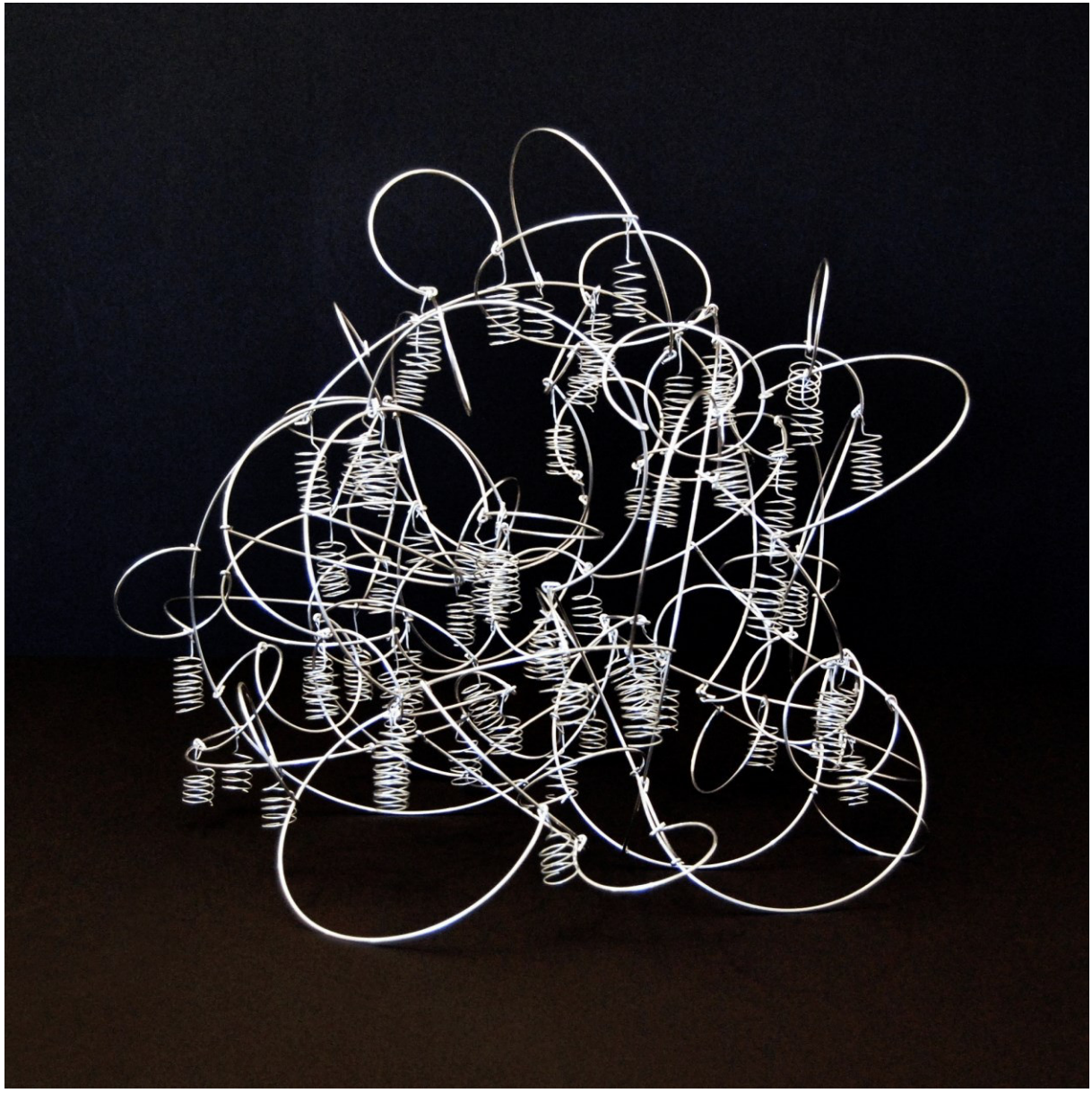

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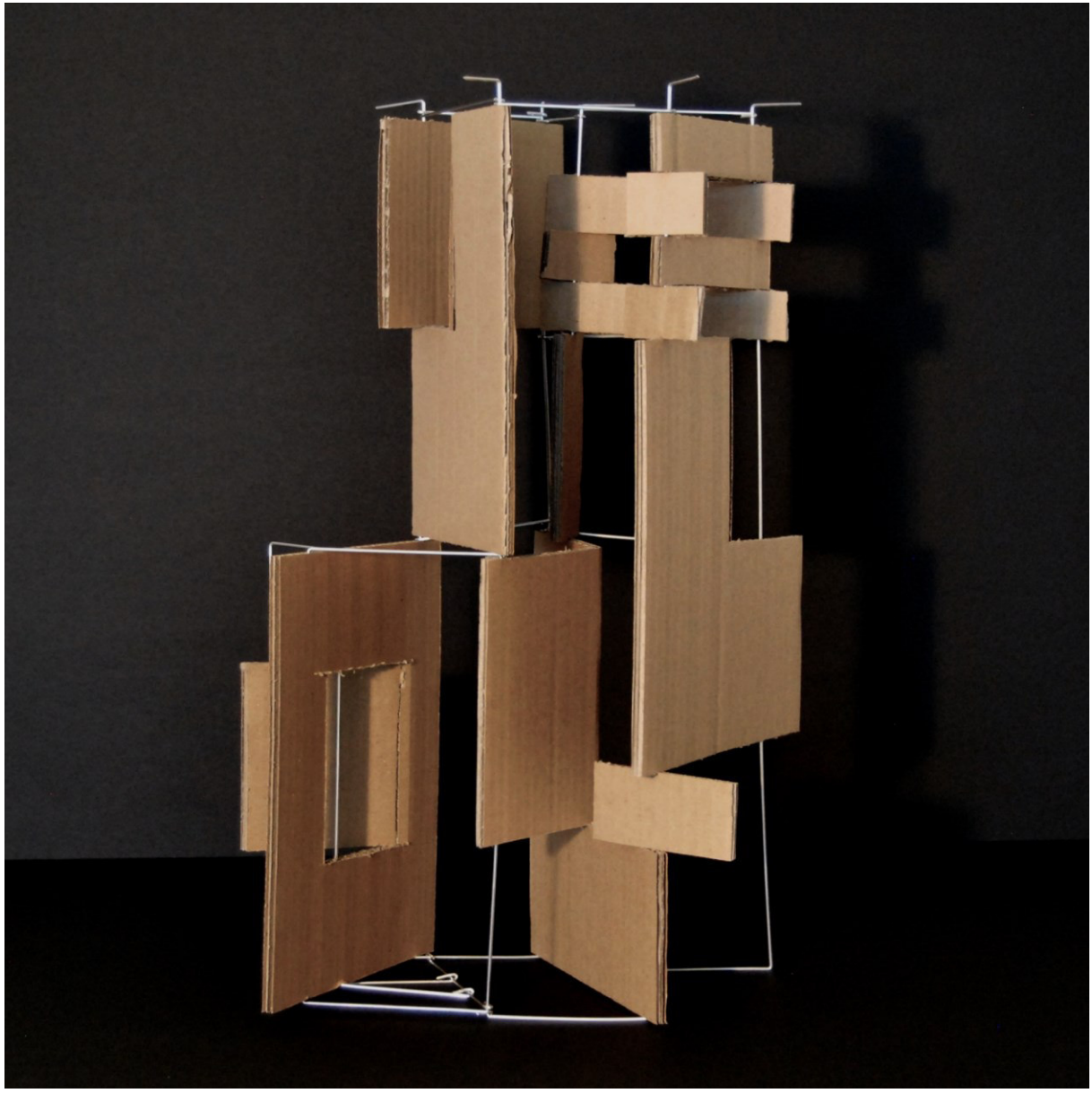

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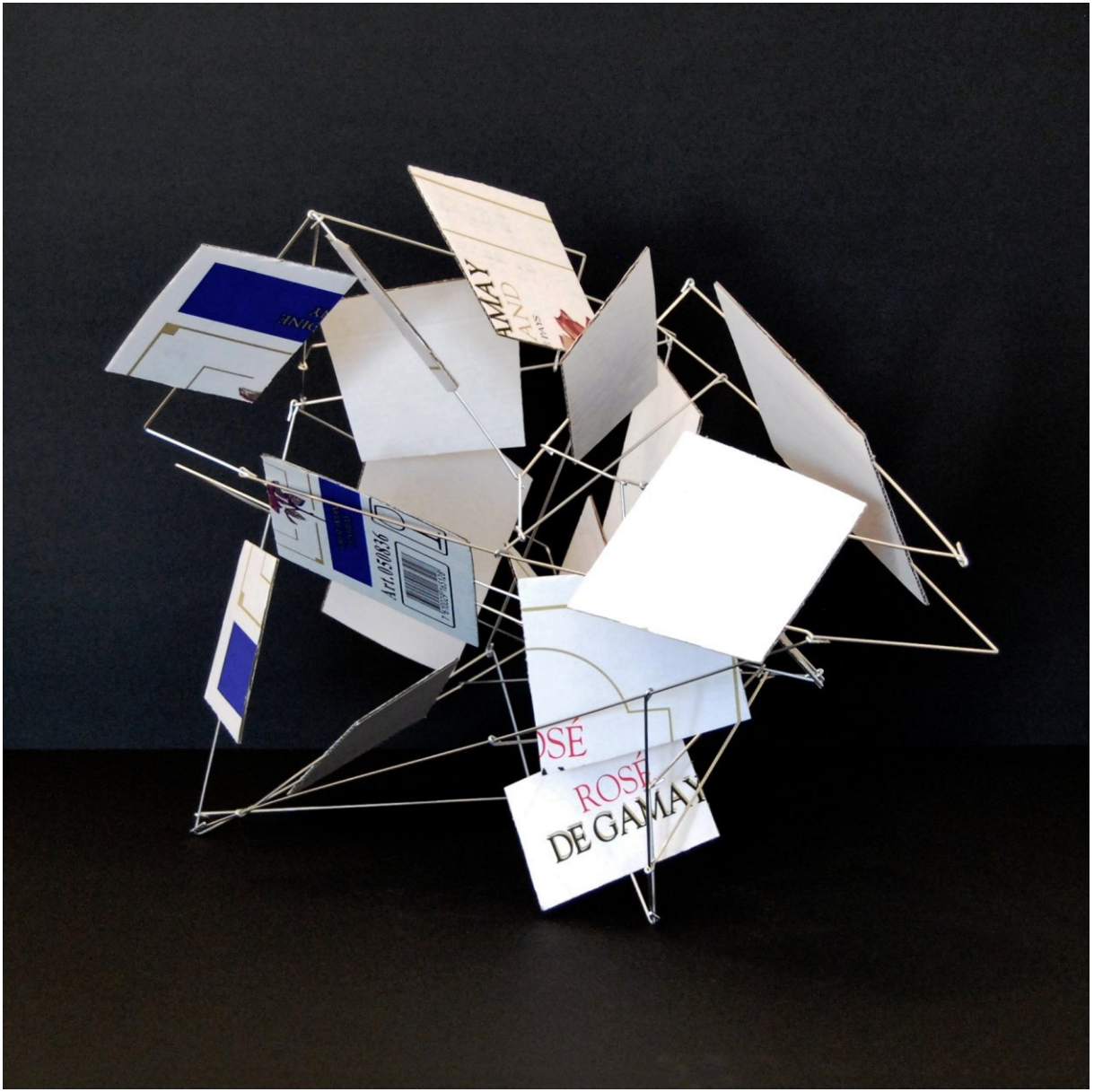

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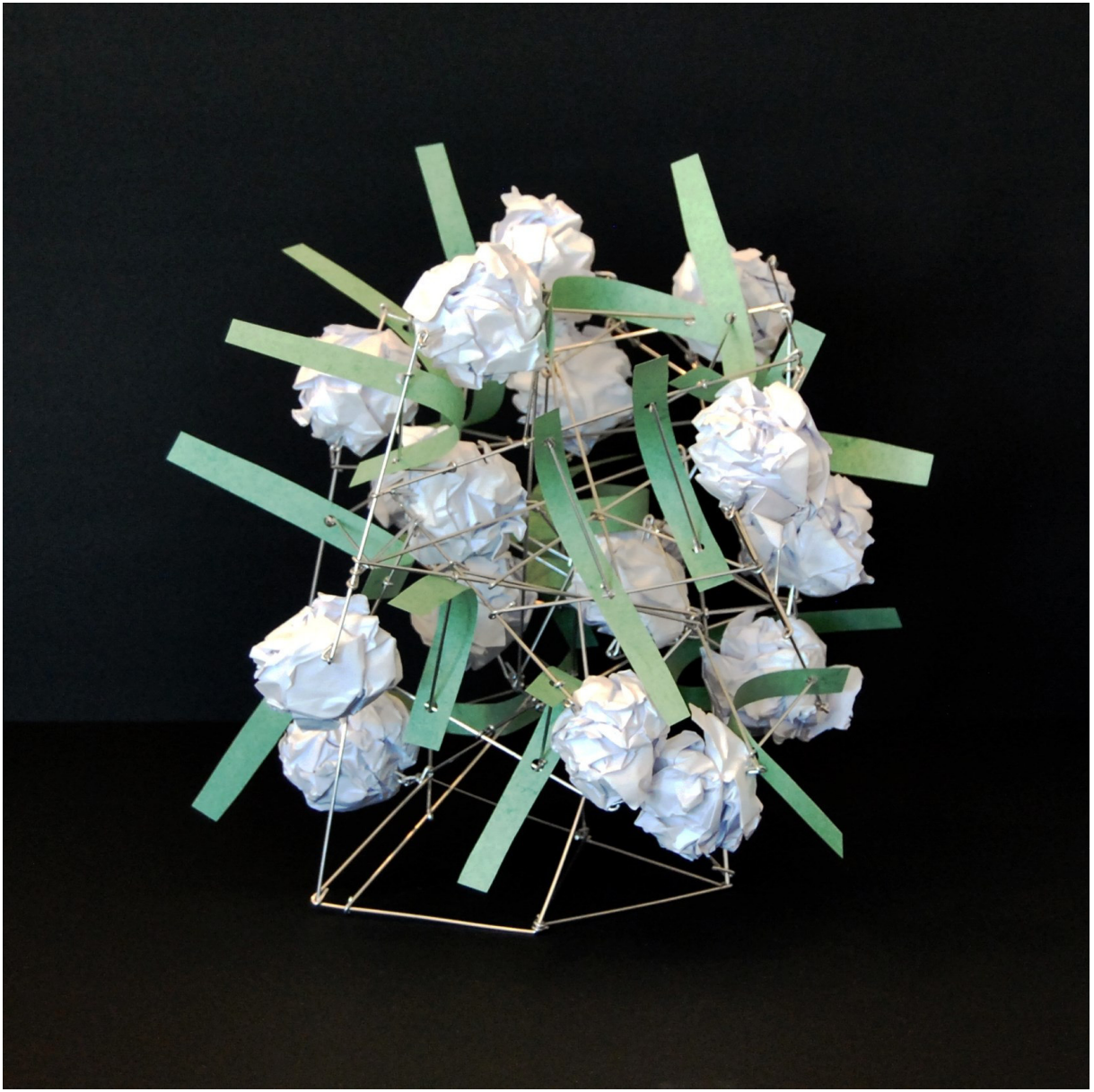

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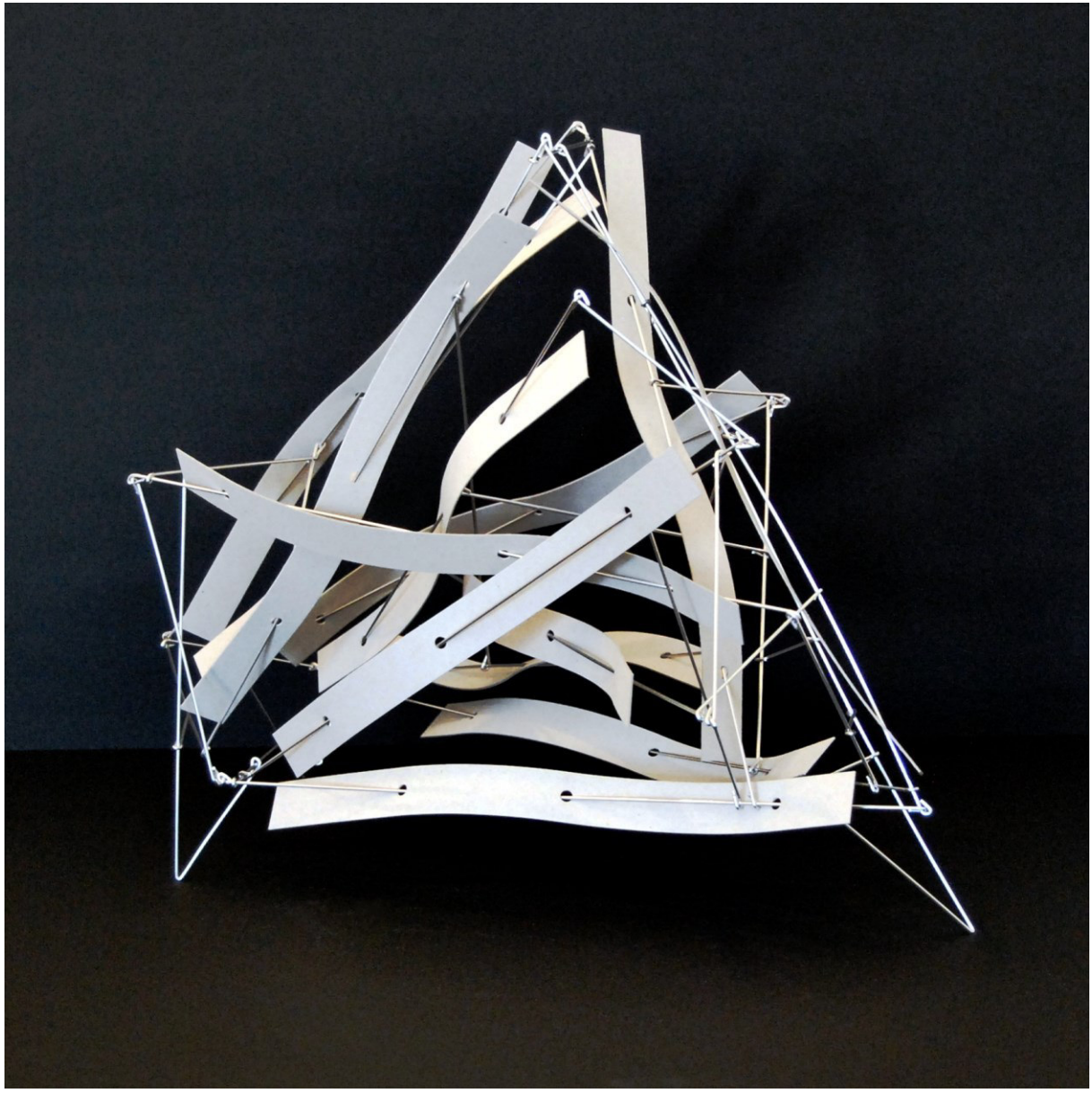

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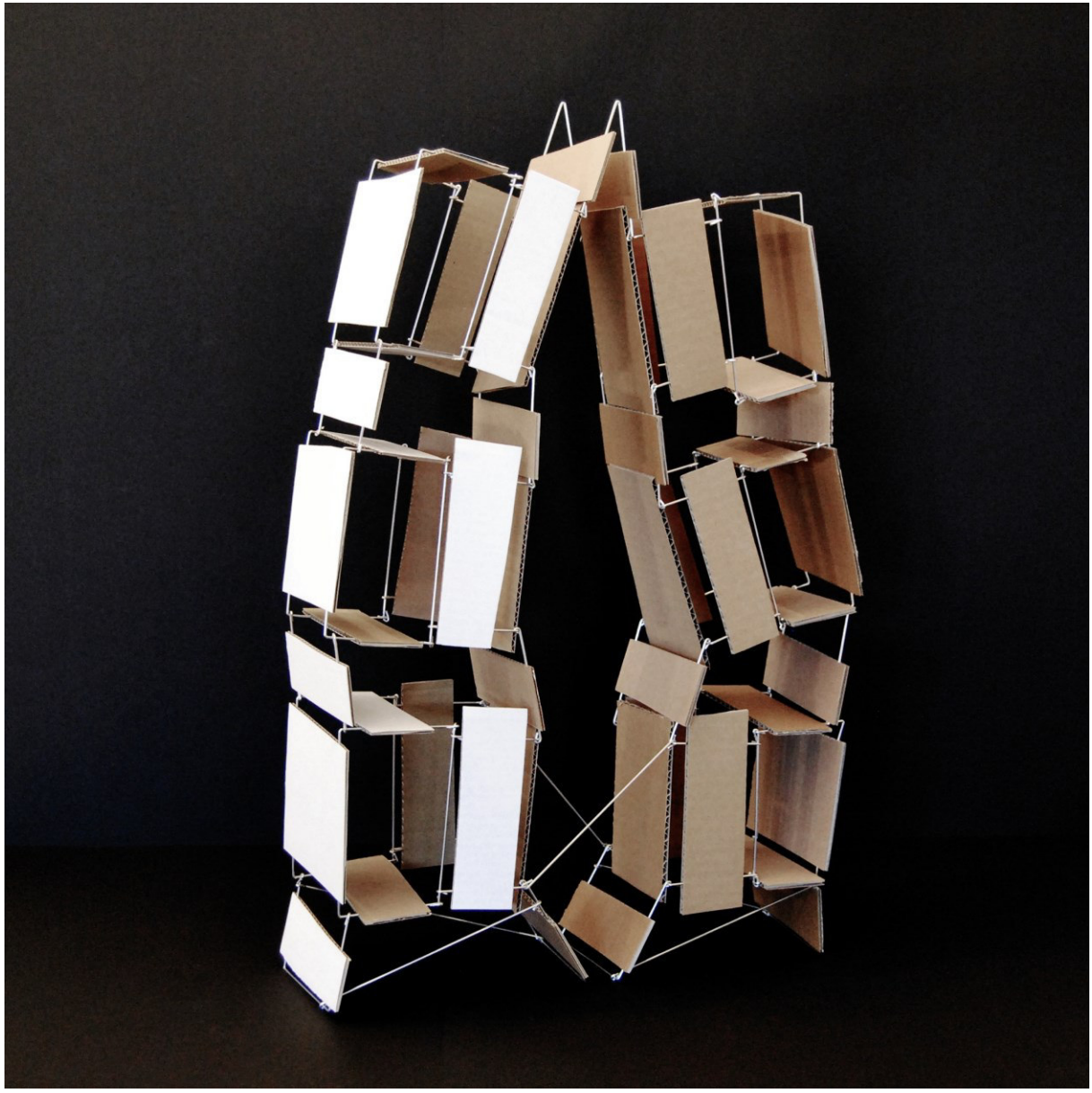

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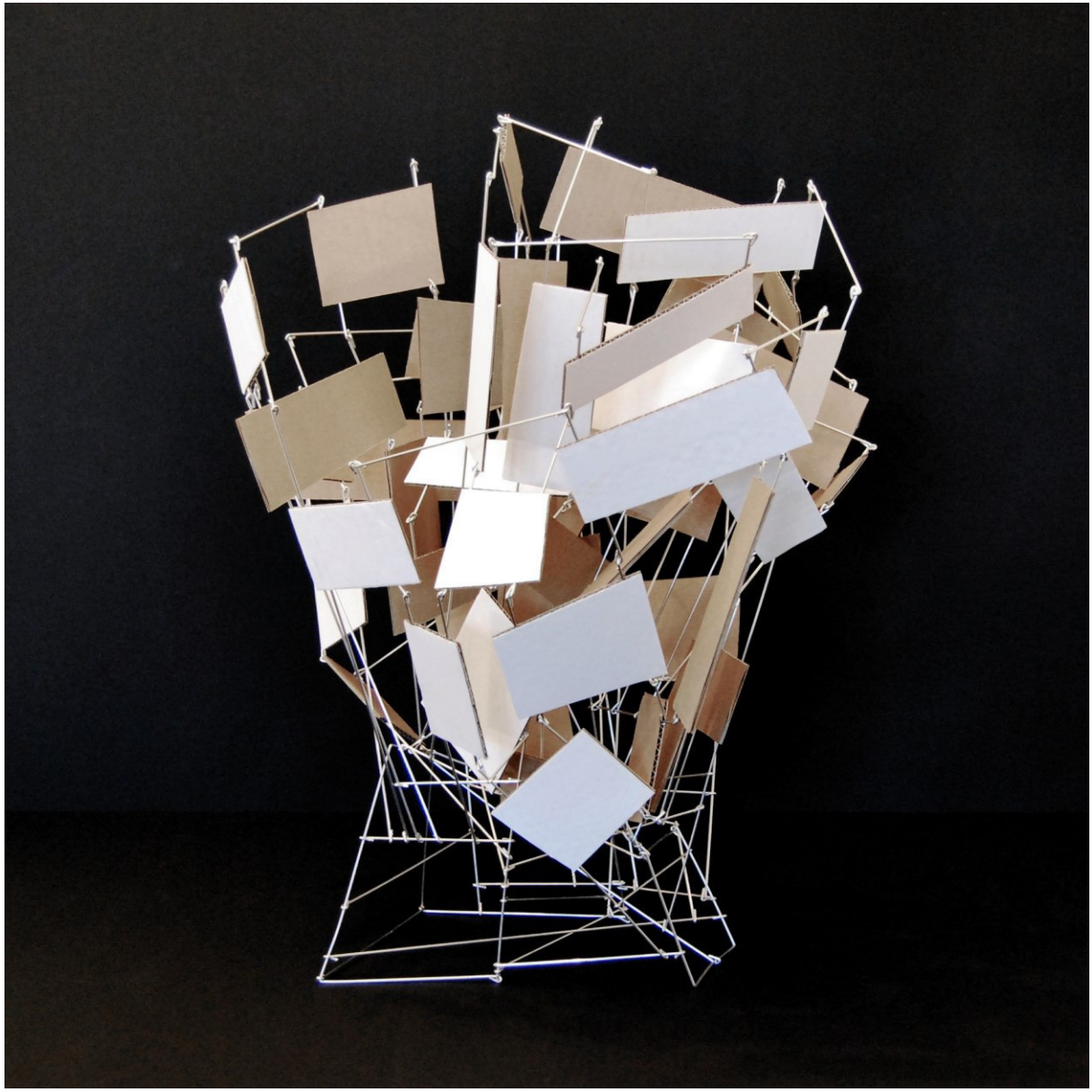

p2018073

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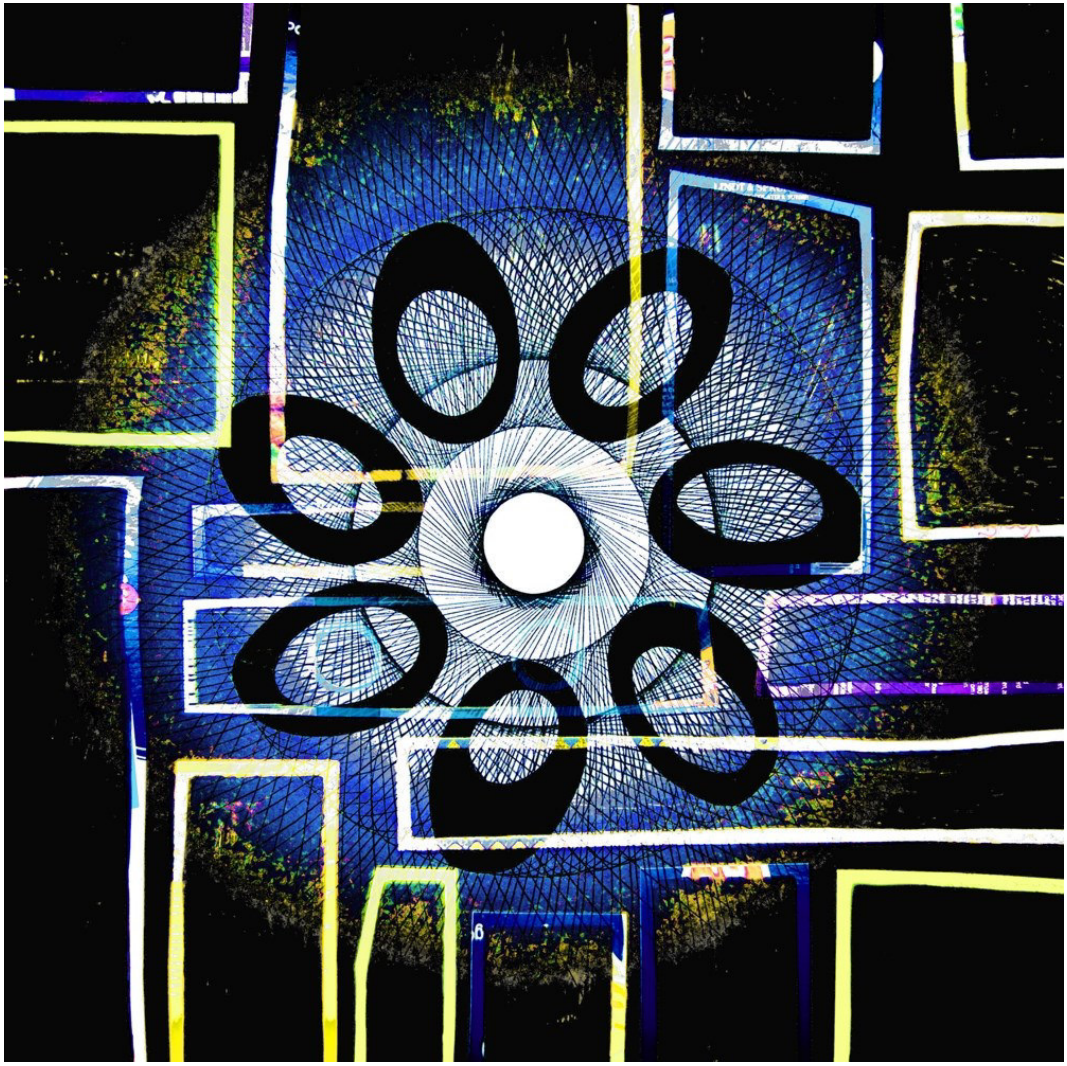
Schattenspiel

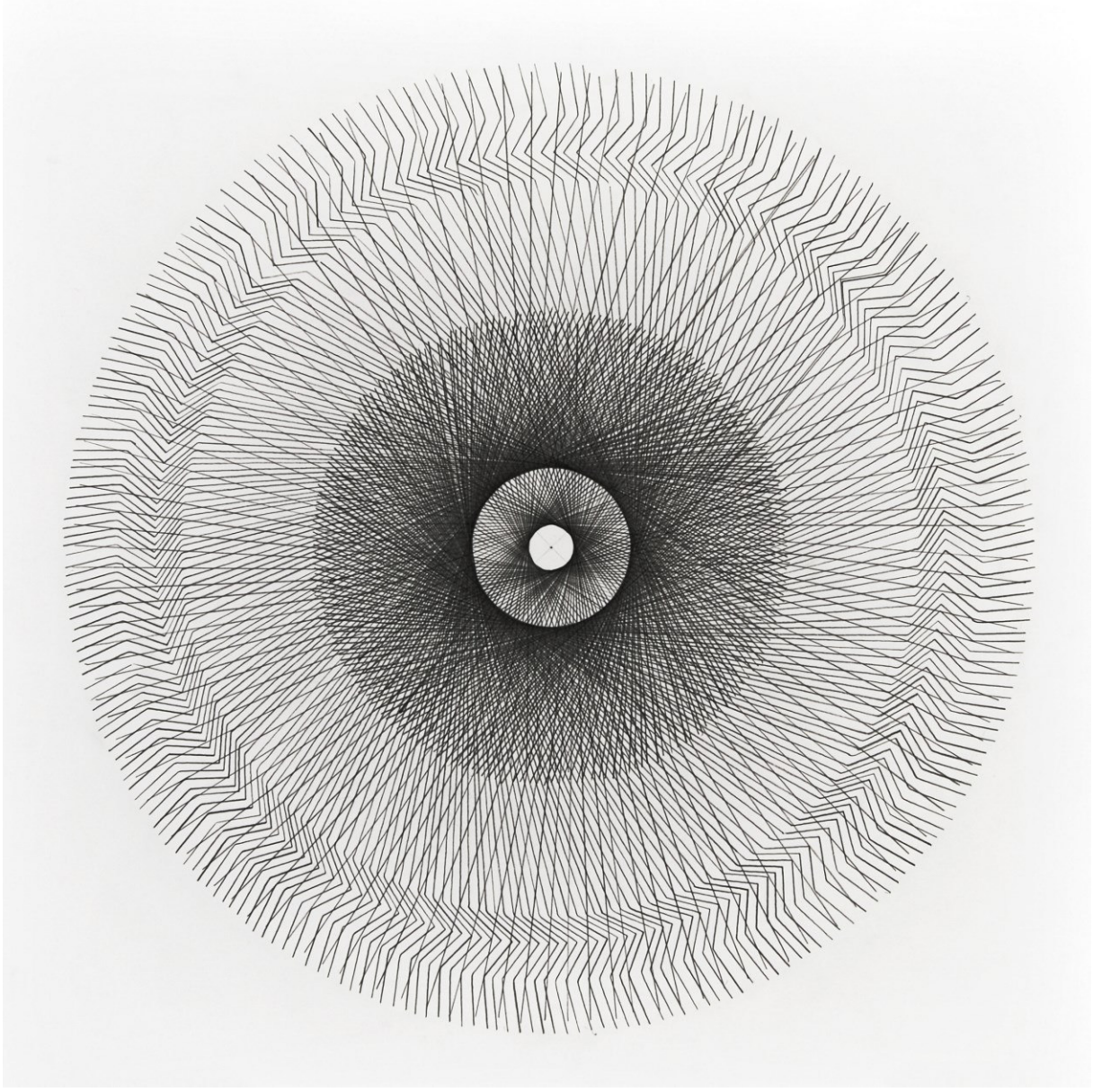
Seismogramm (s), Mineral (m), Rätsel (ms)

Zeichnung, Collage, Malerei, Foto



ms20180114

Januar 2018



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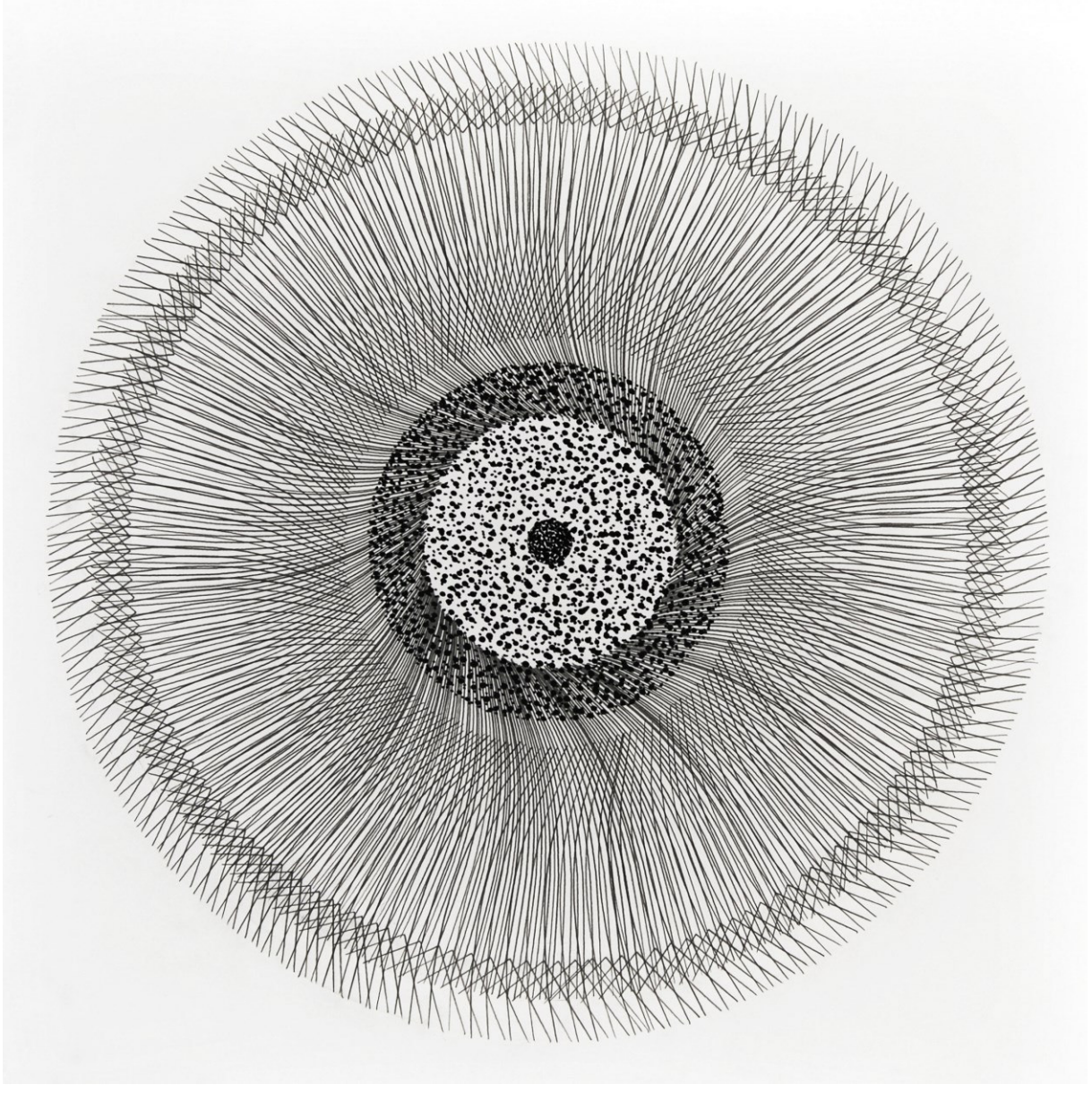
m20180101



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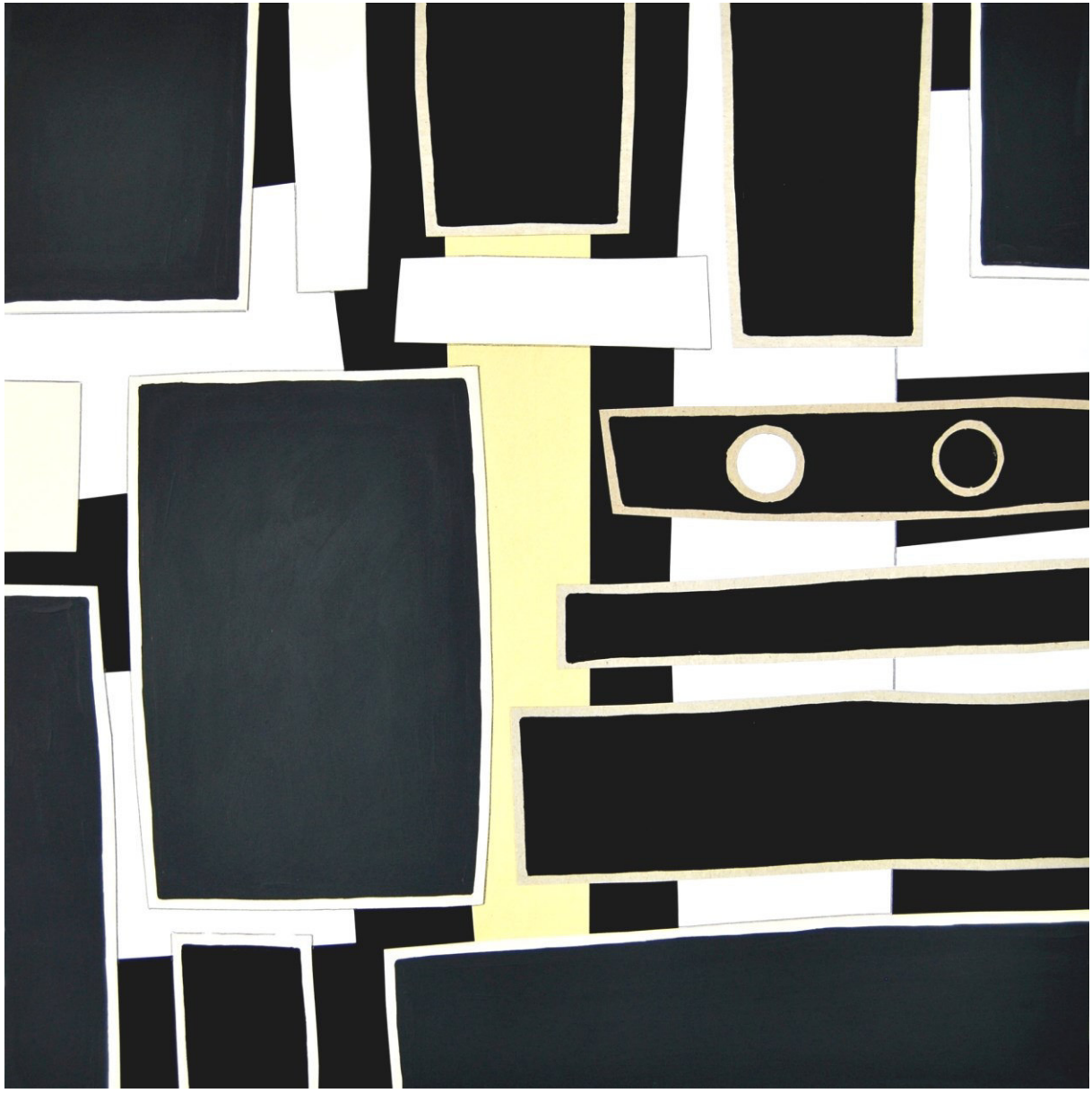

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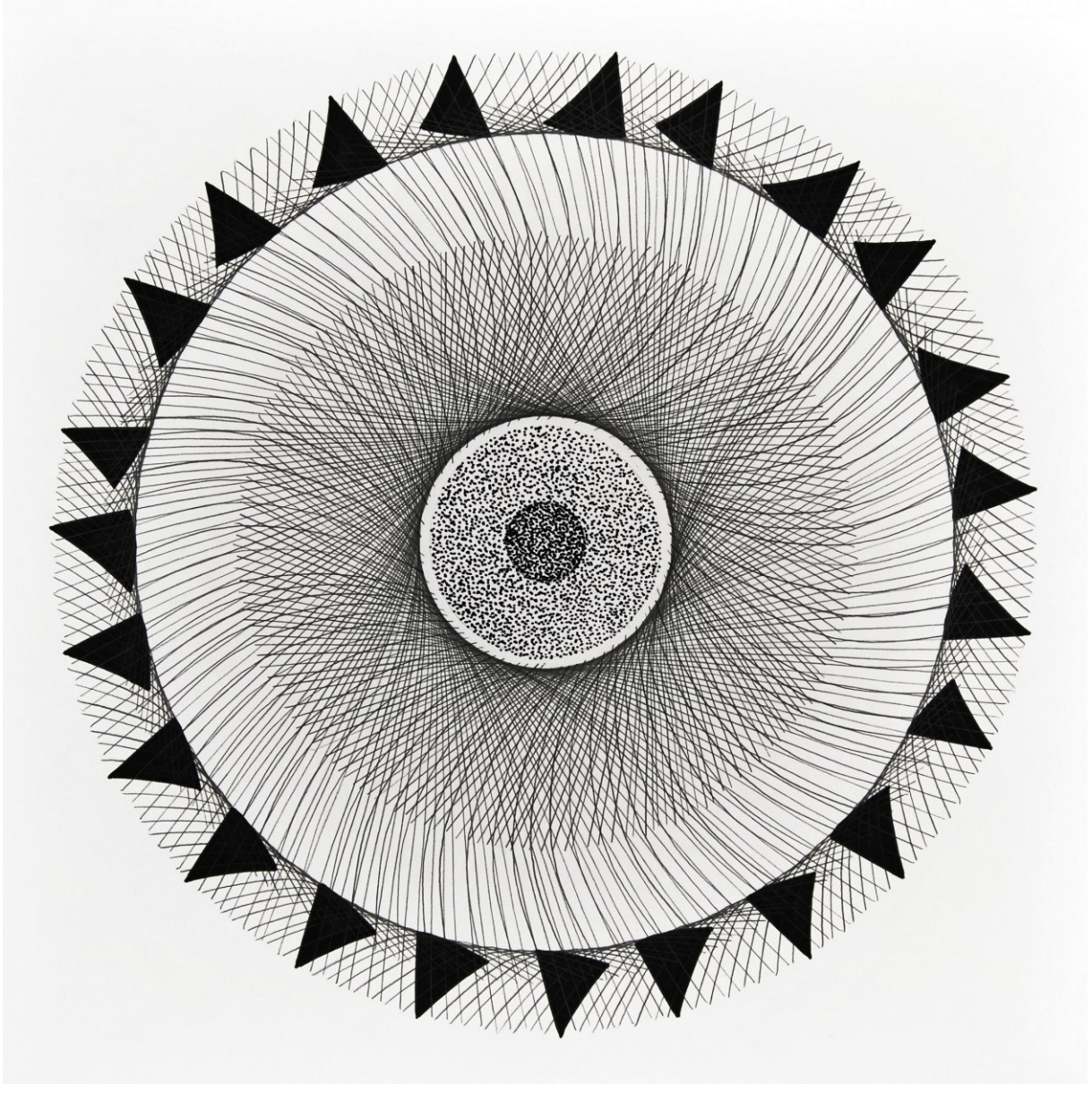

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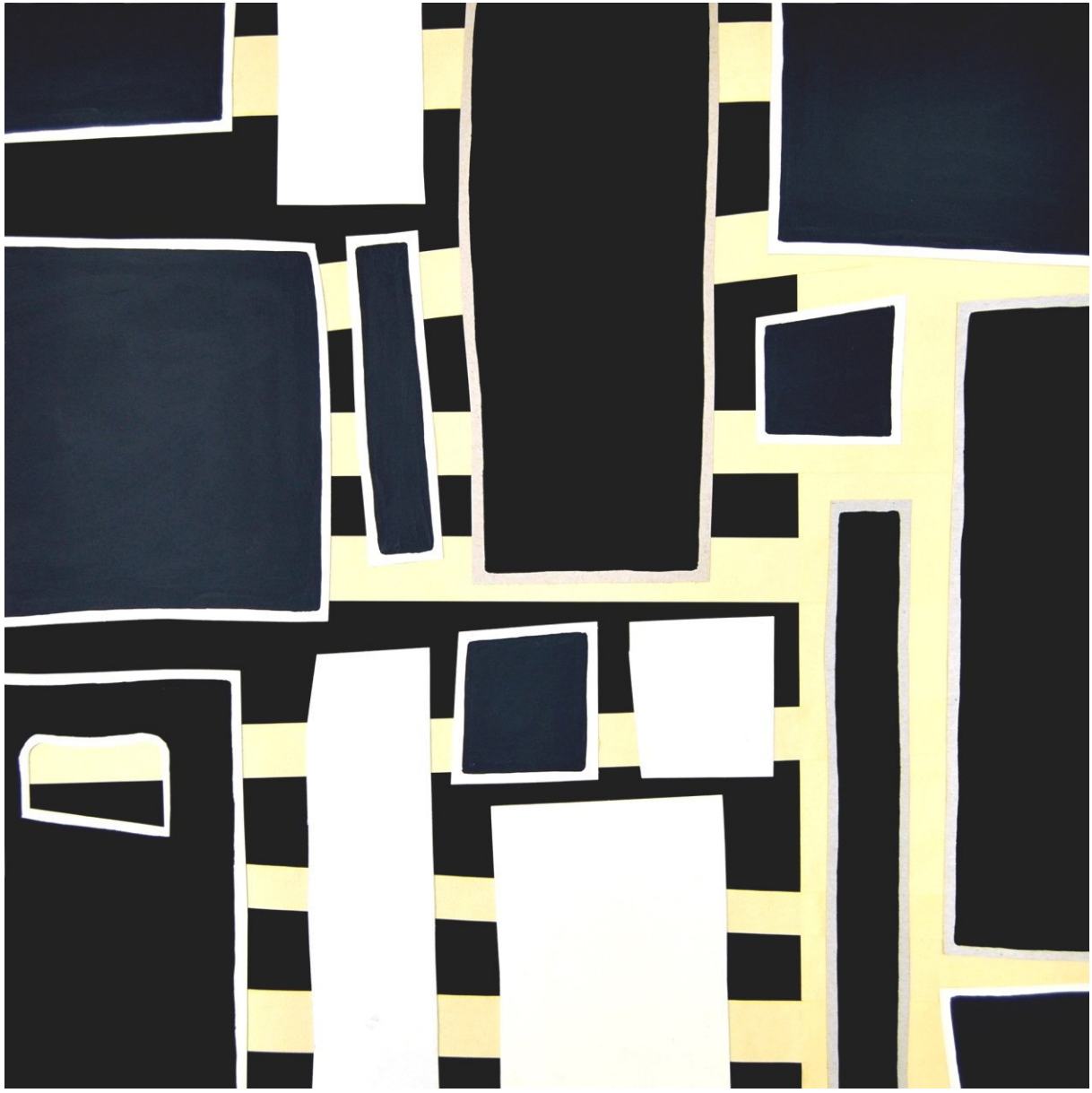

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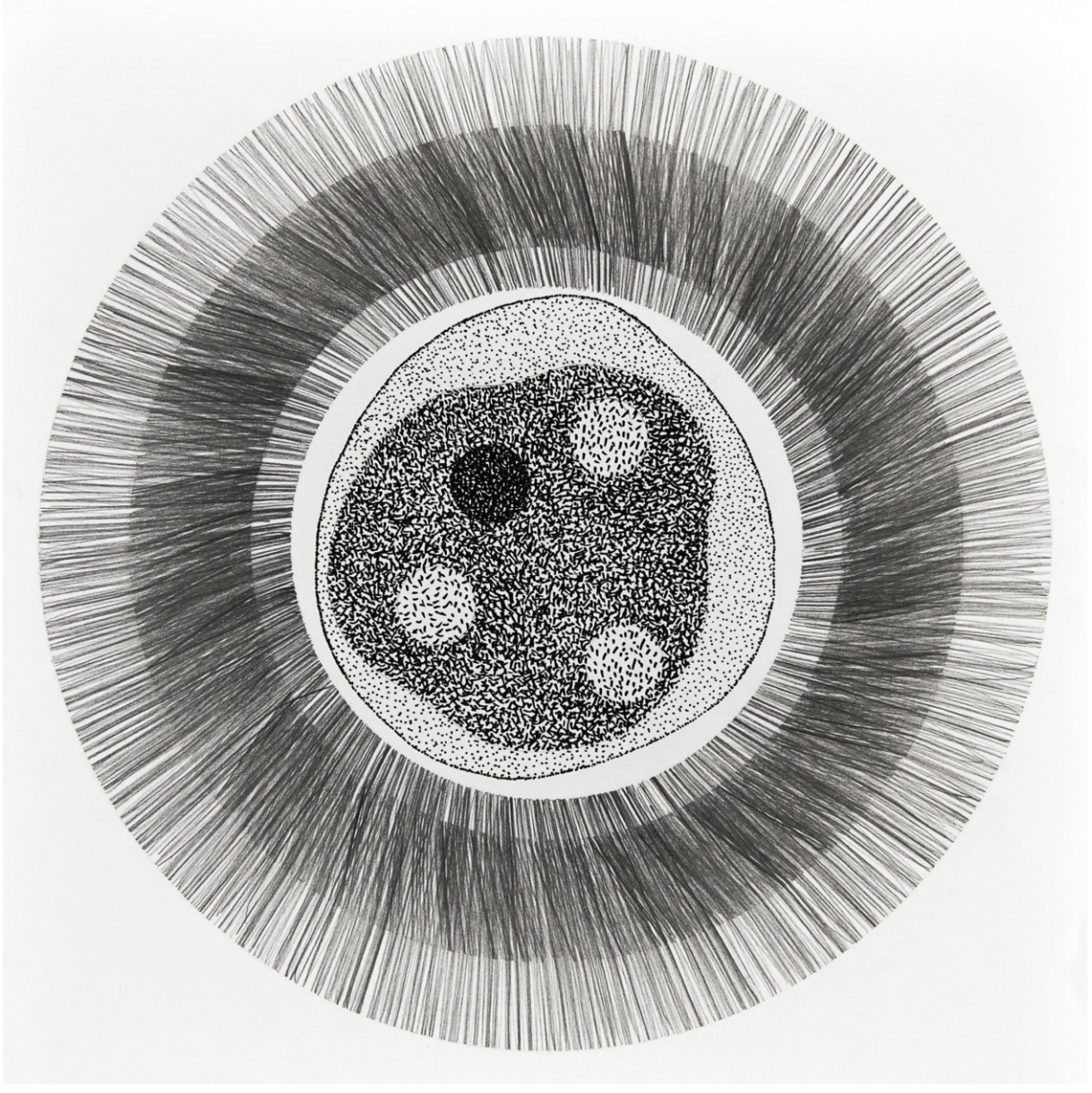

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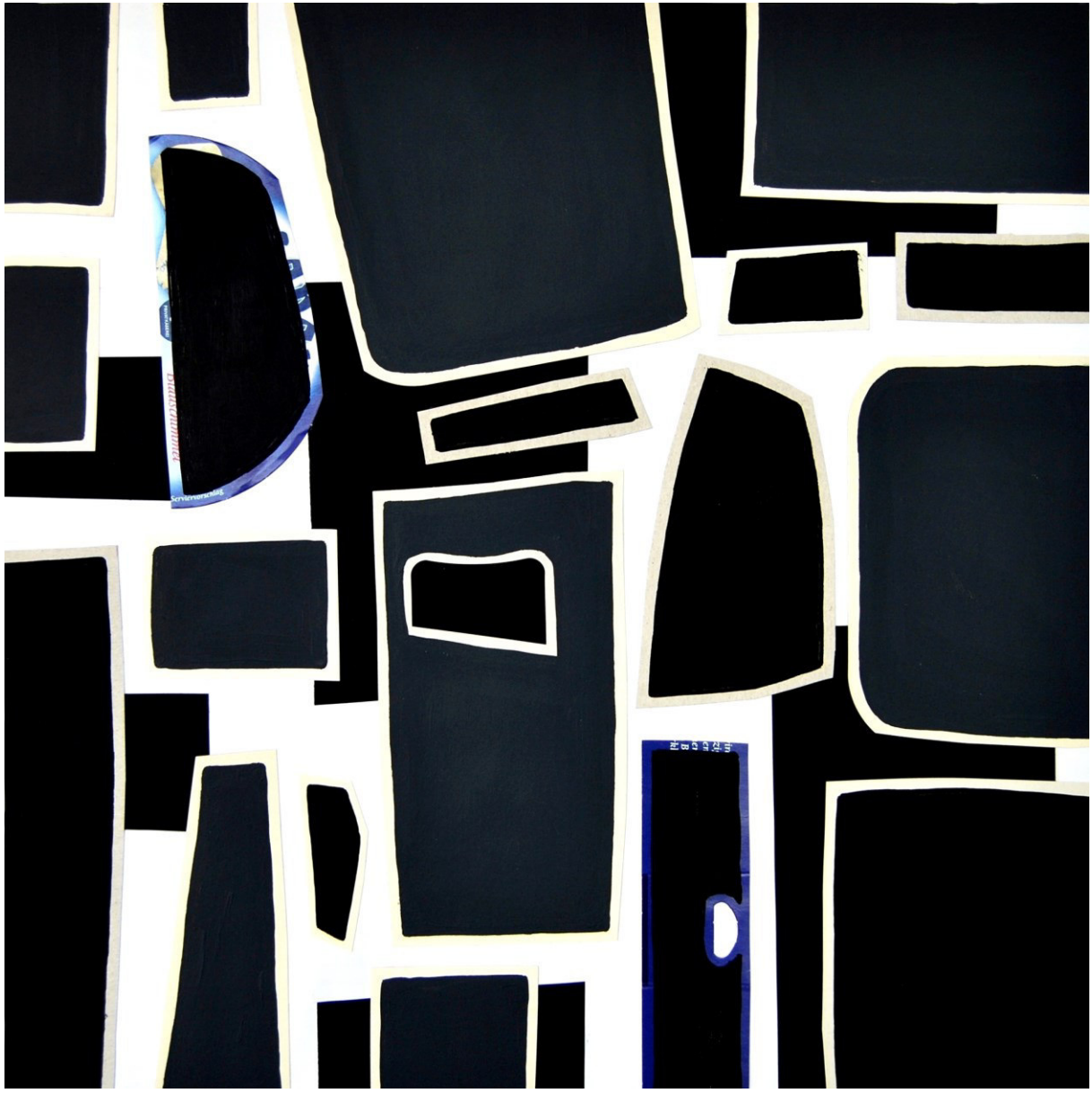

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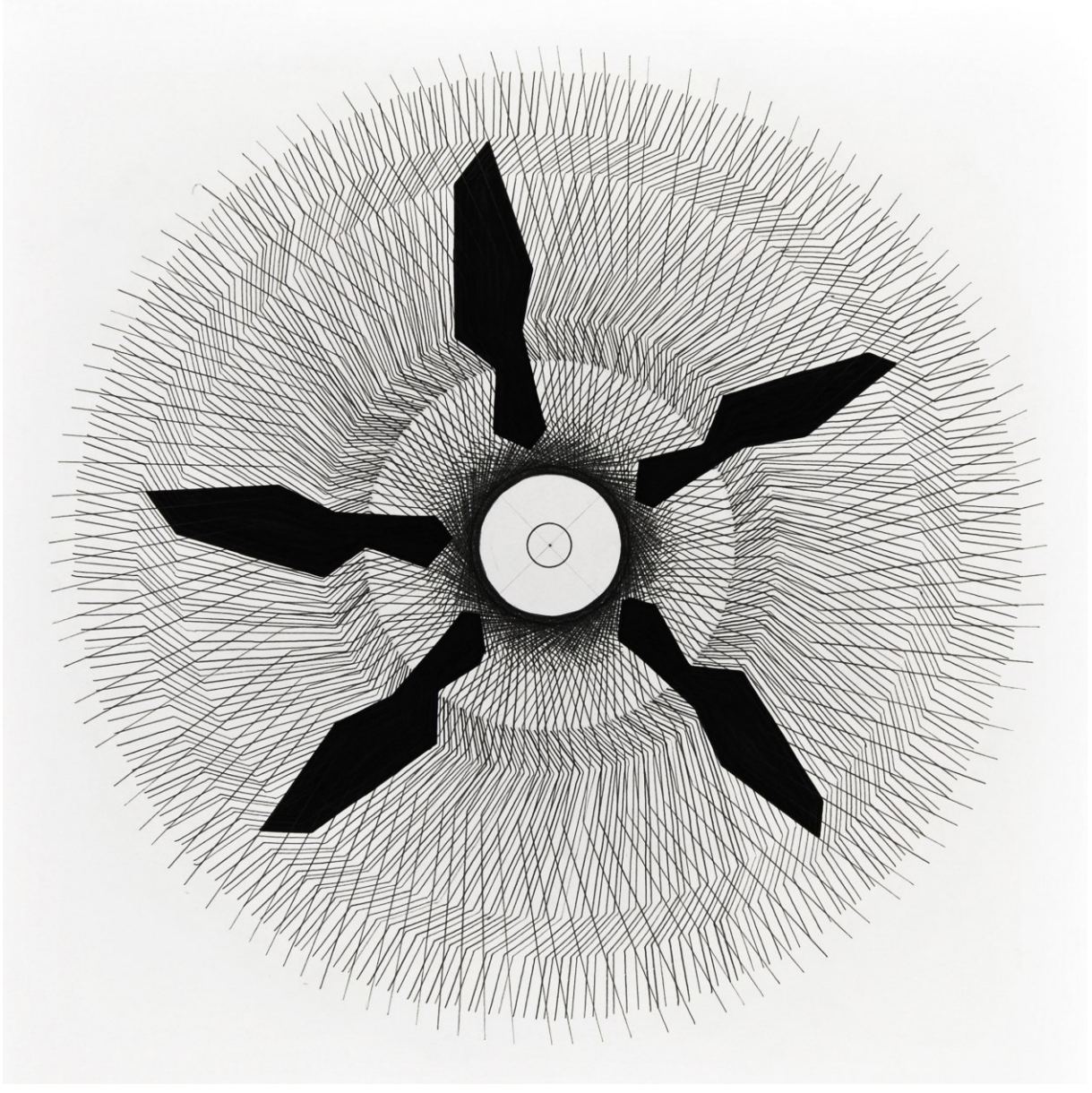

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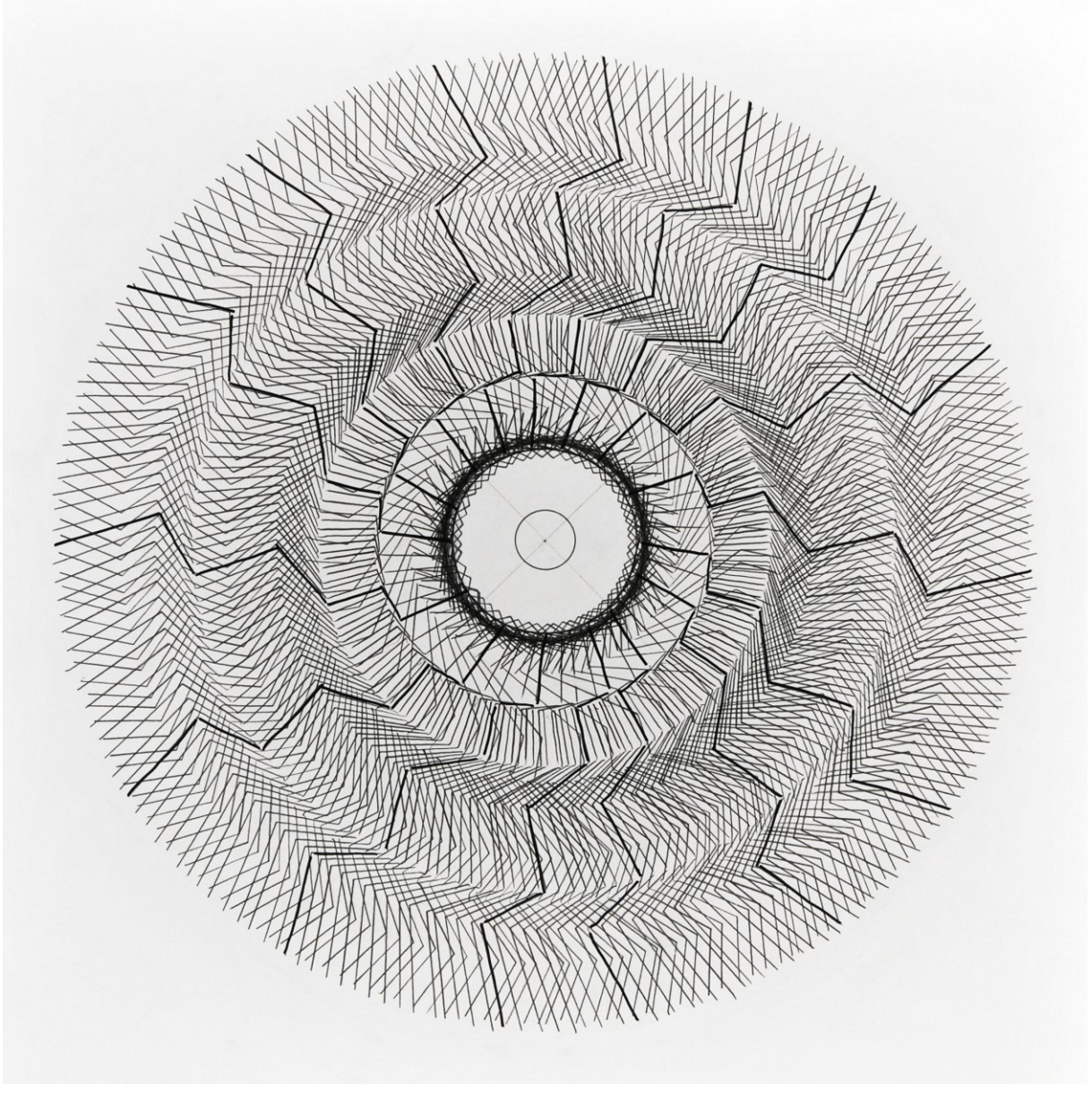
m20180105



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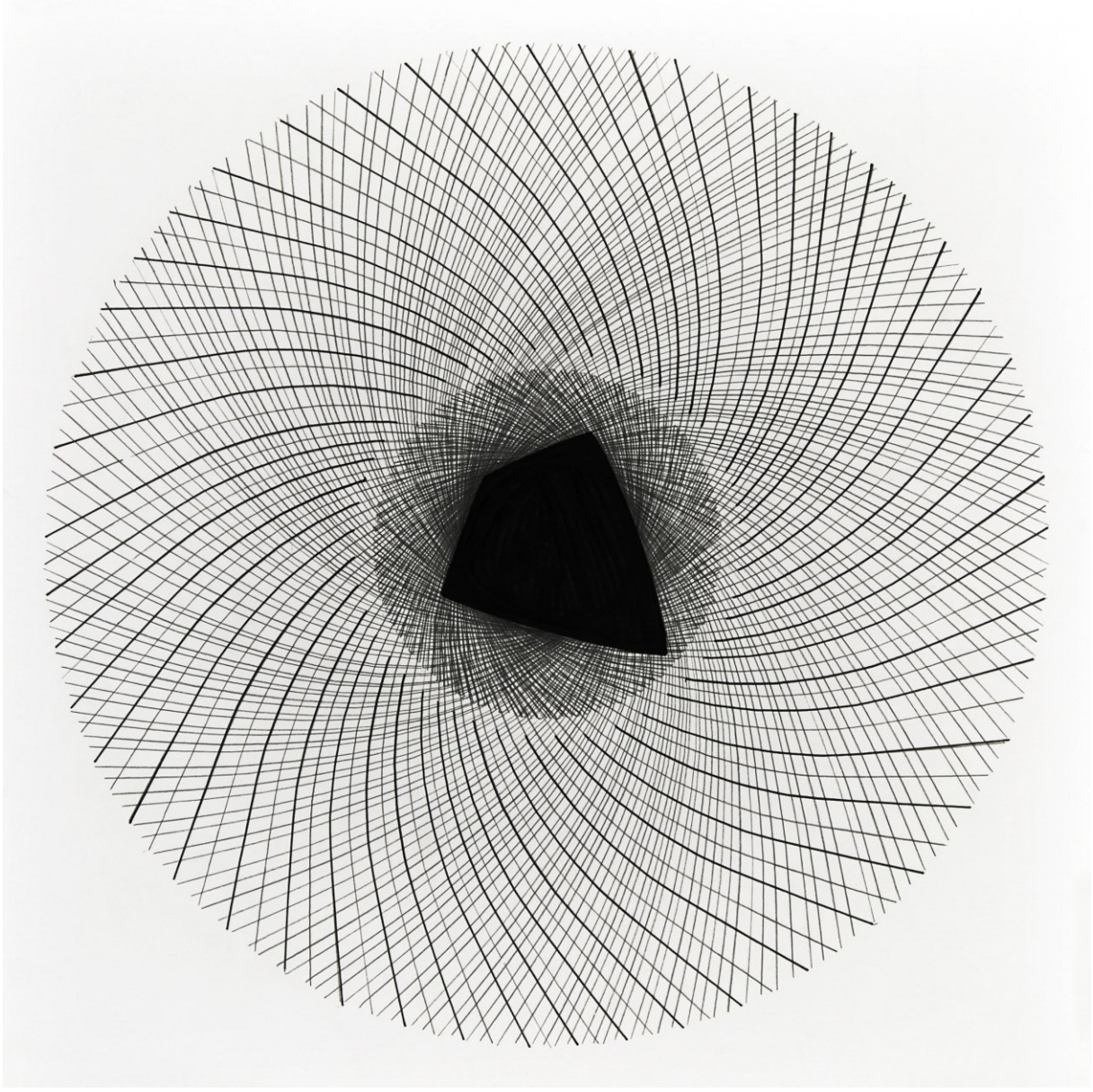

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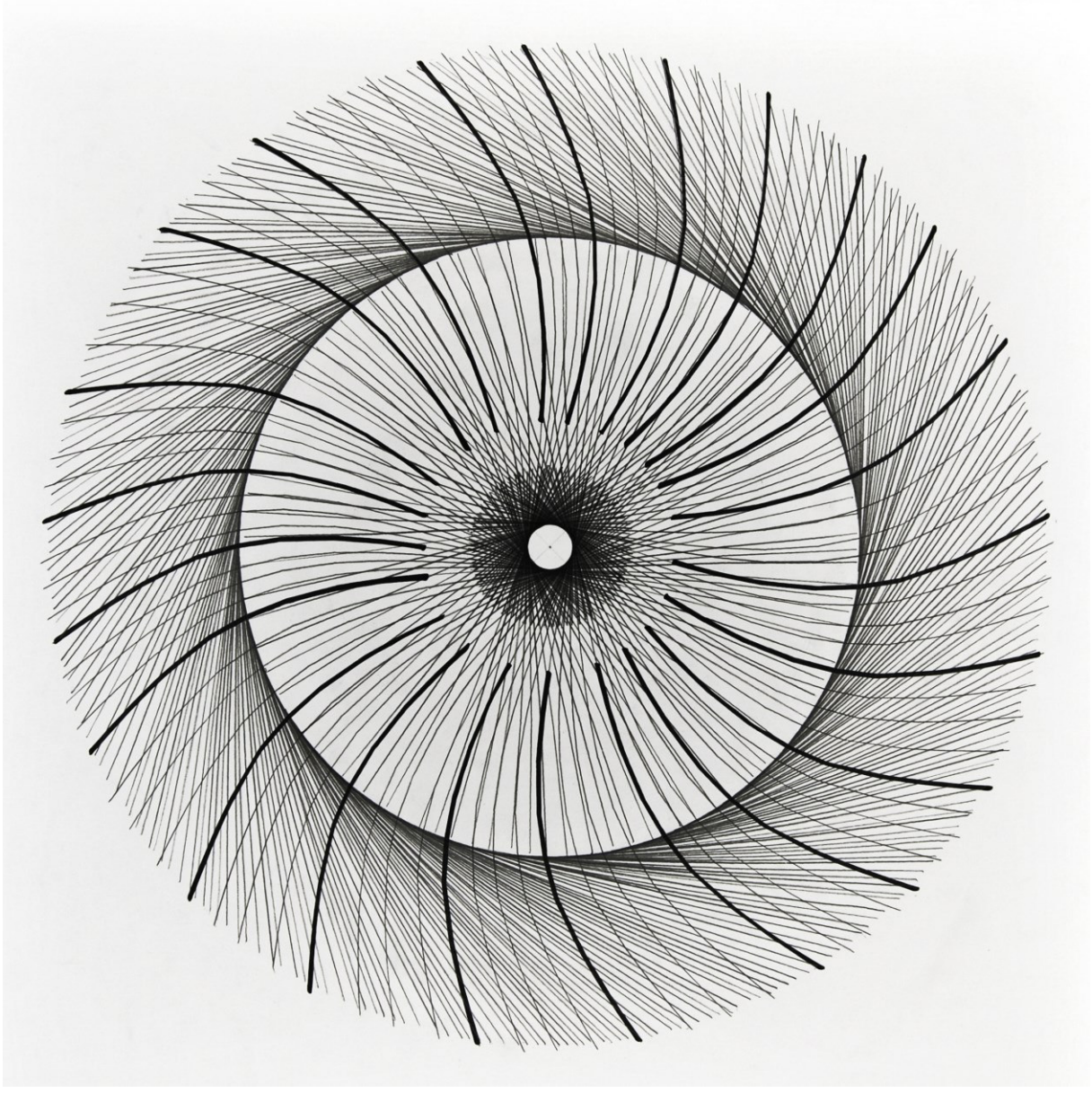
m20180107



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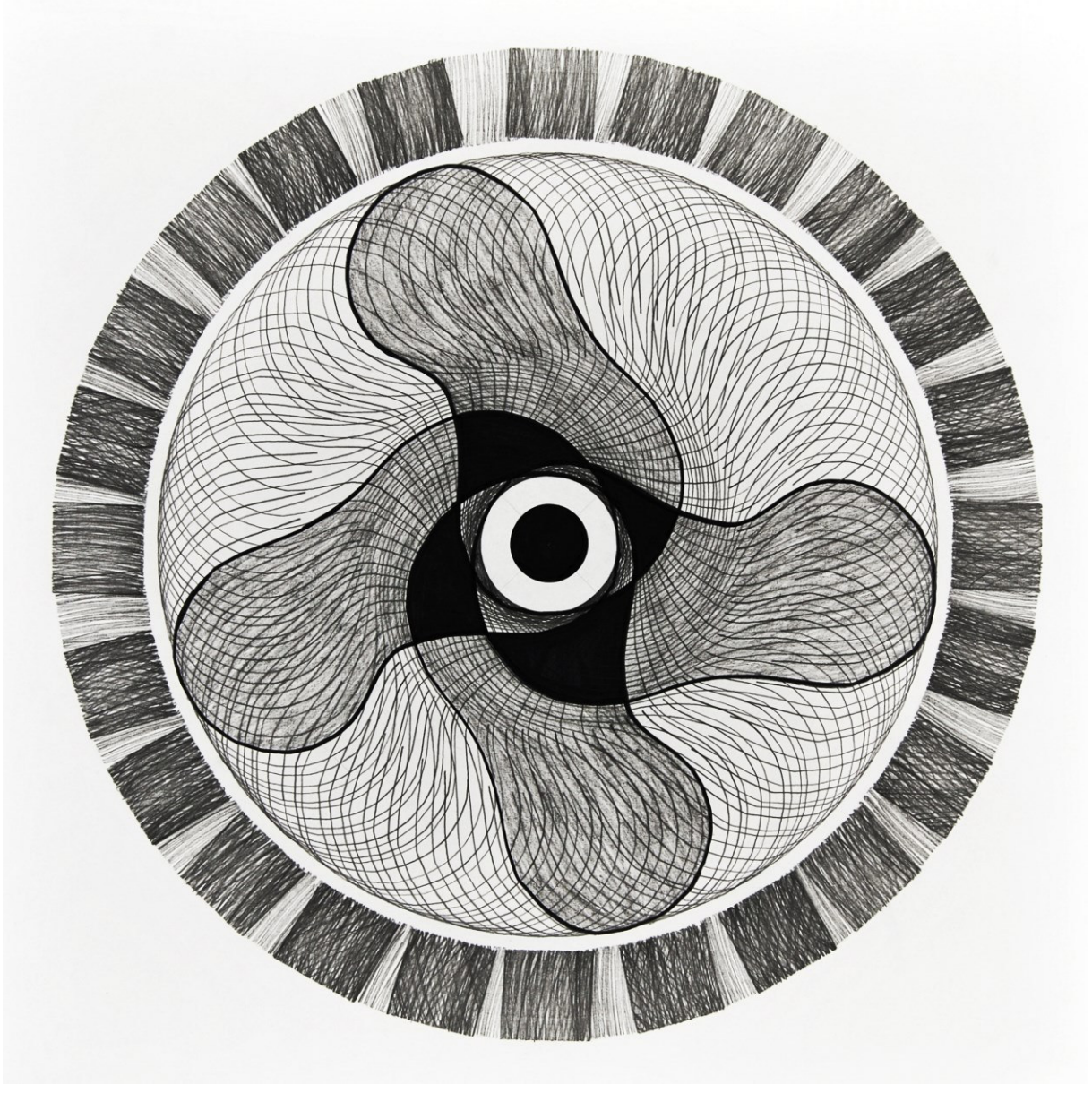
m20180108



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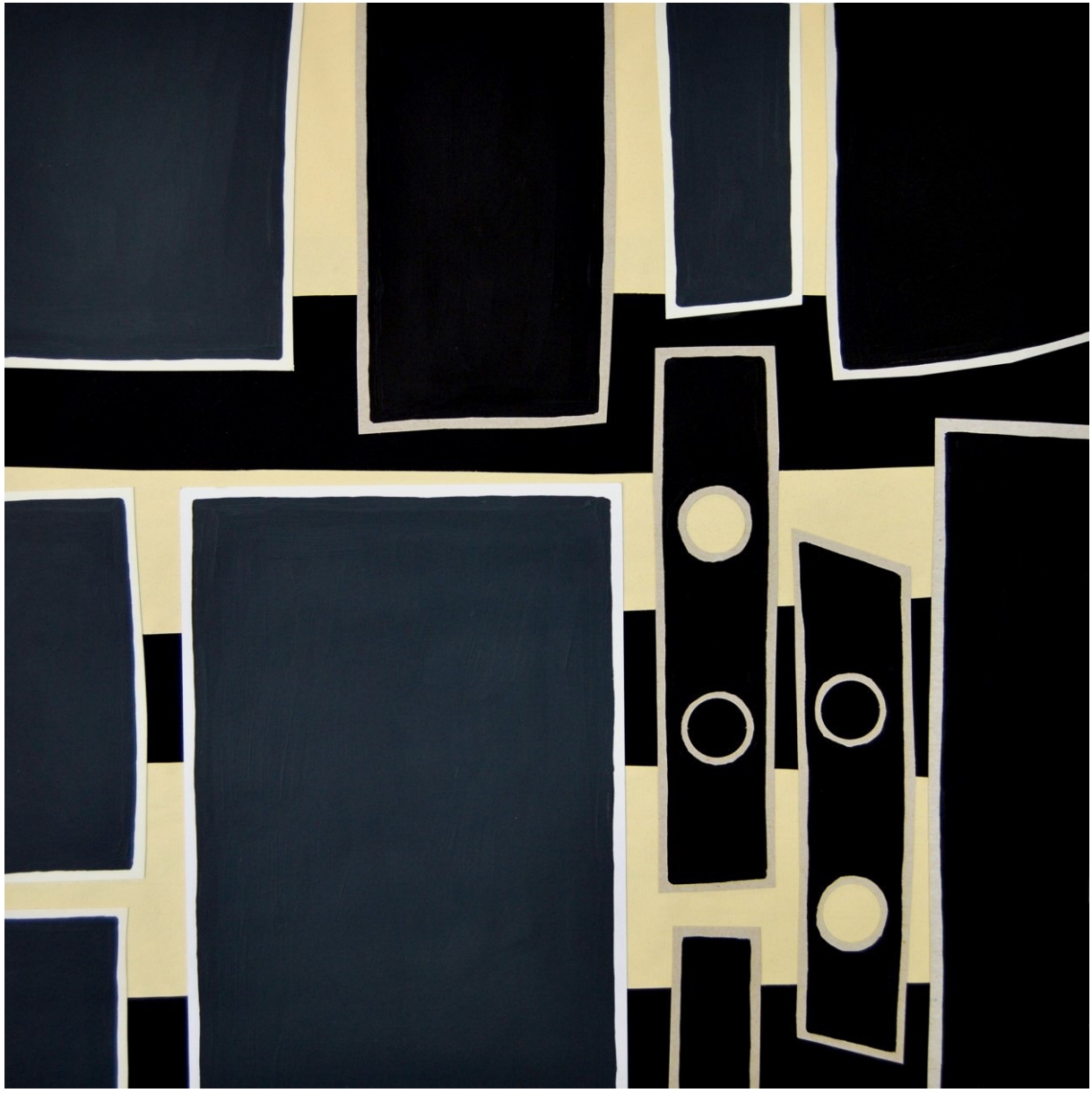

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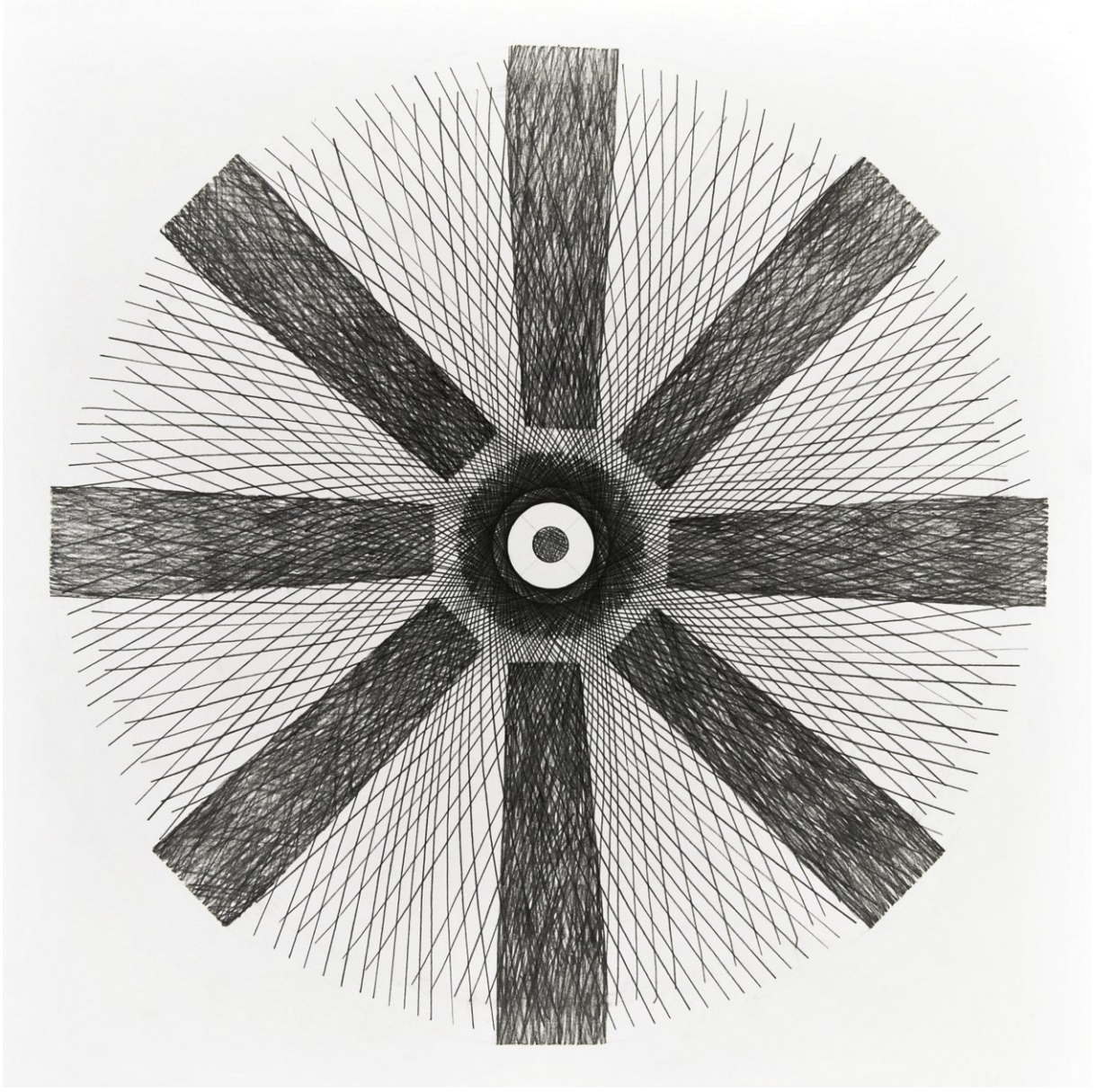

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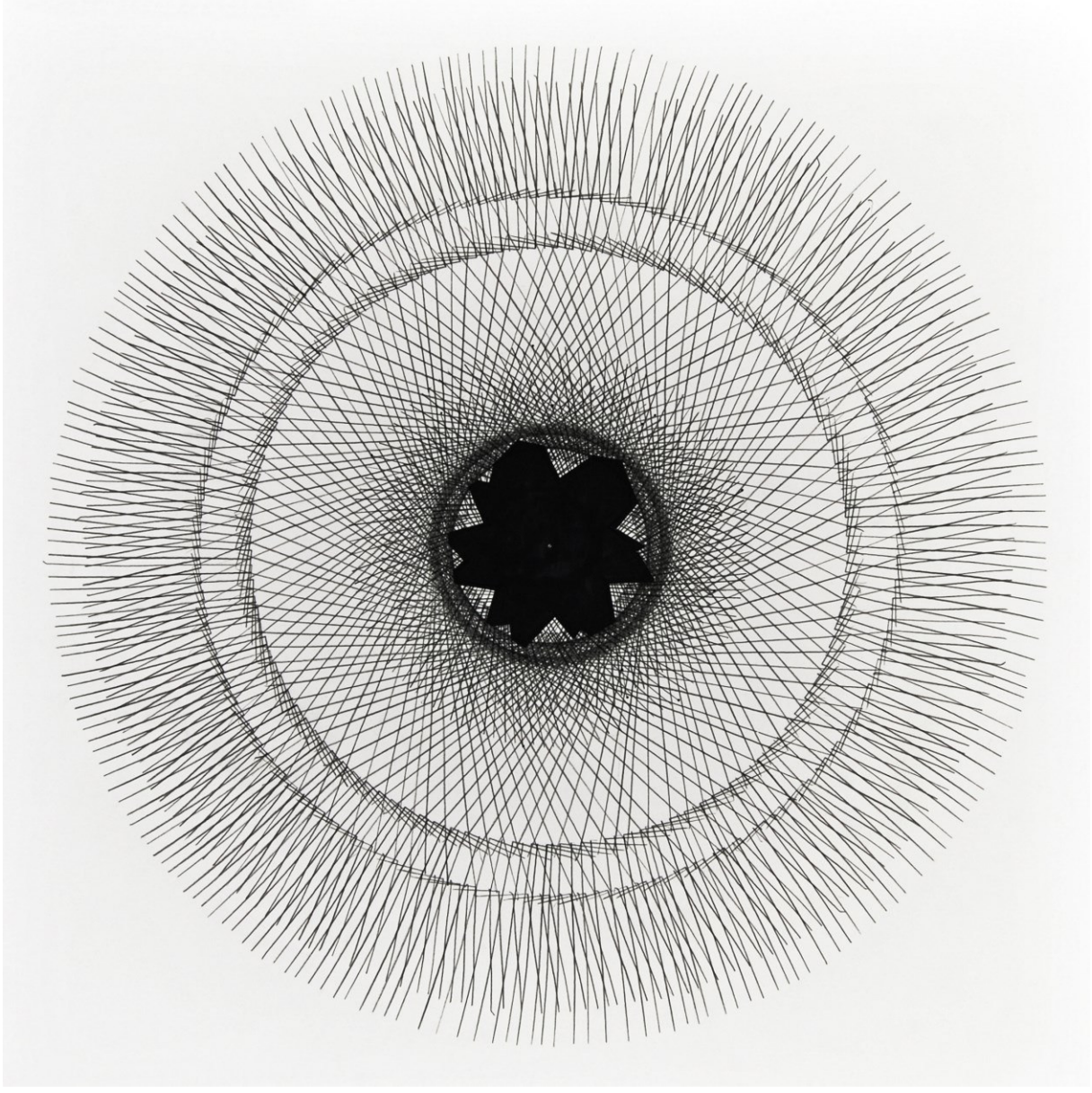
m20180110



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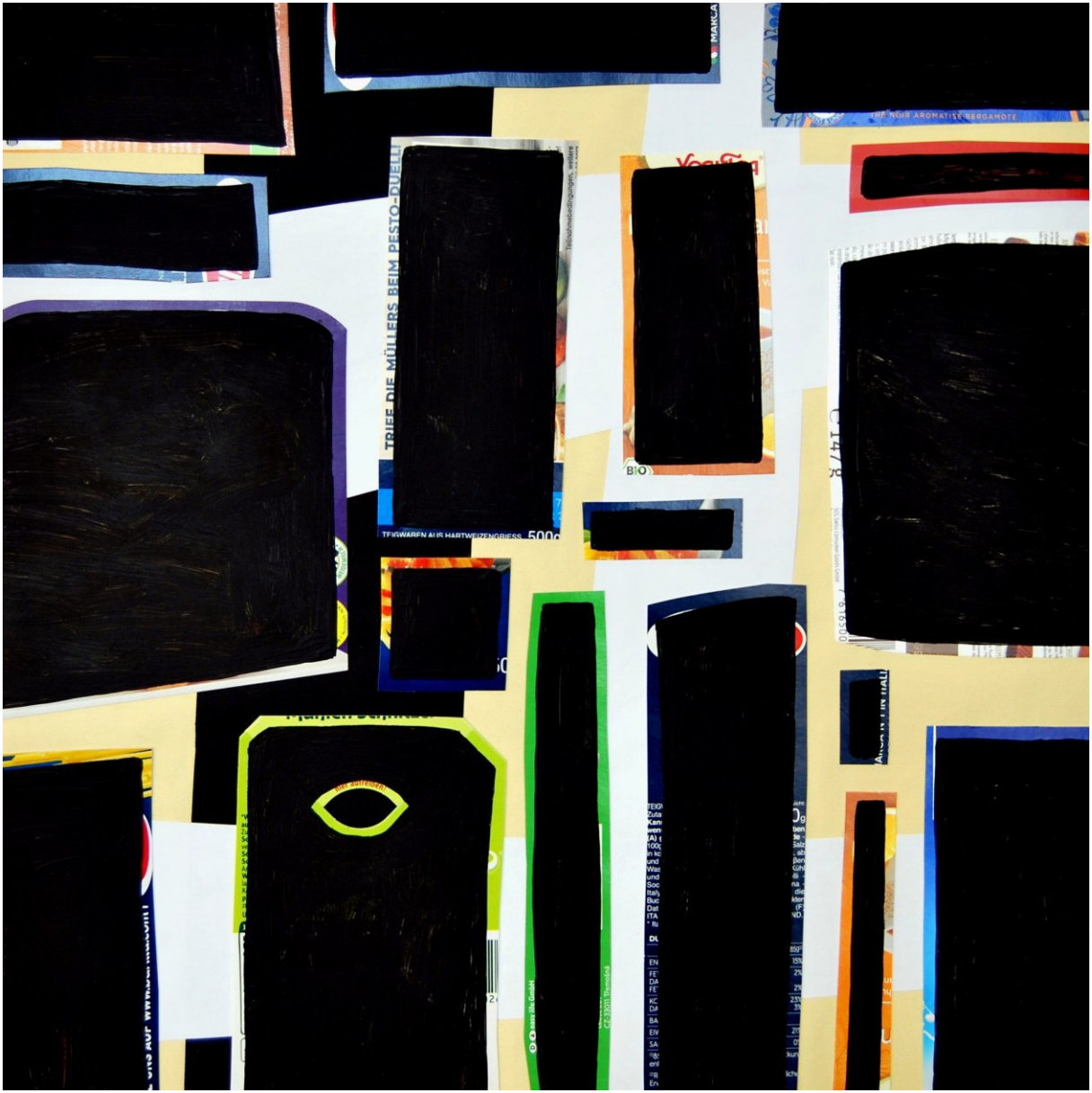

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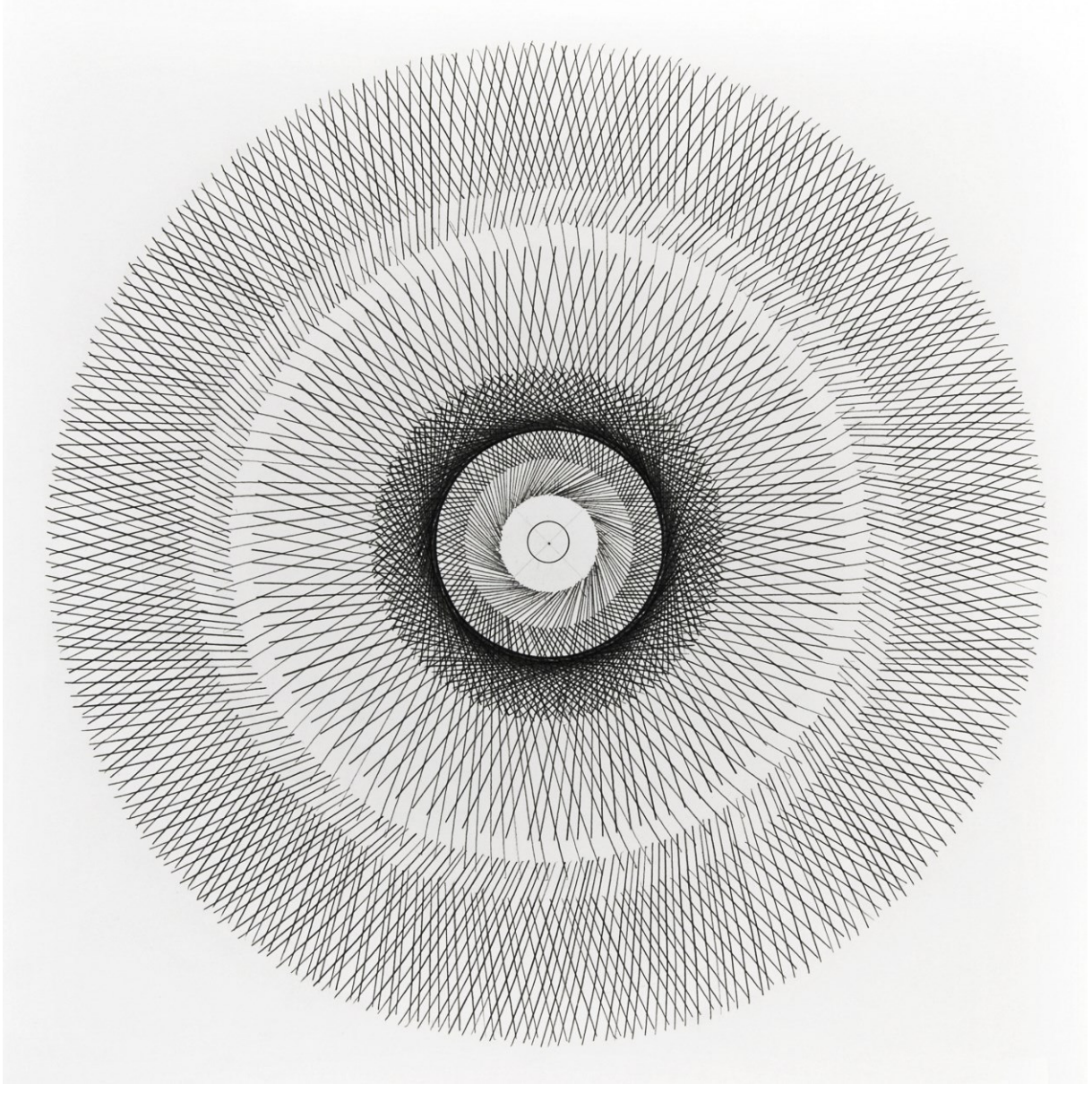

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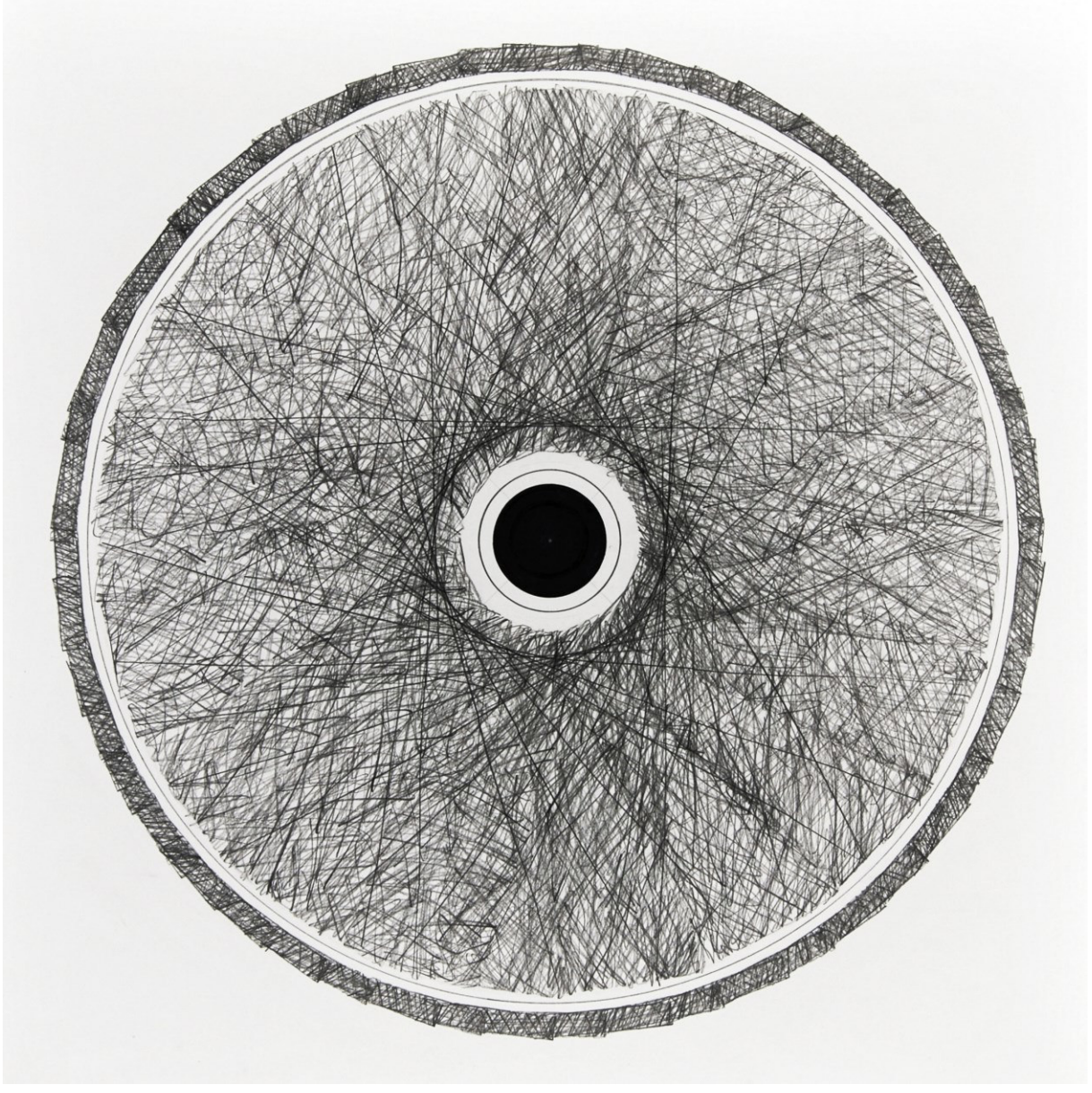
m20180112



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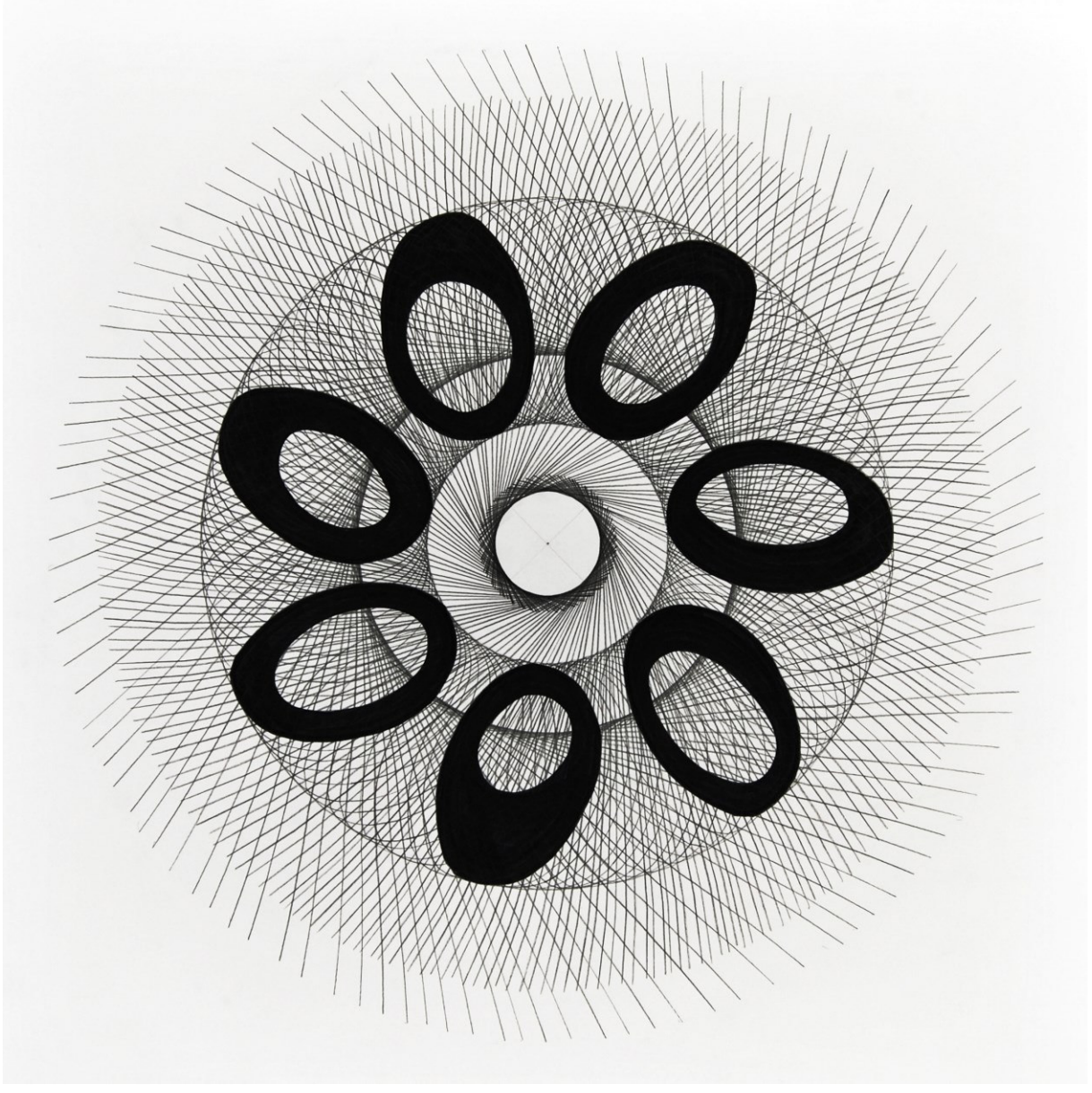

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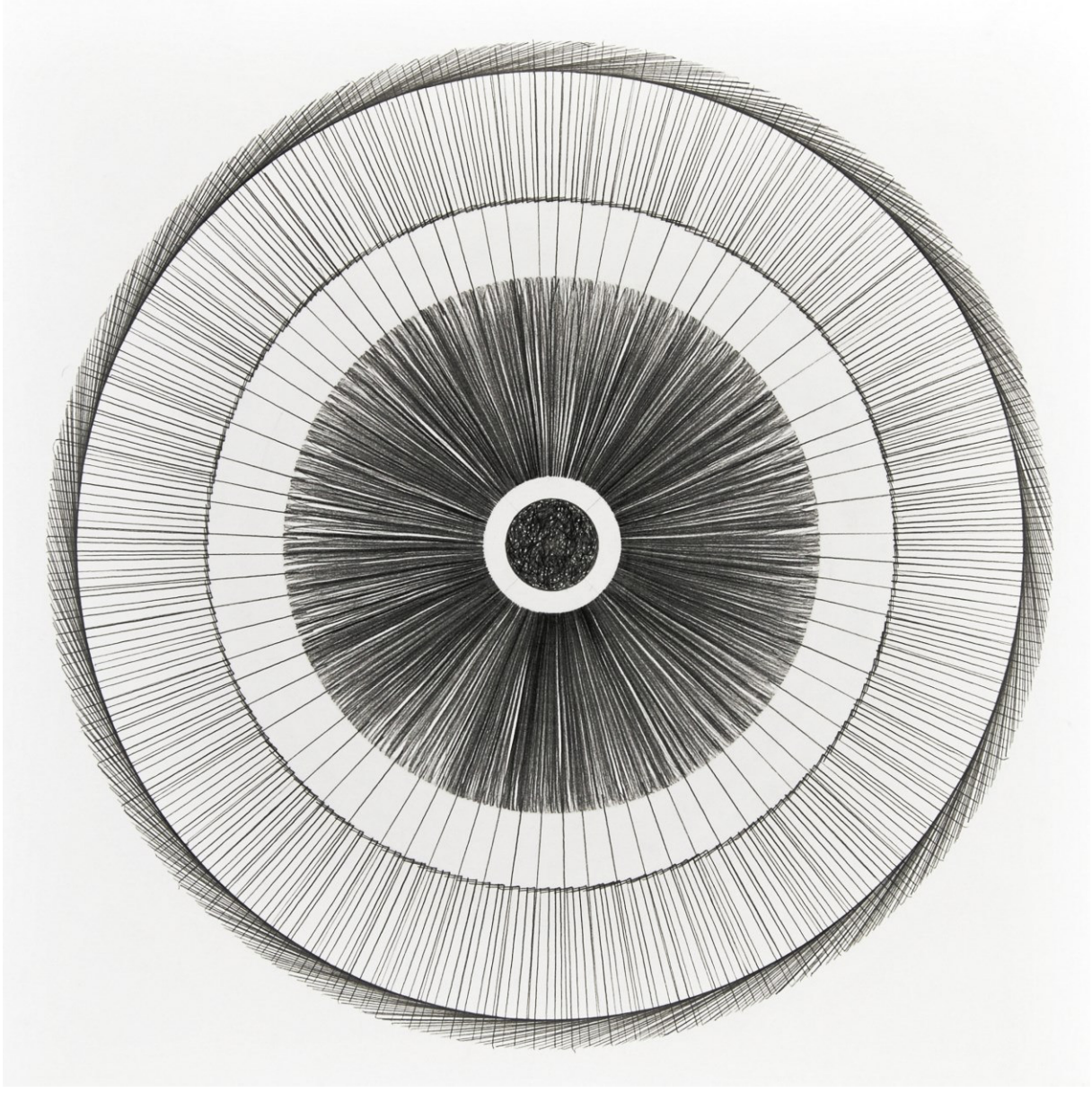

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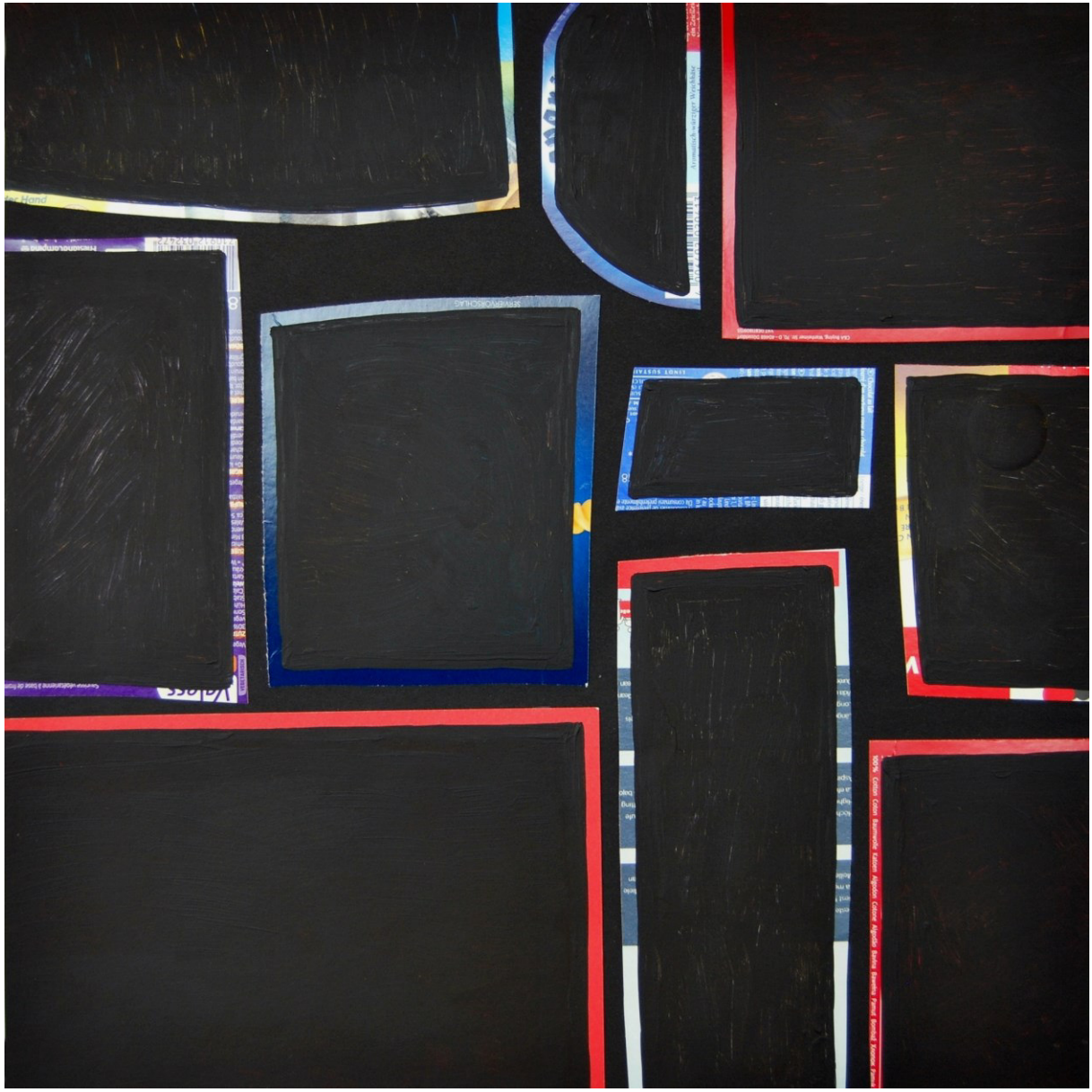

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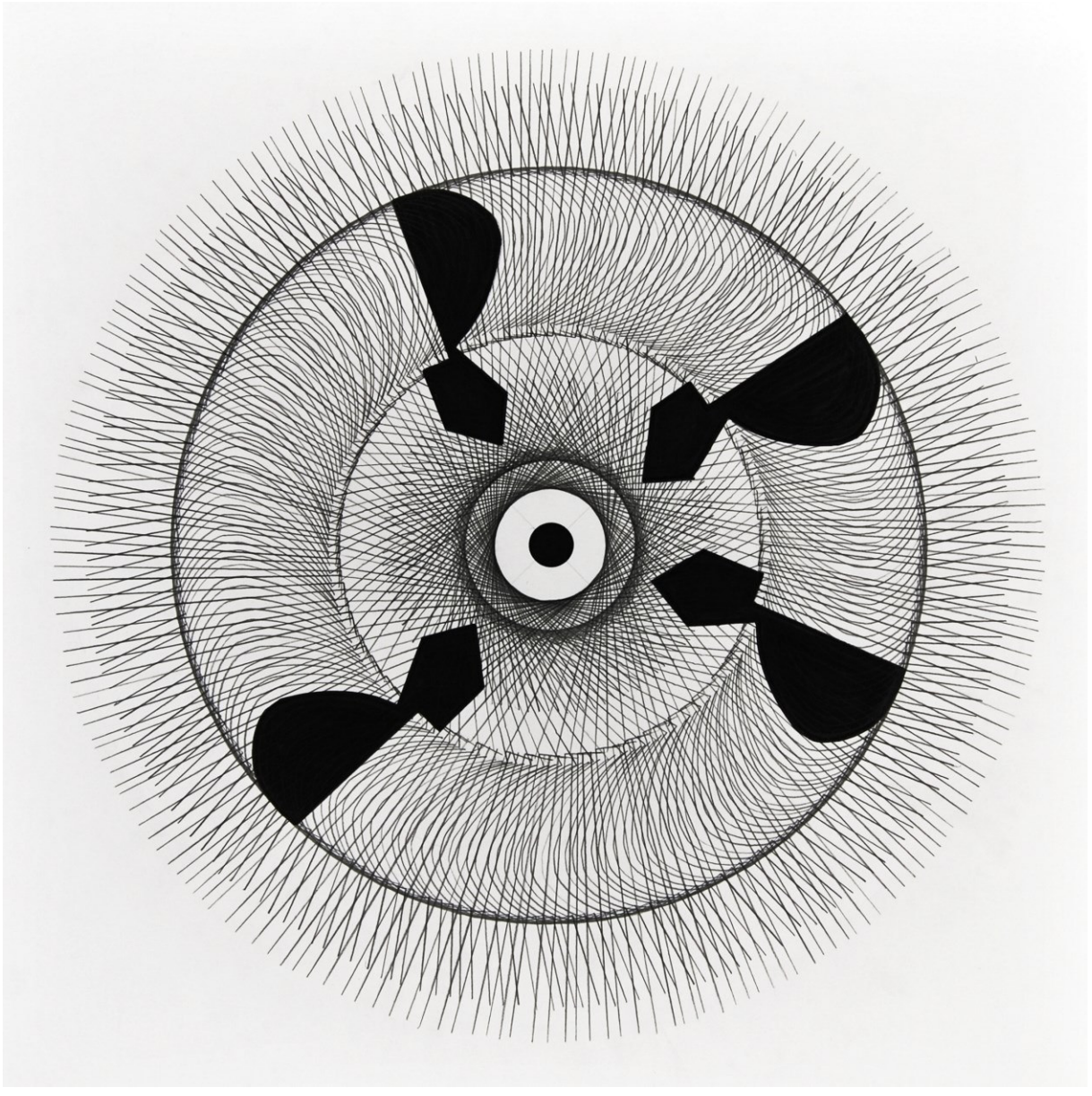

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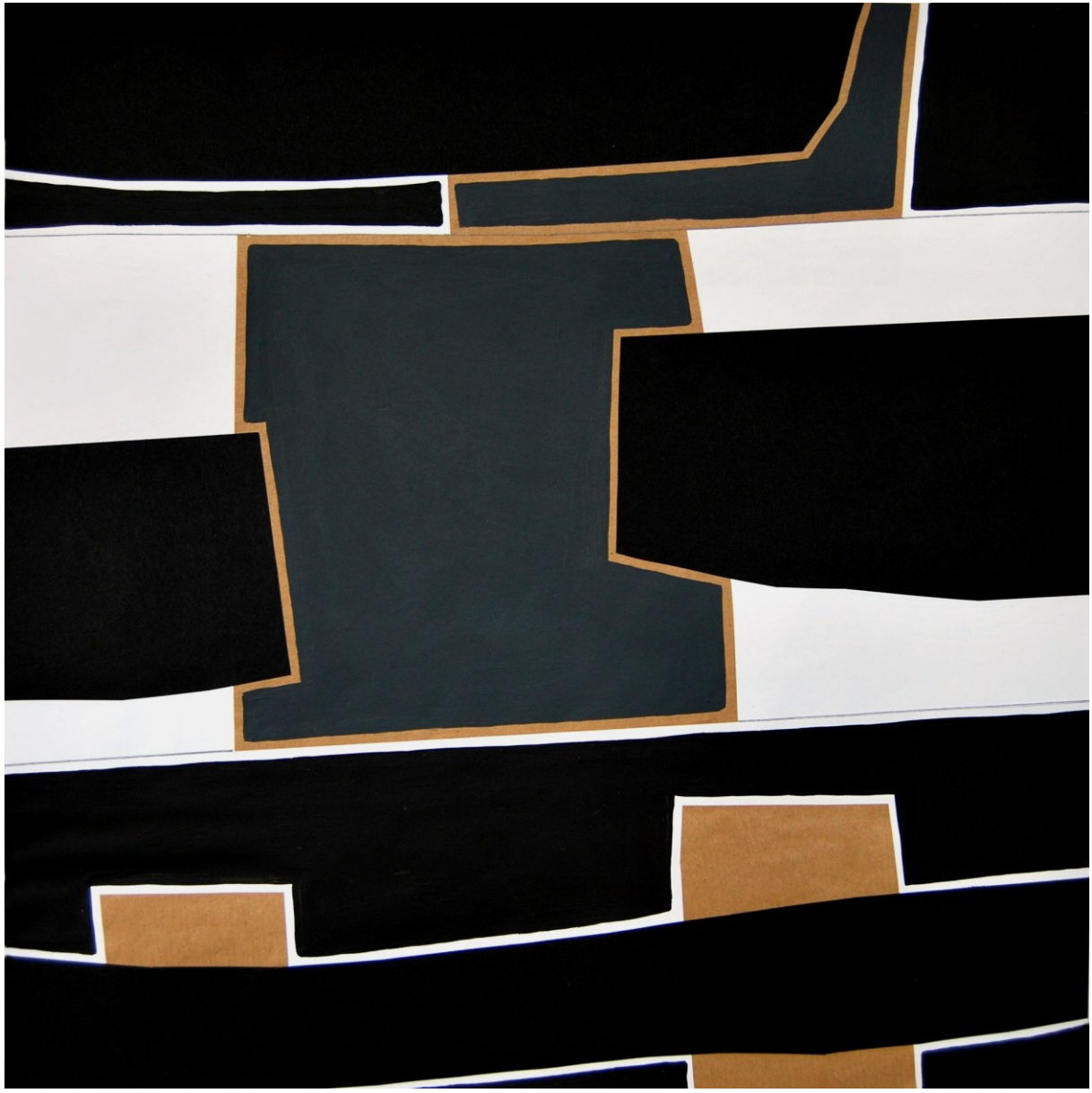

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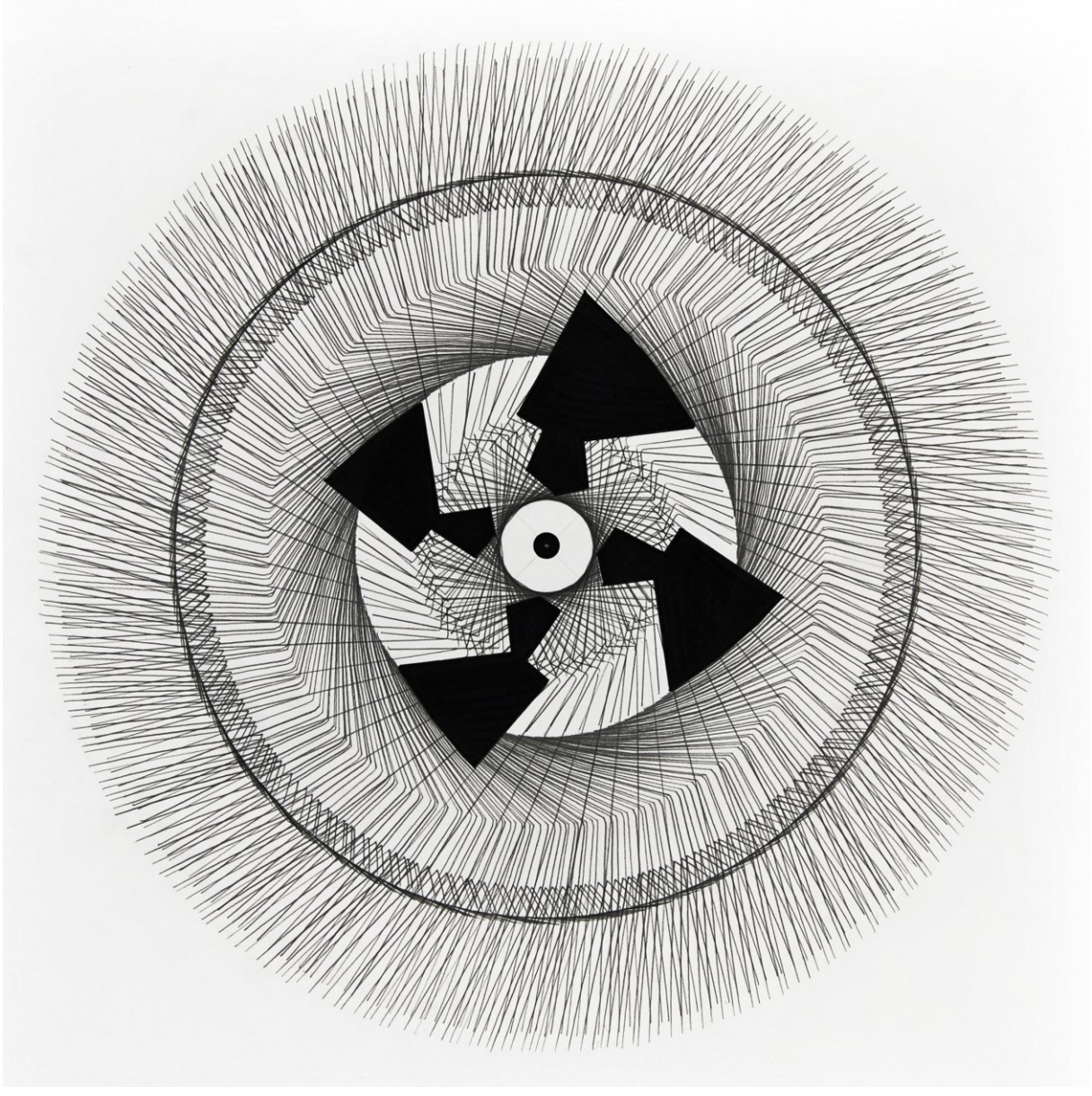

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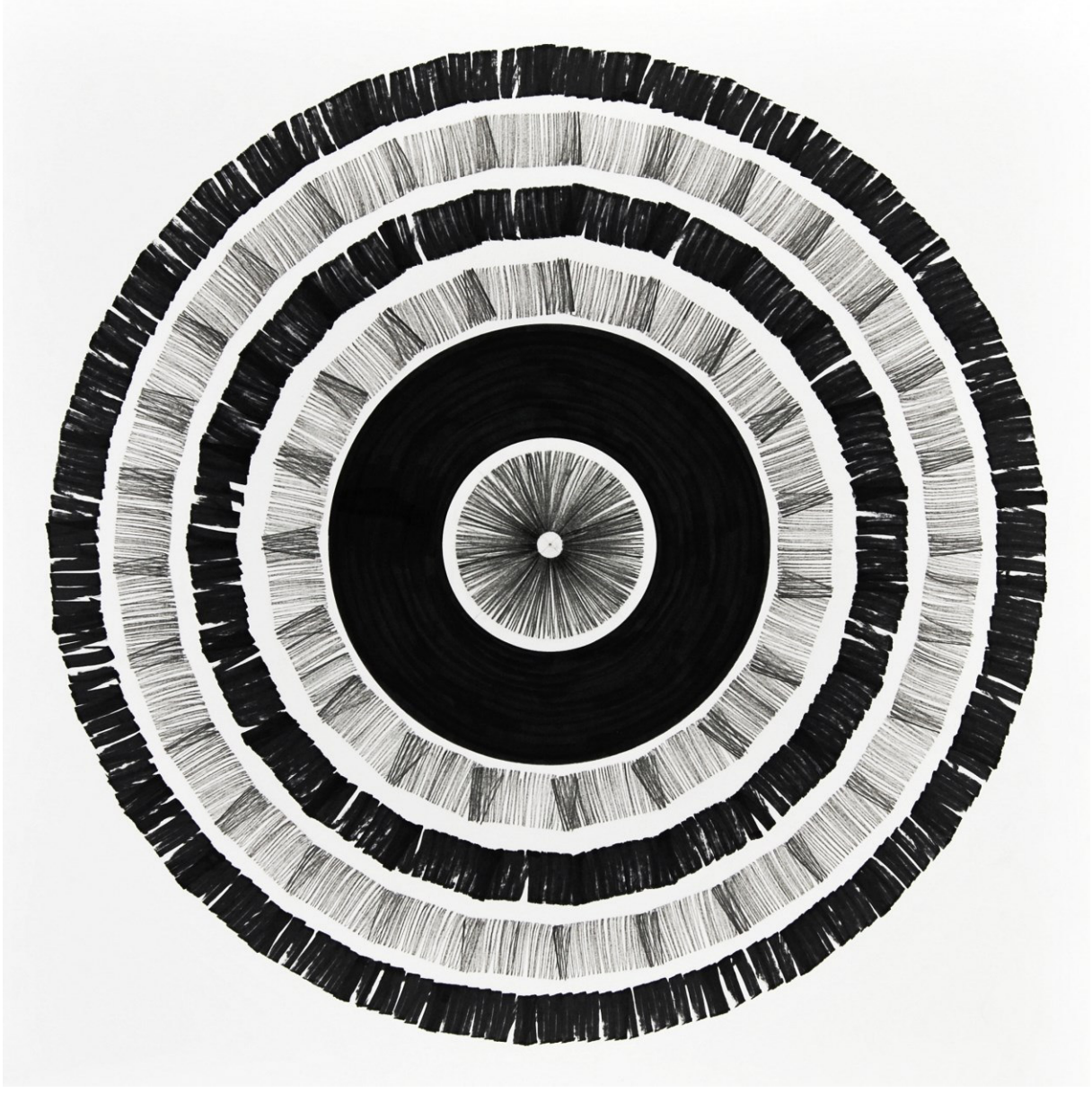
m20180117



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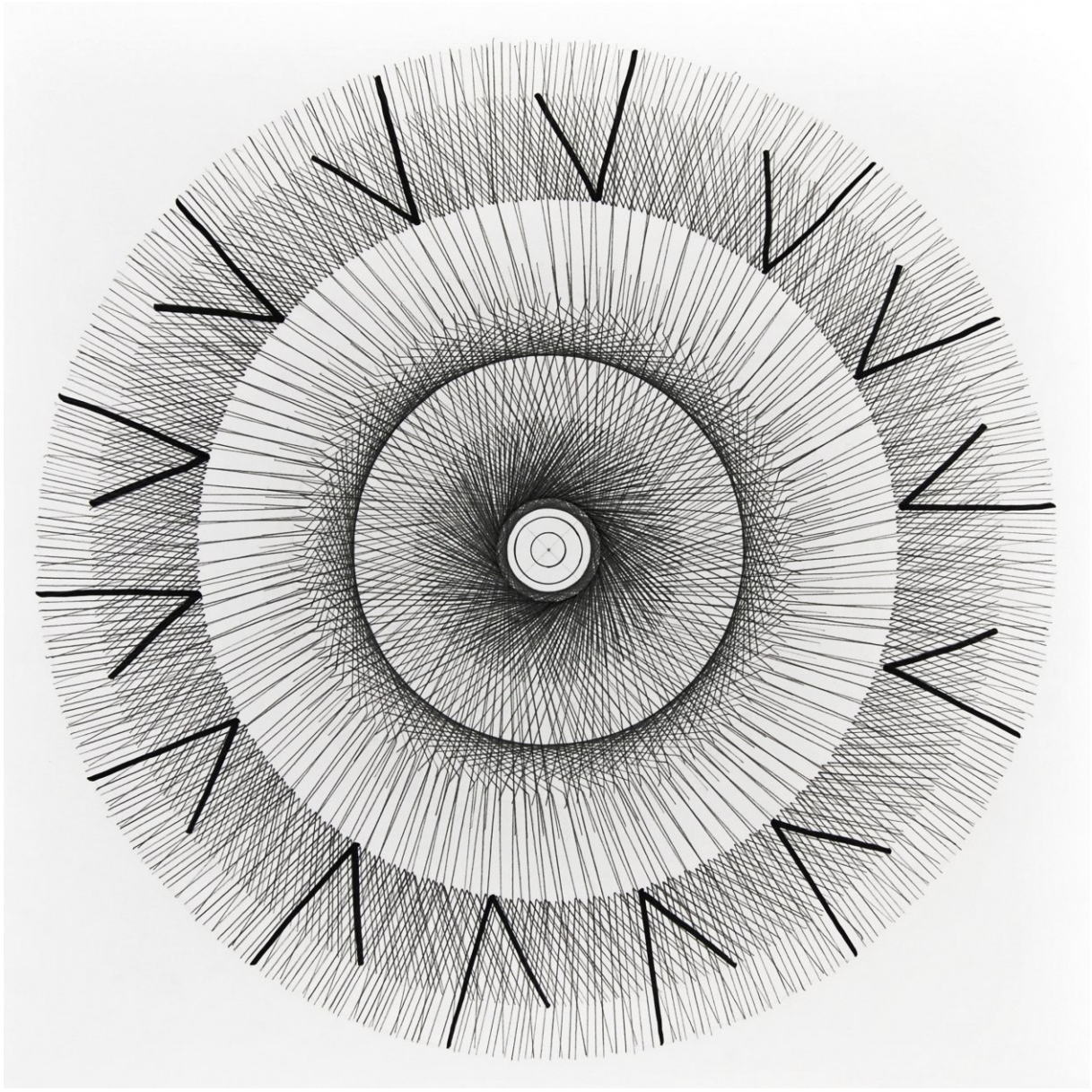

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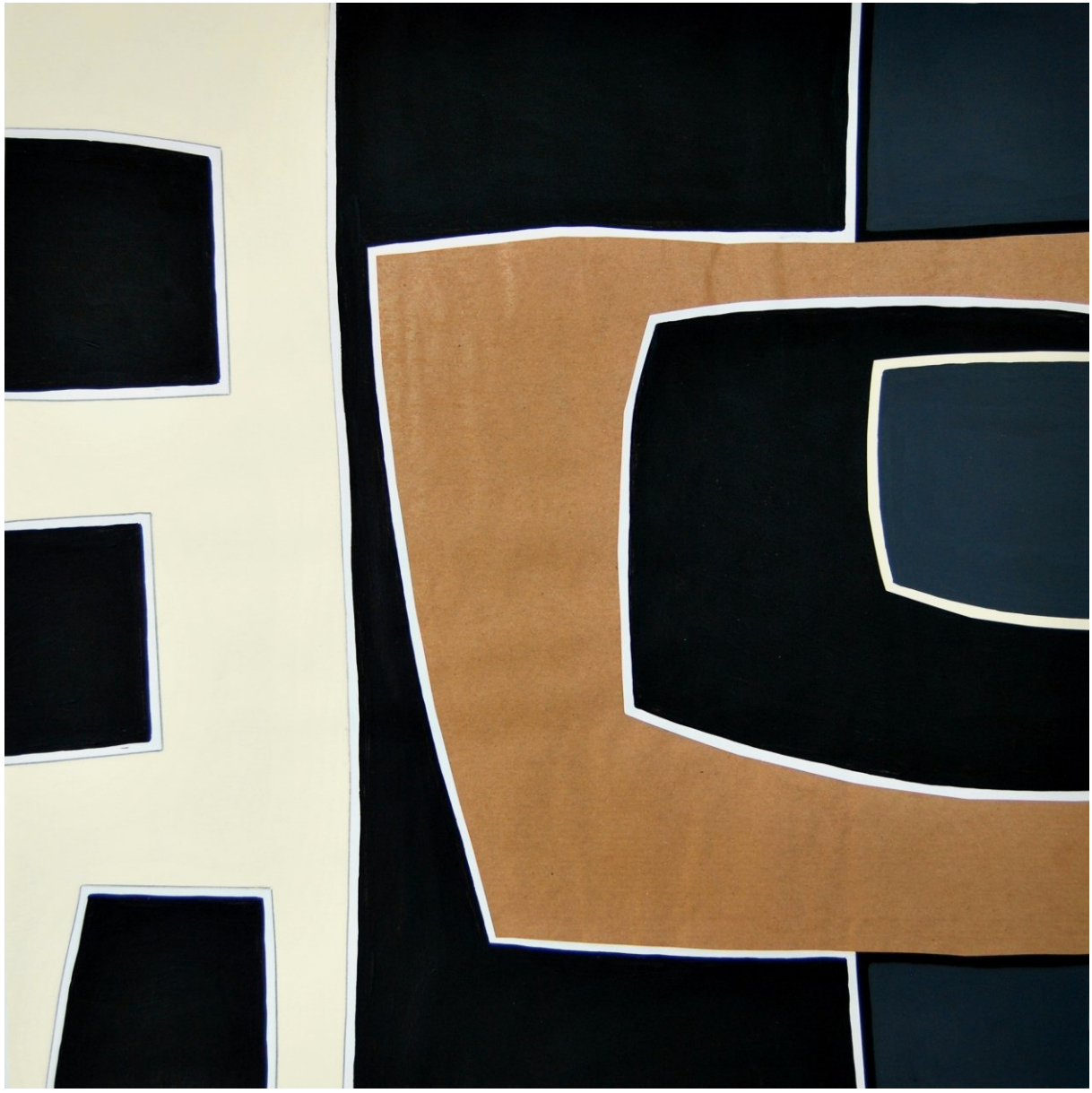

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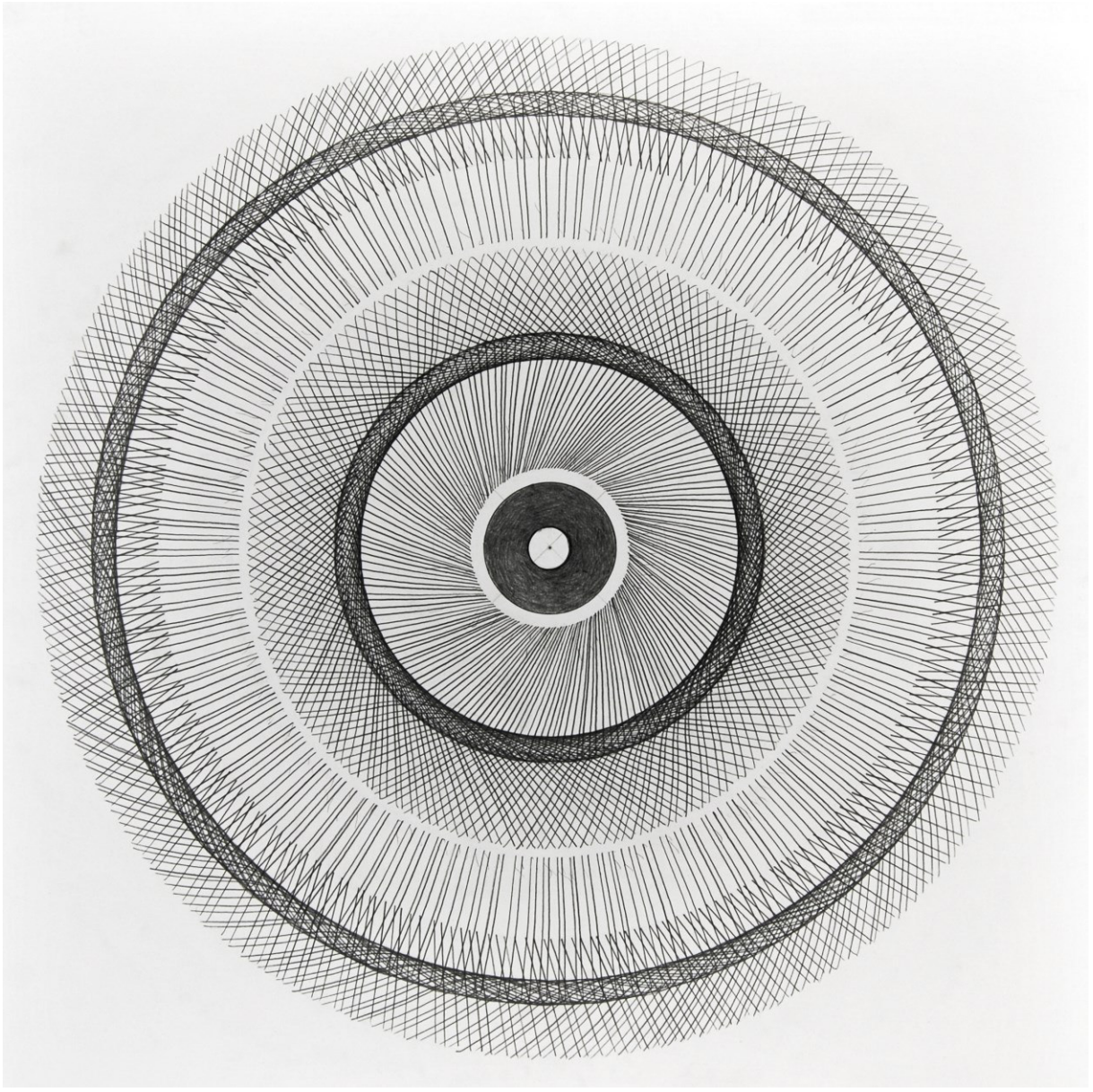

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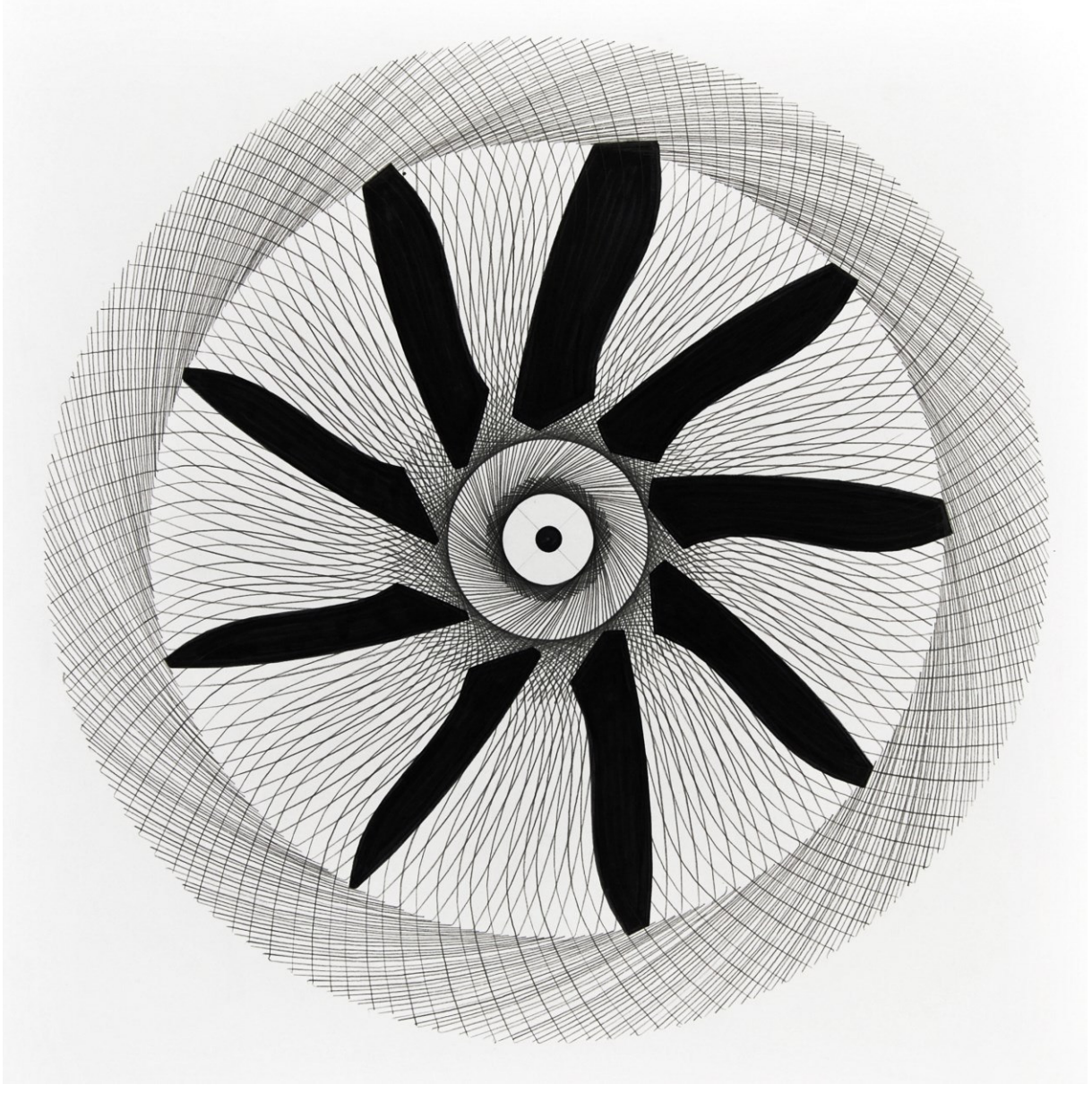

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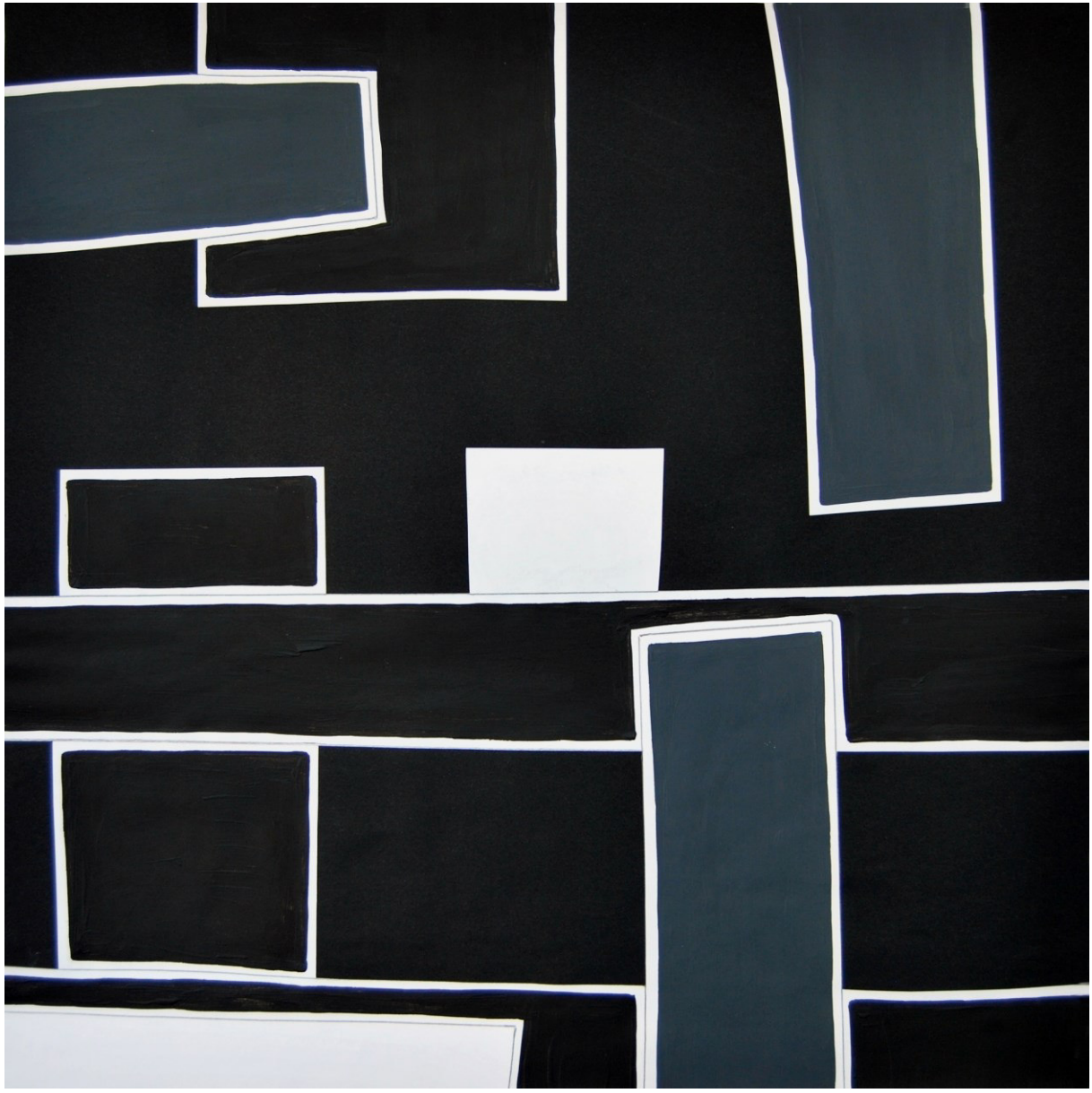

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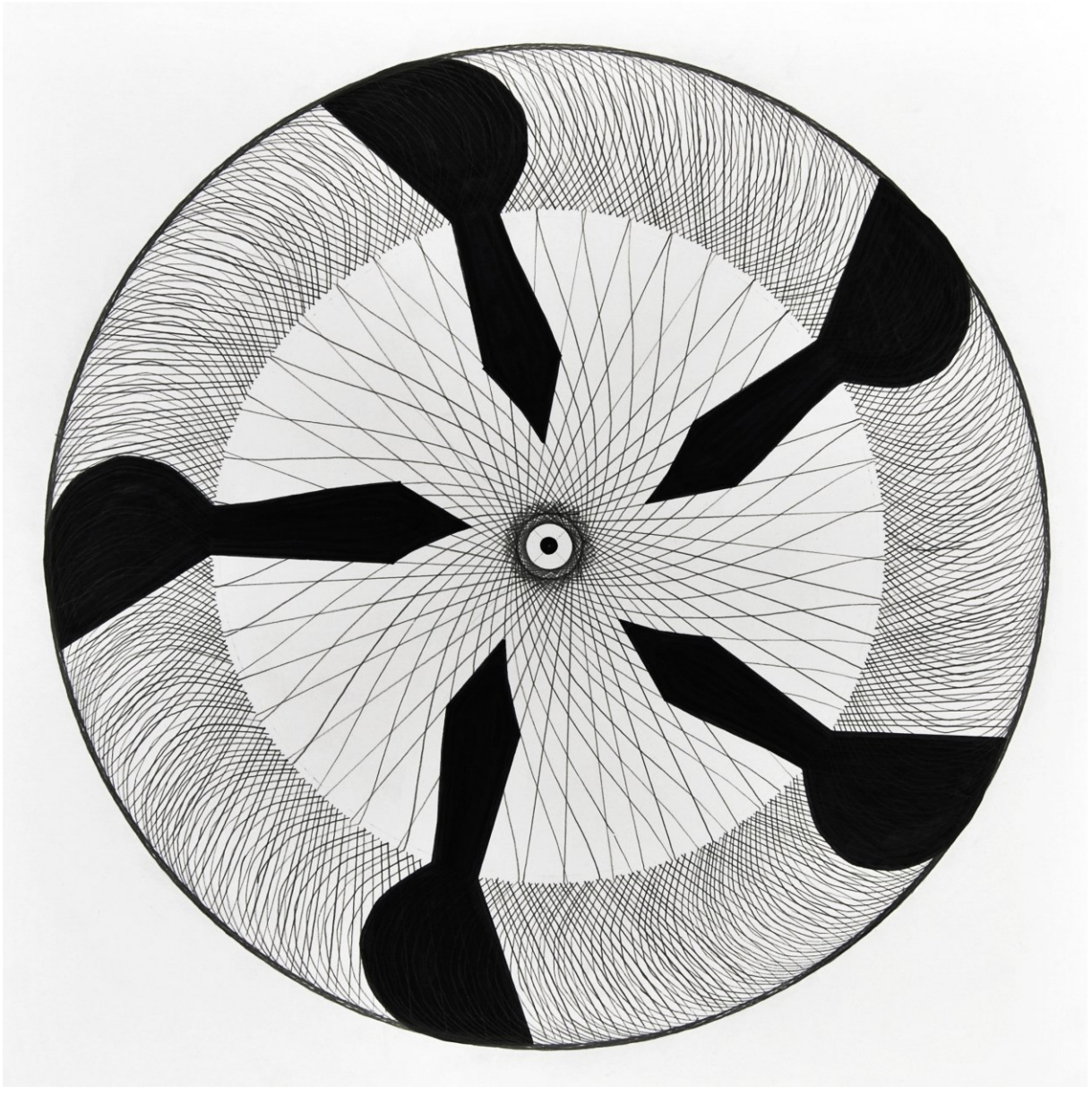

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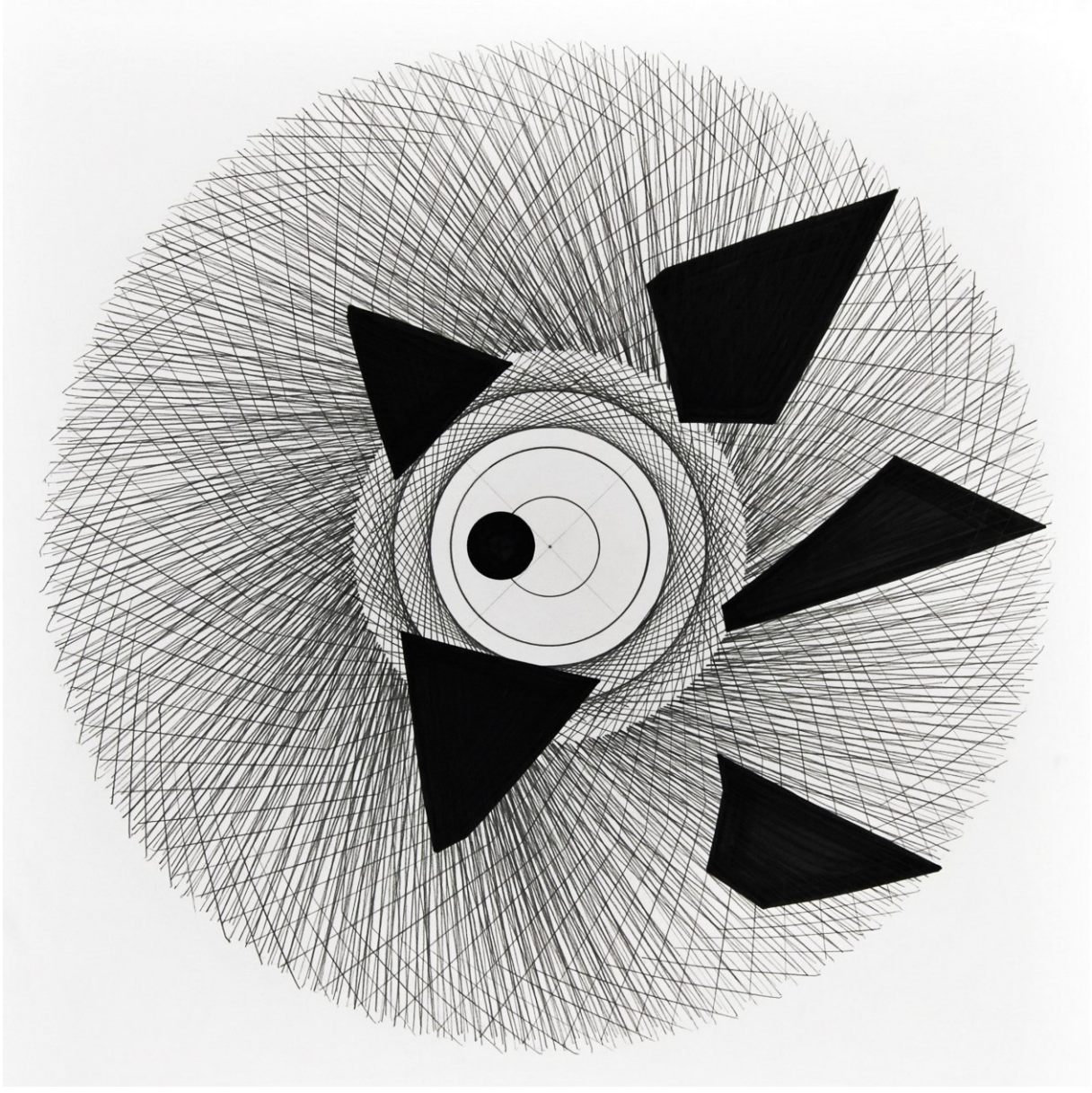

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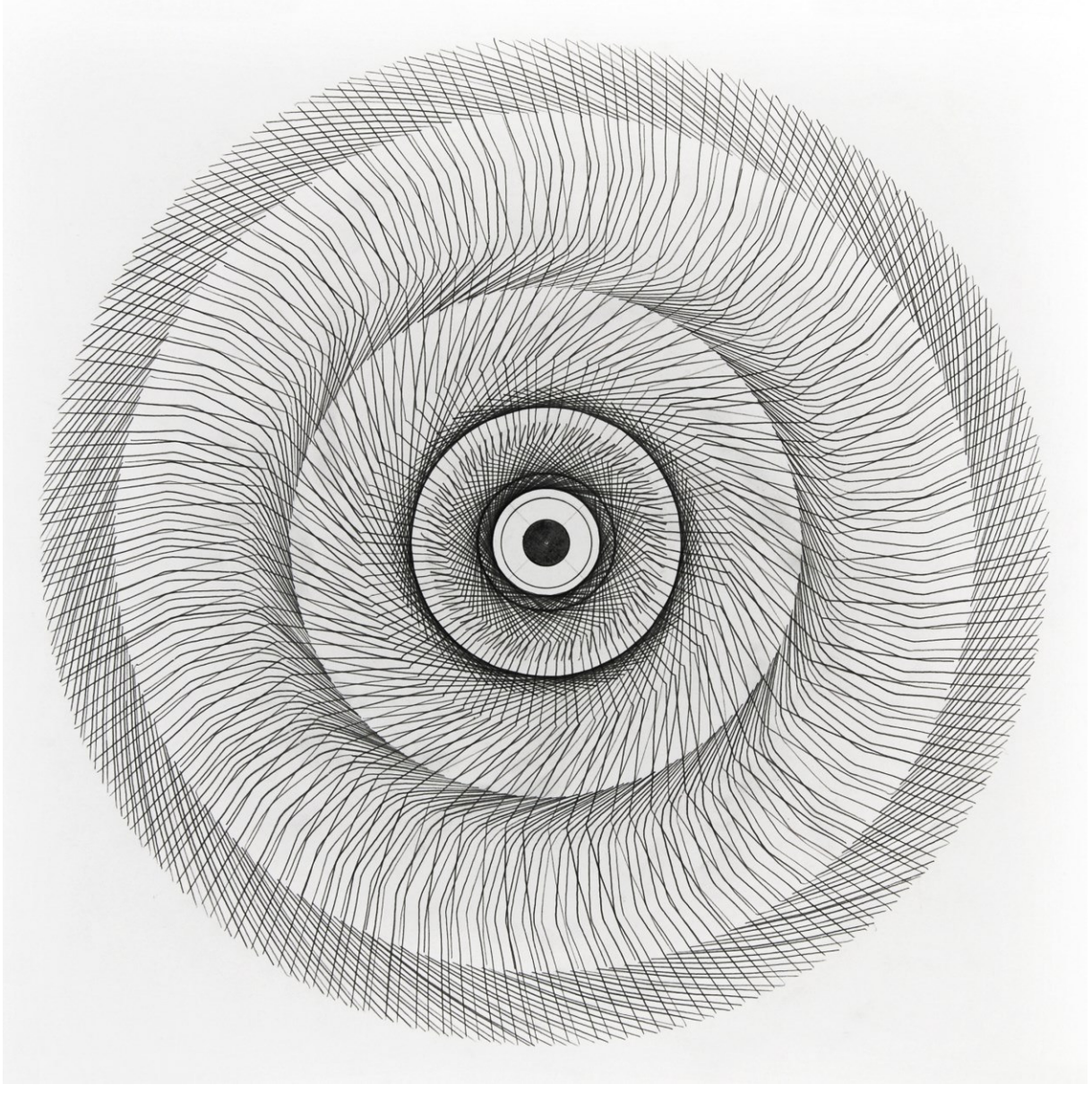

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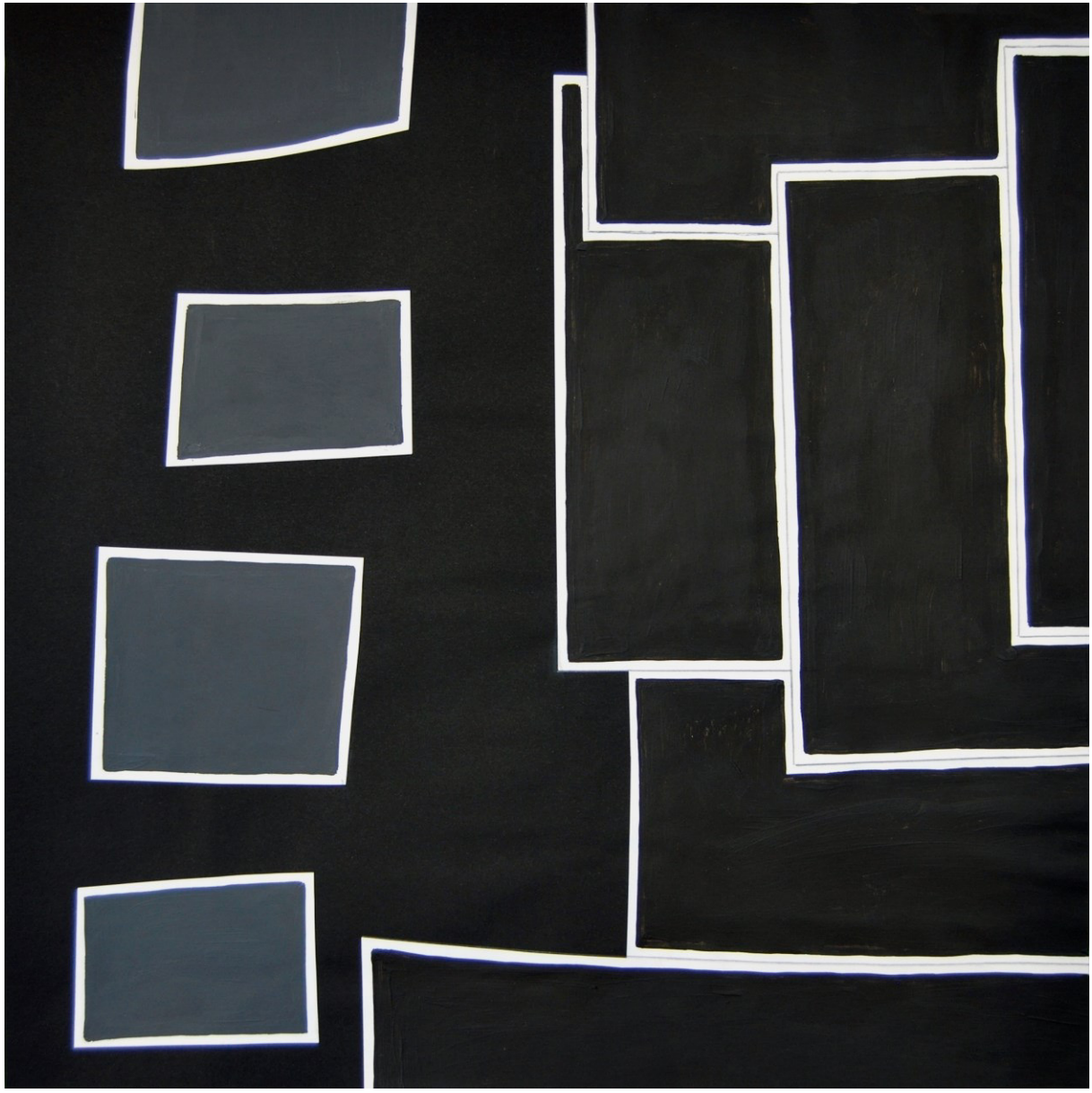

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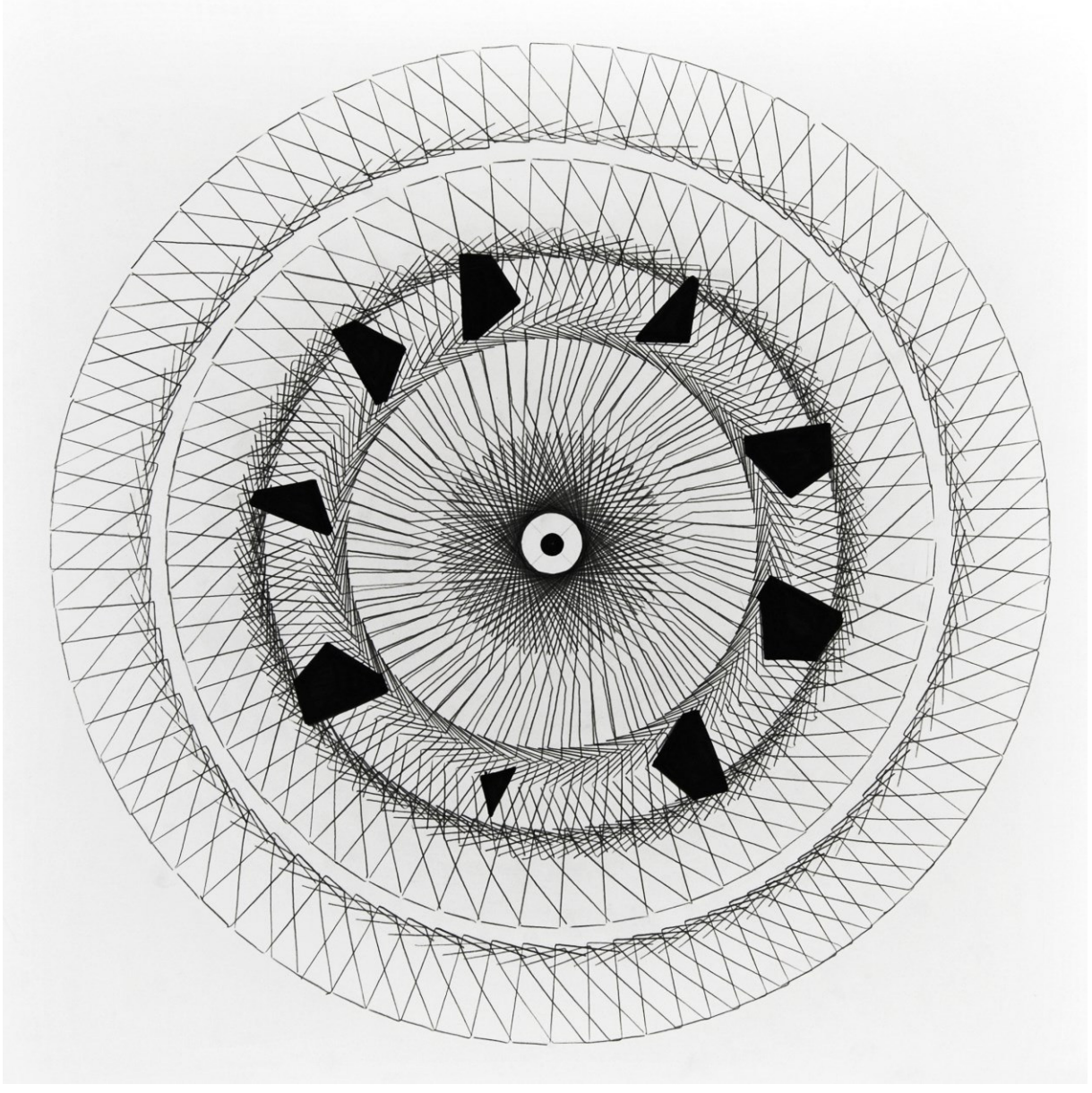

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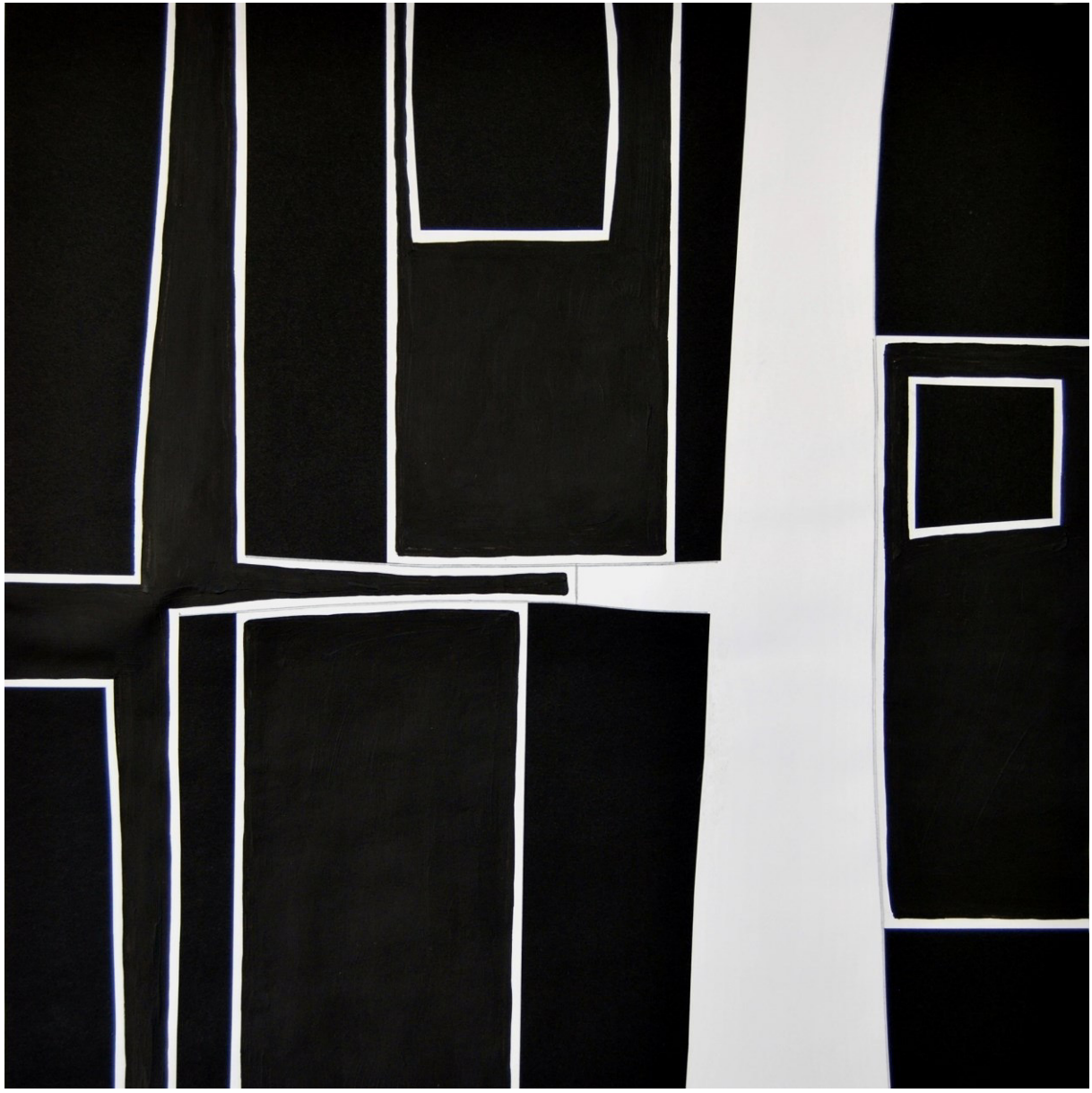

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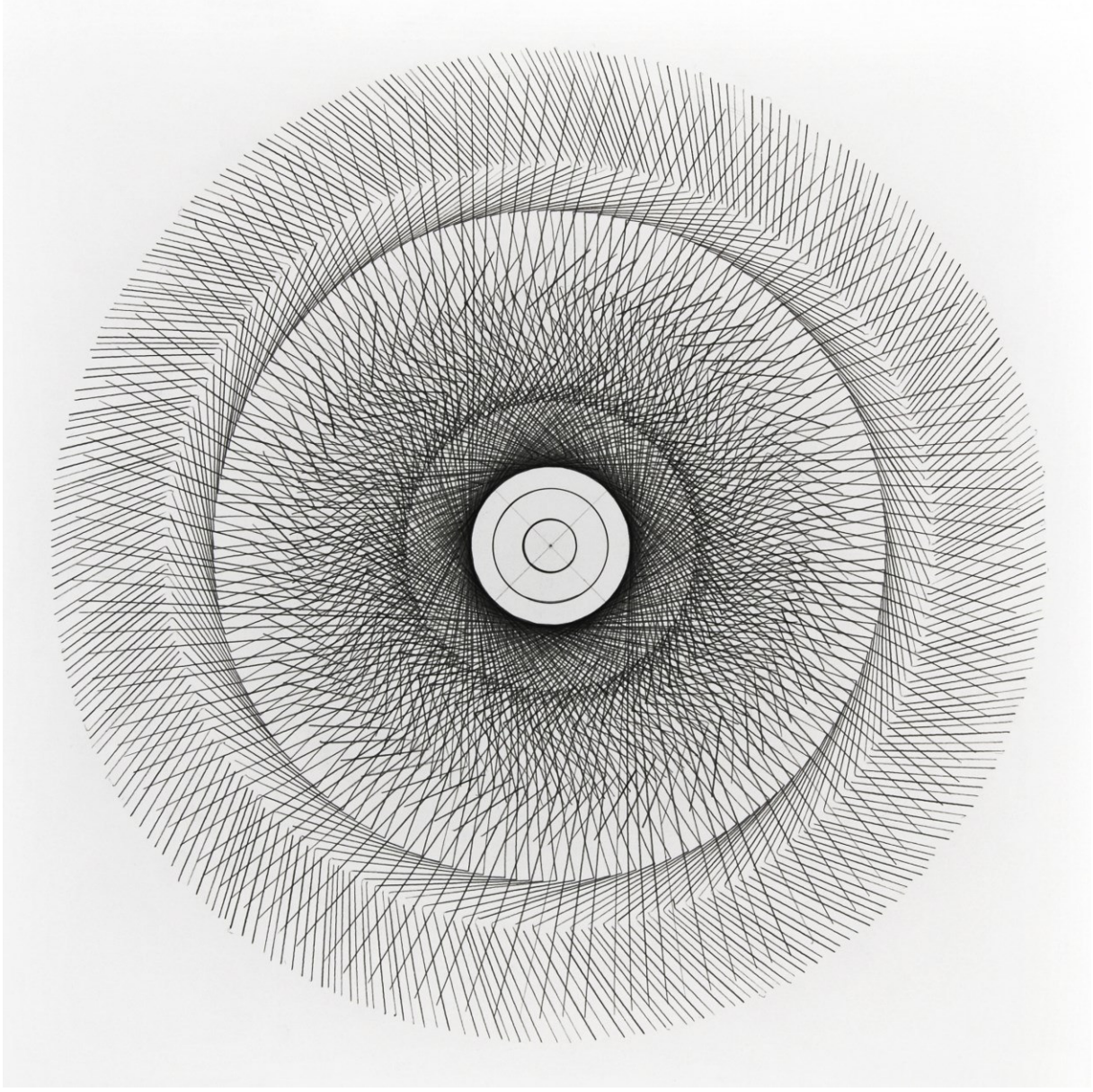

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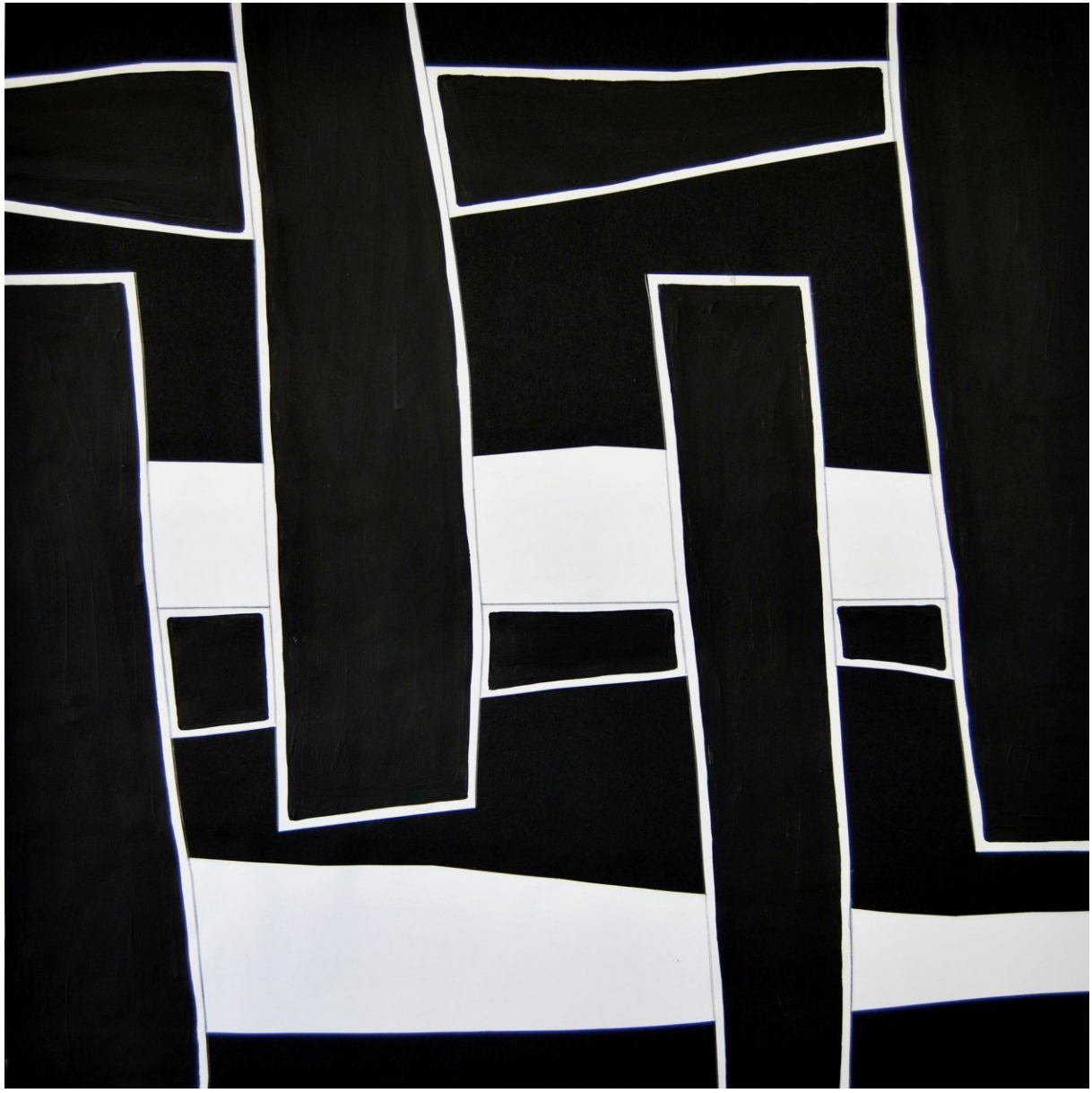

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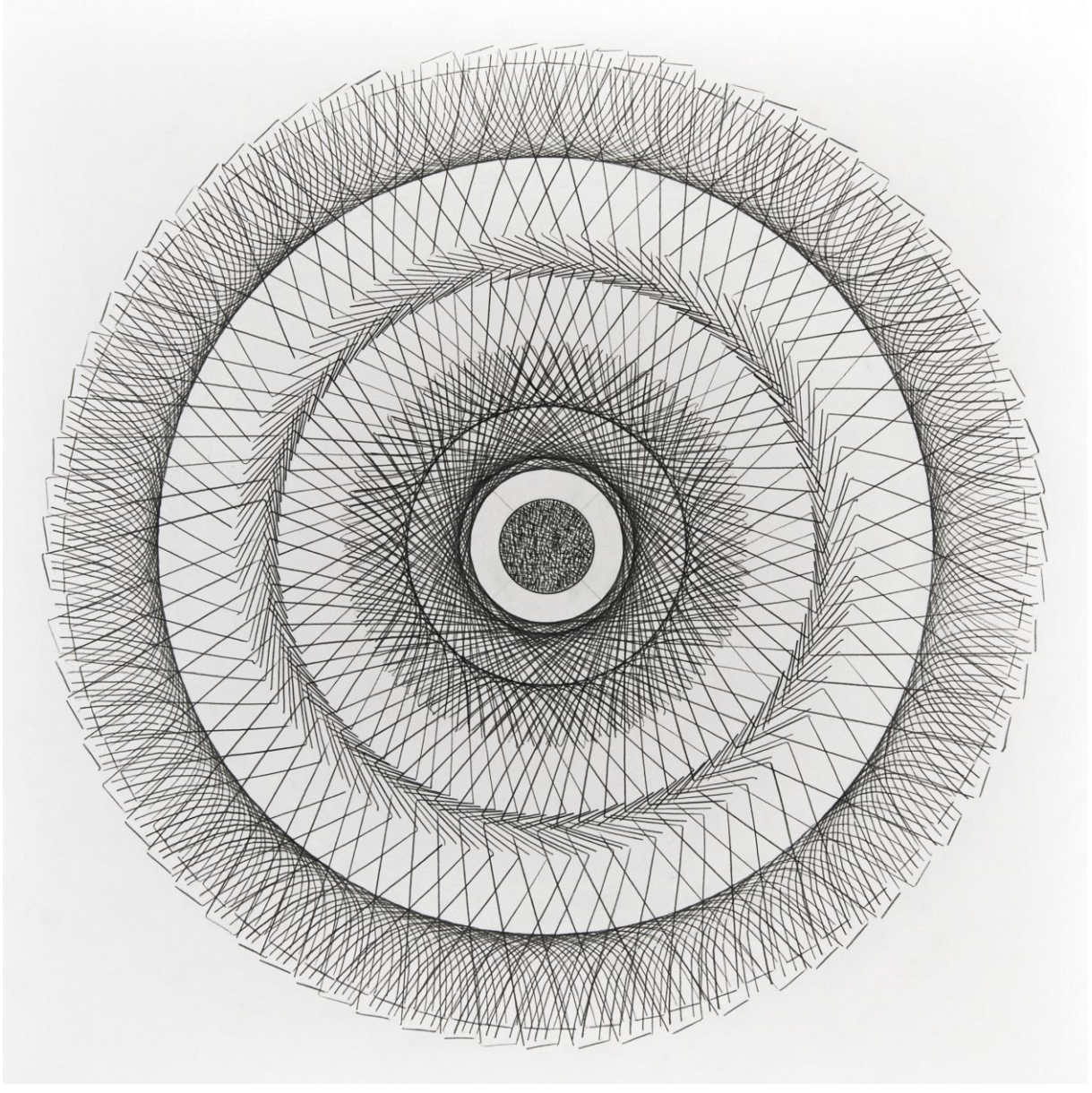

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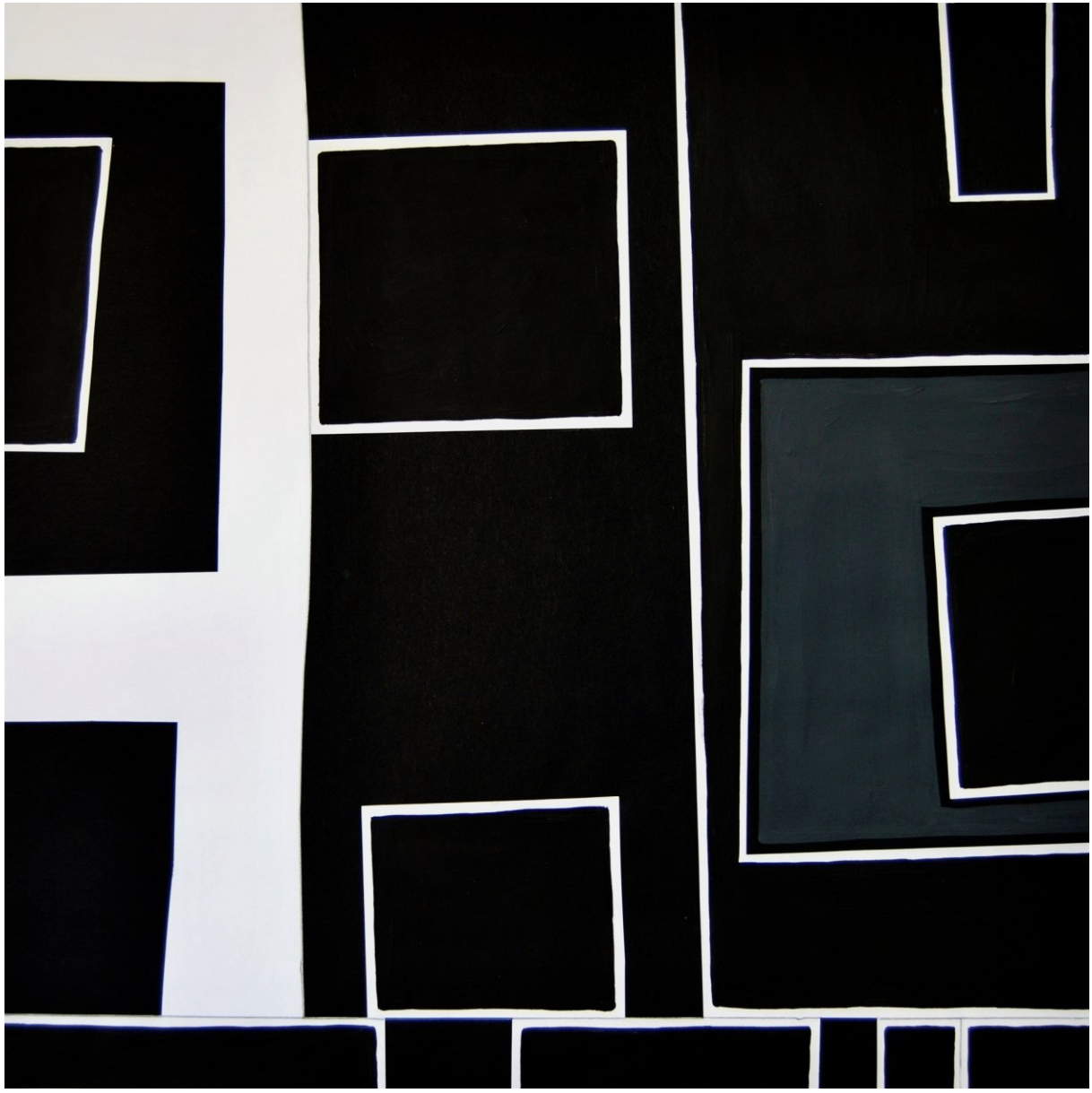

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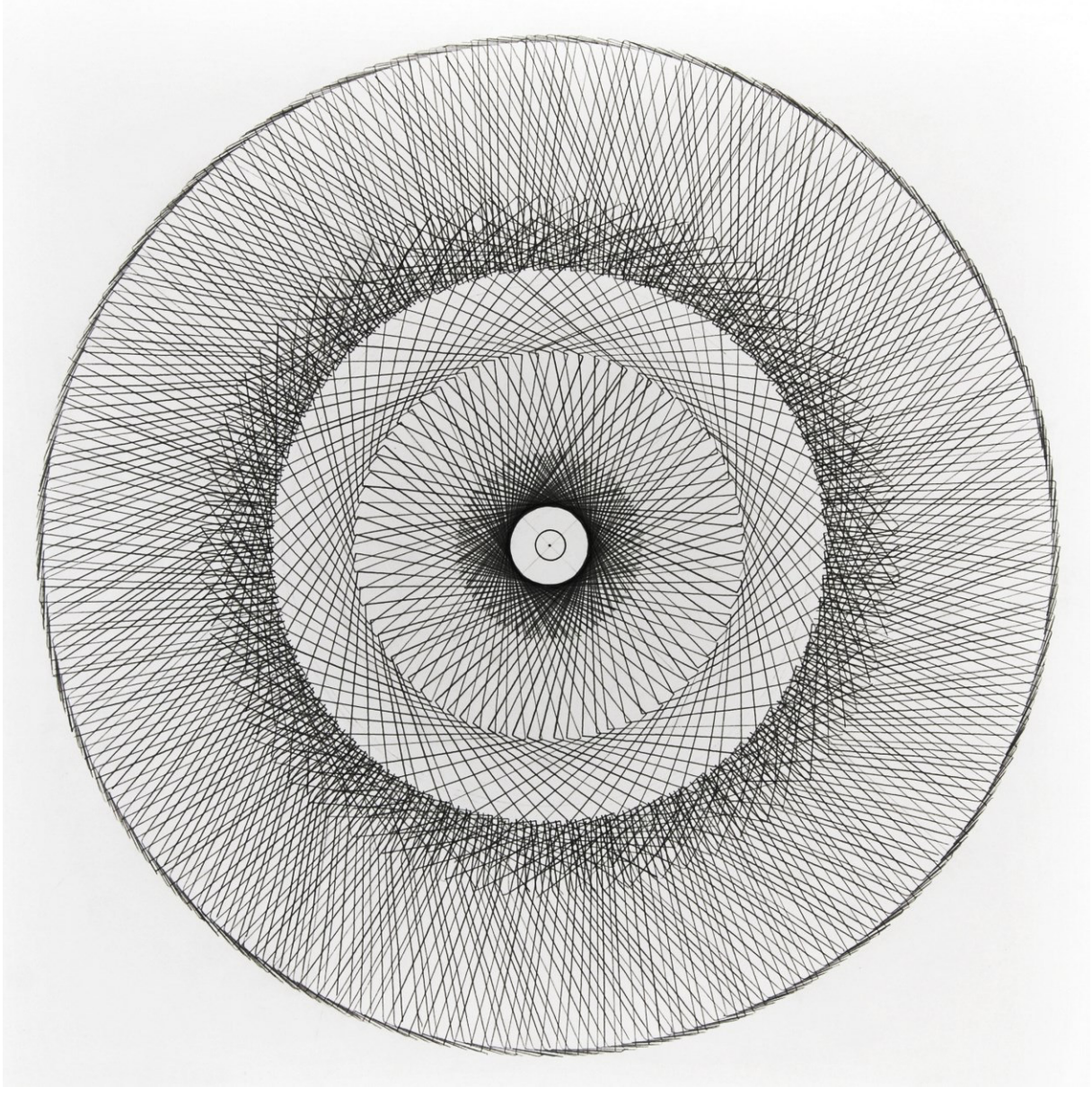

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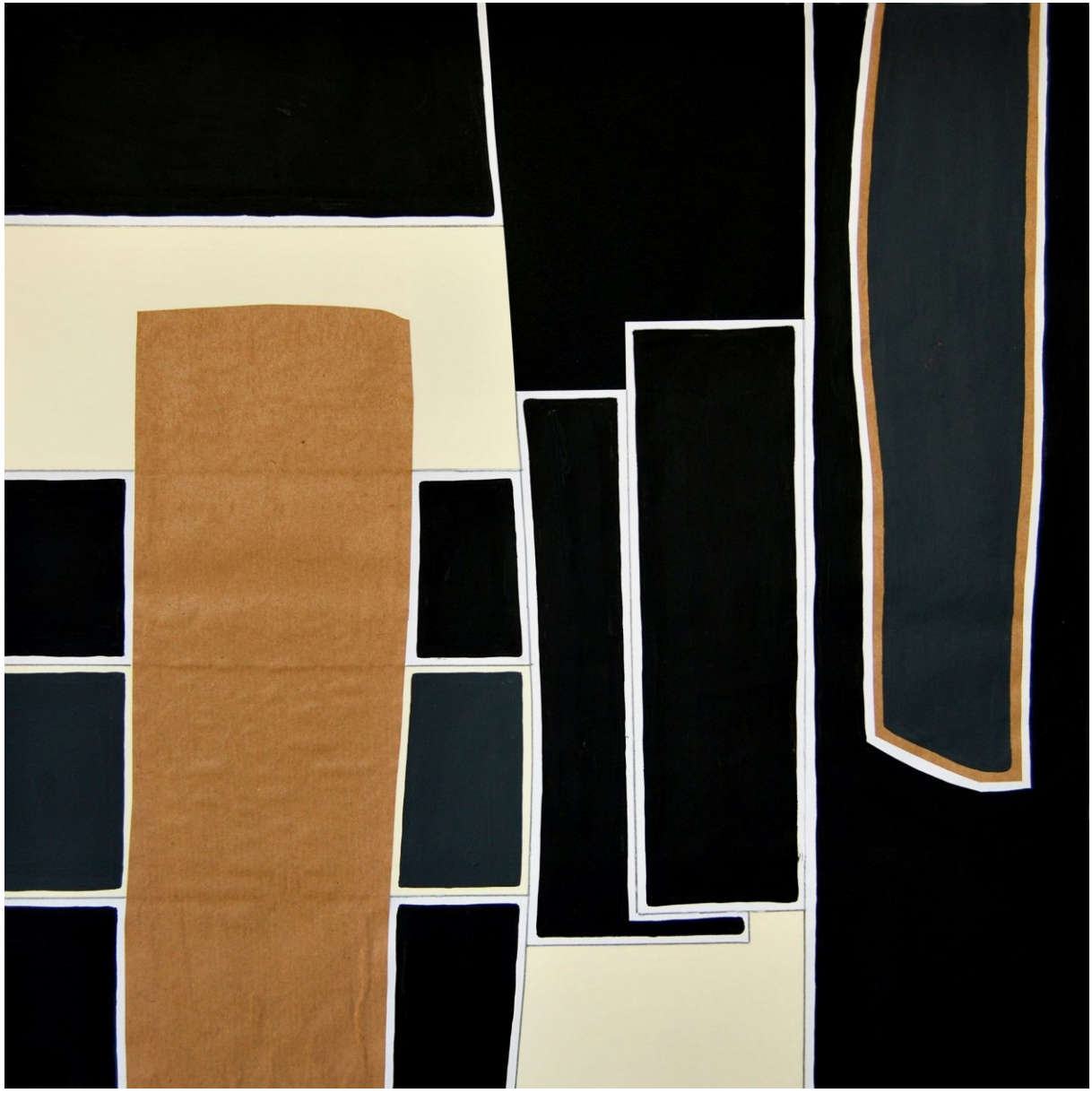

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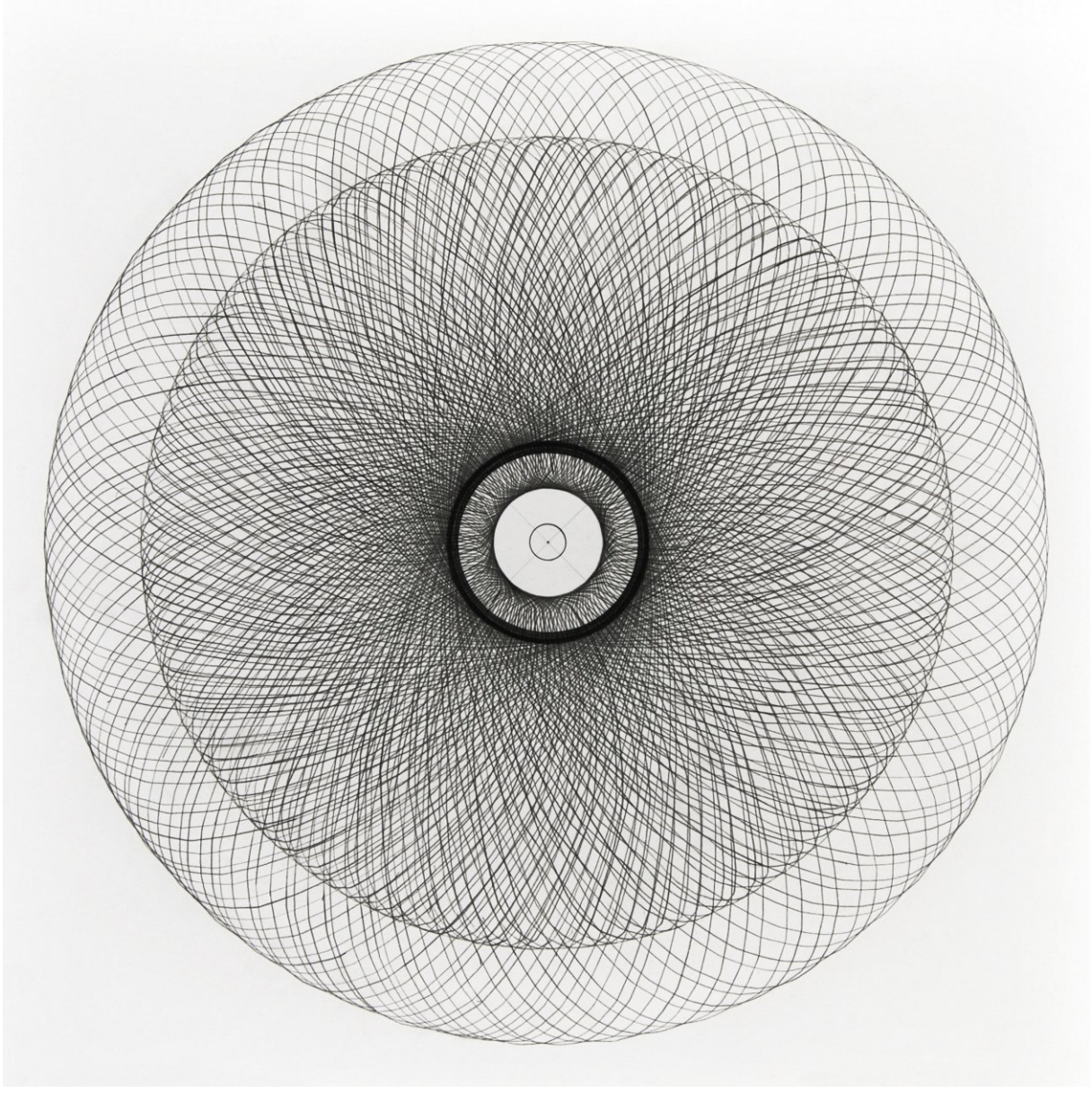

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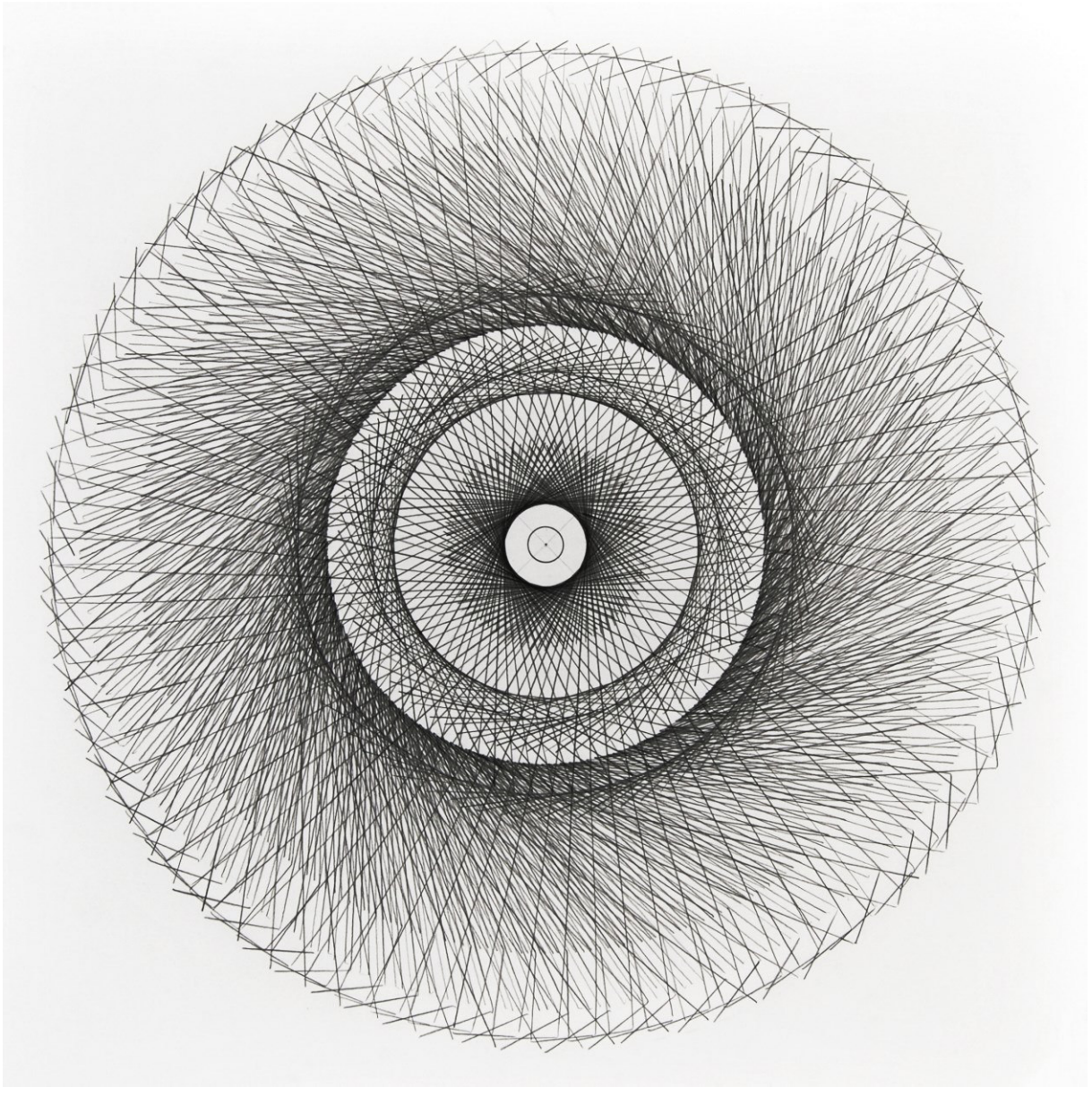

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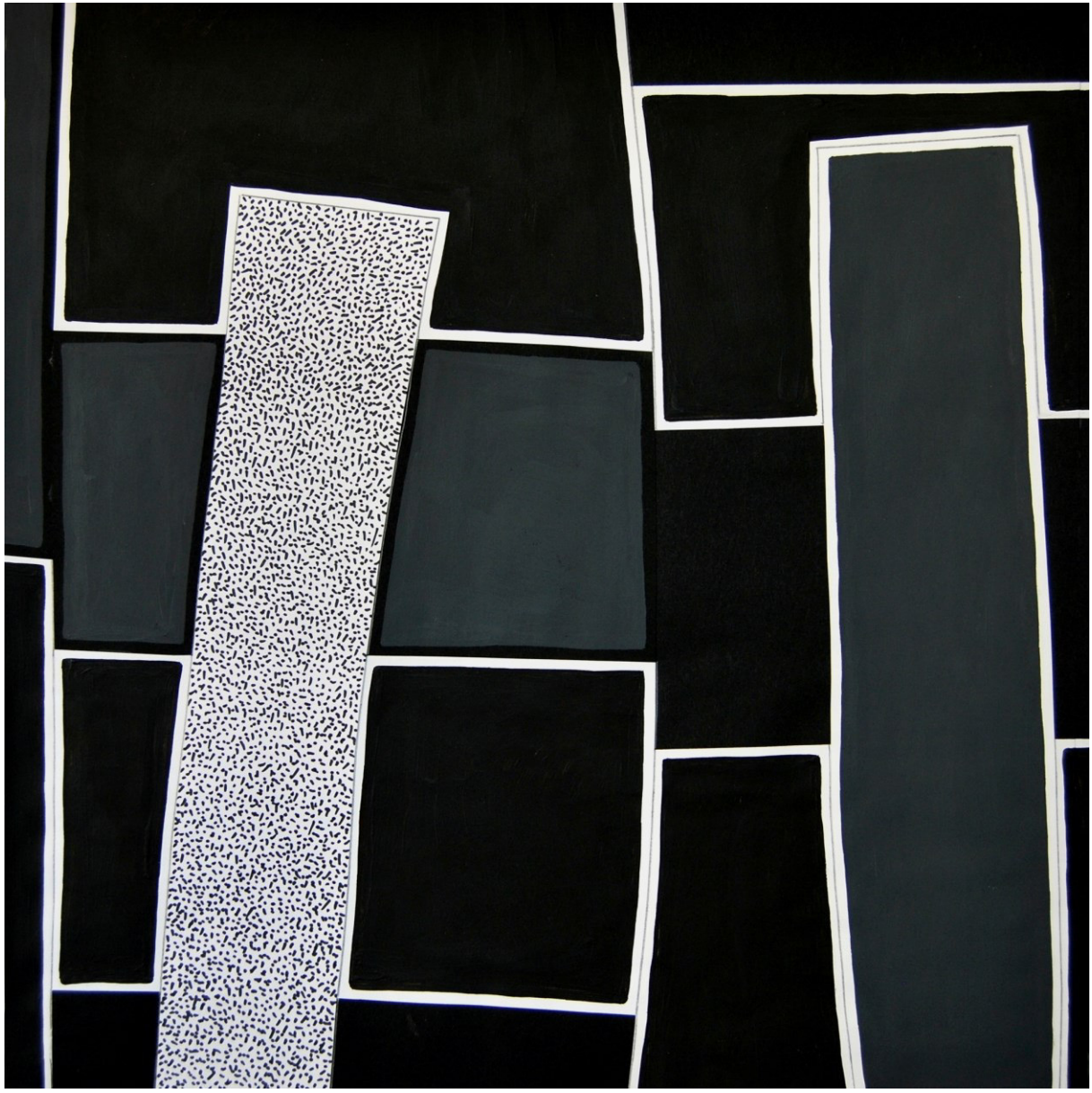

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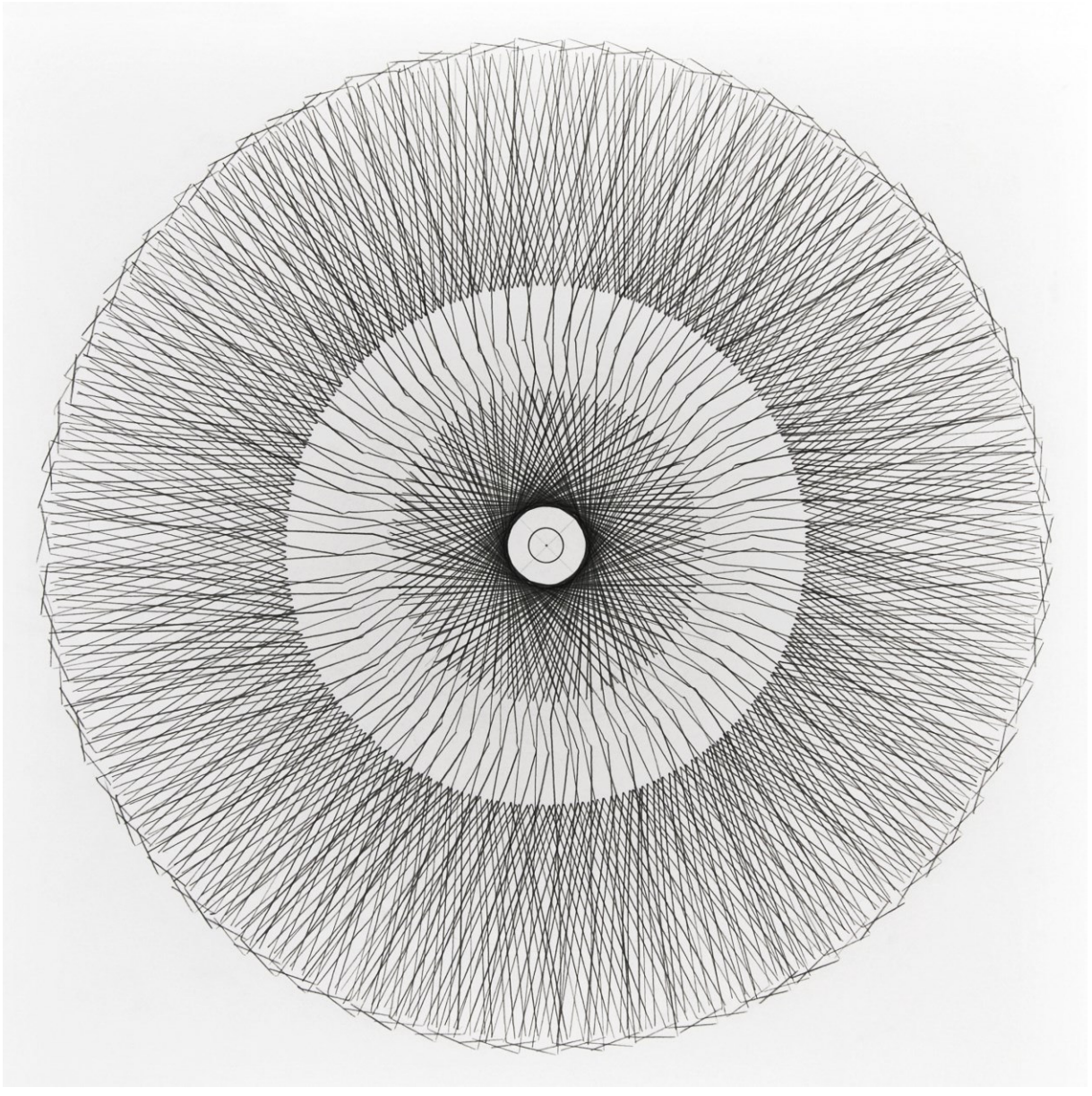

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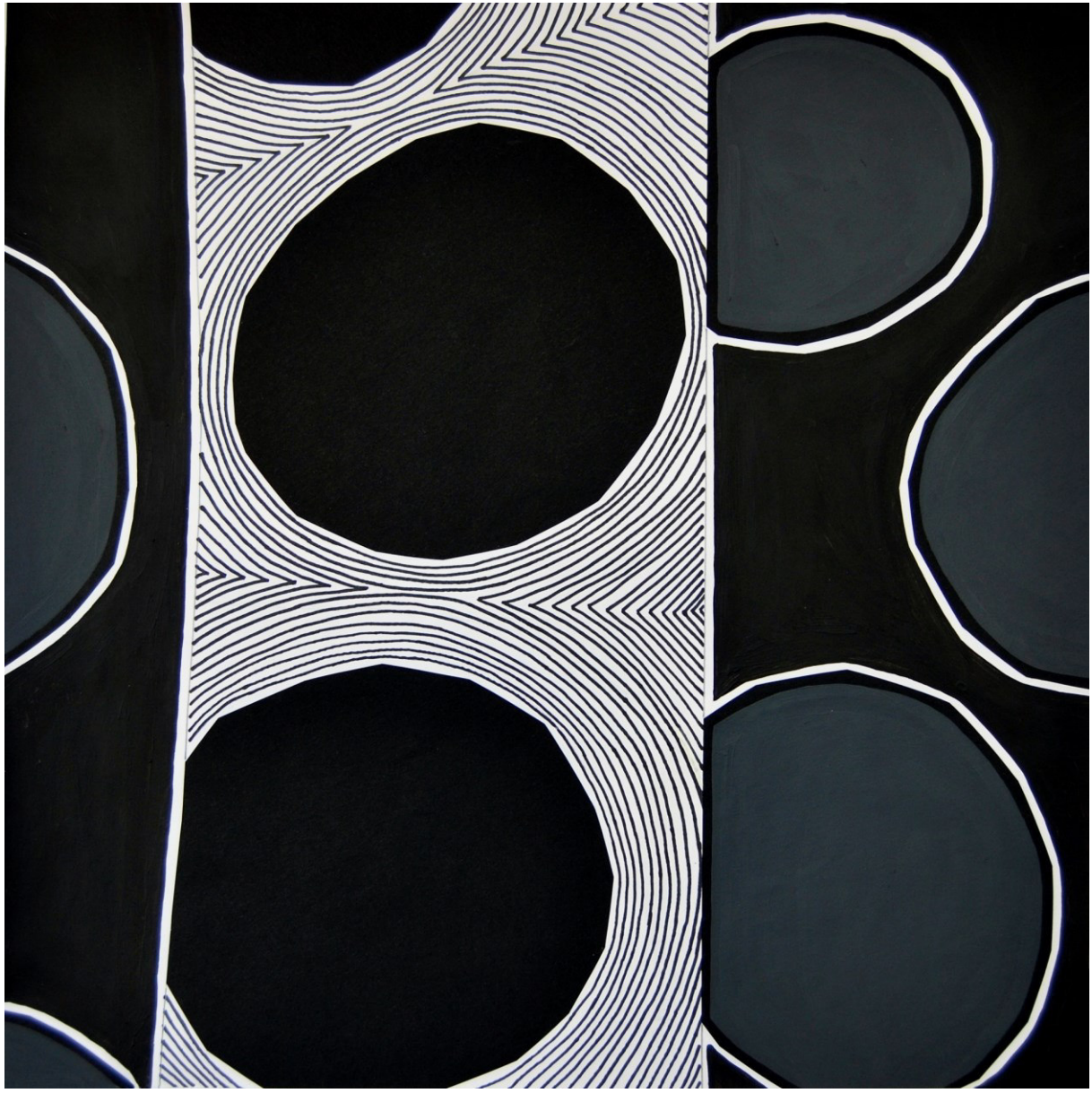

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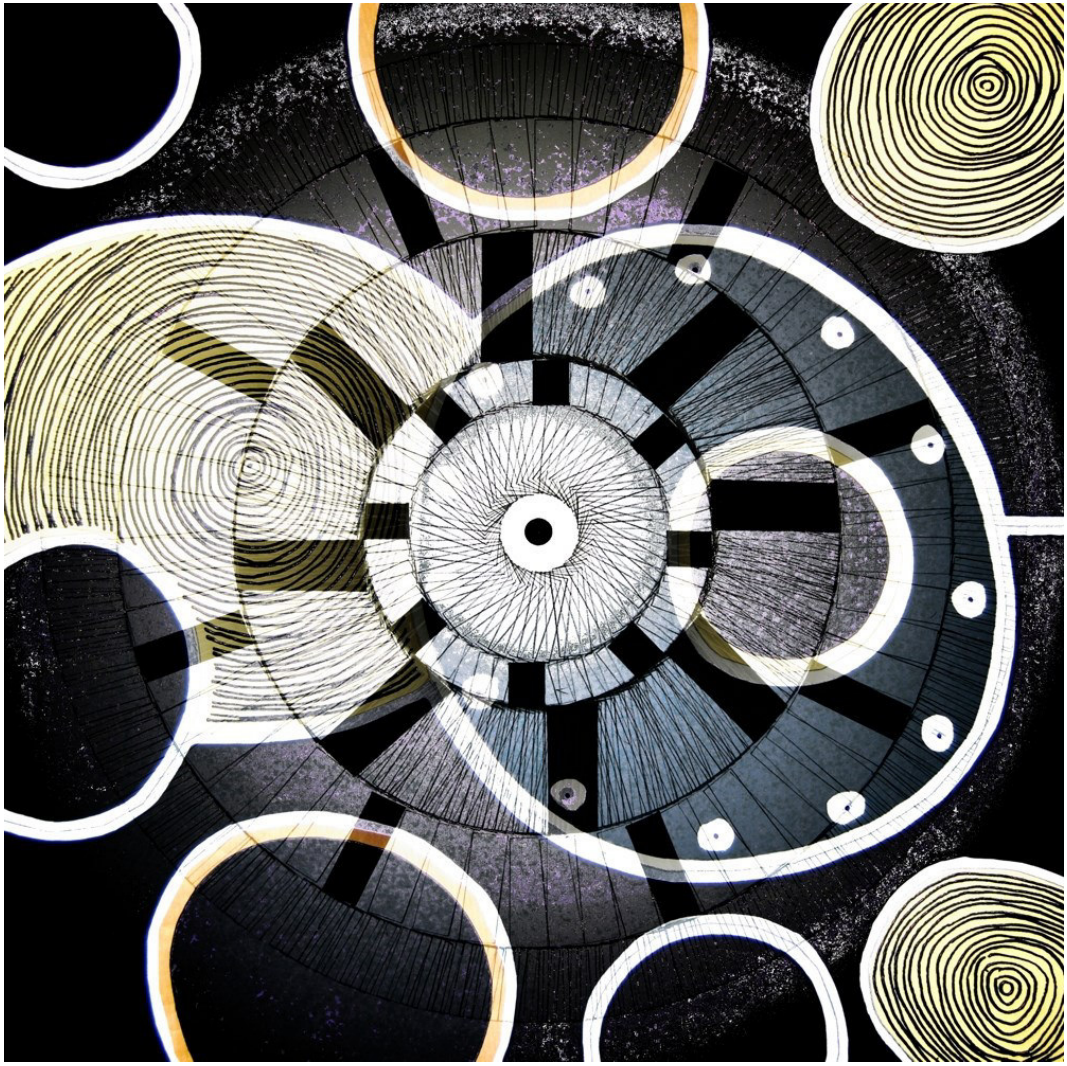

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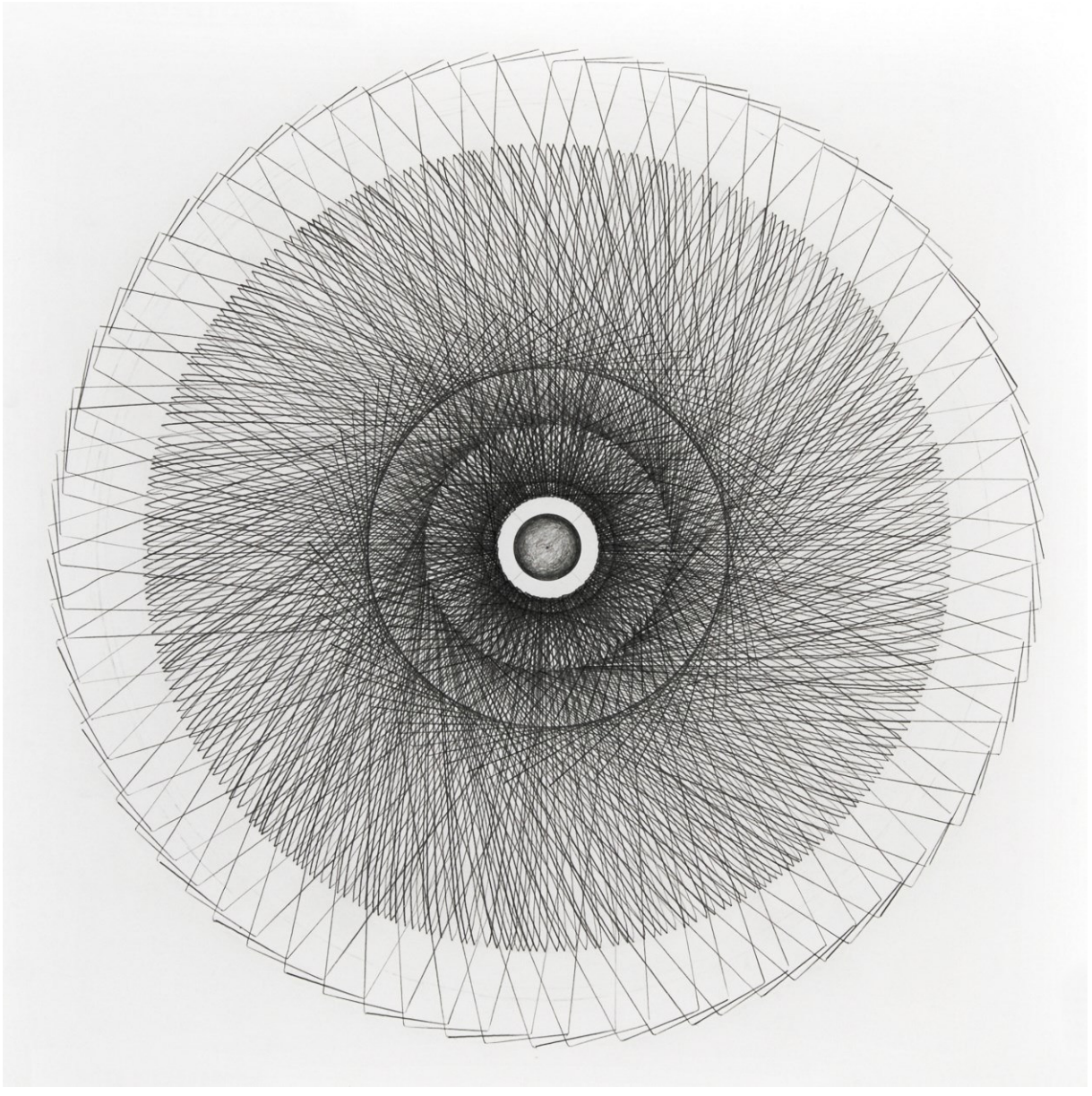

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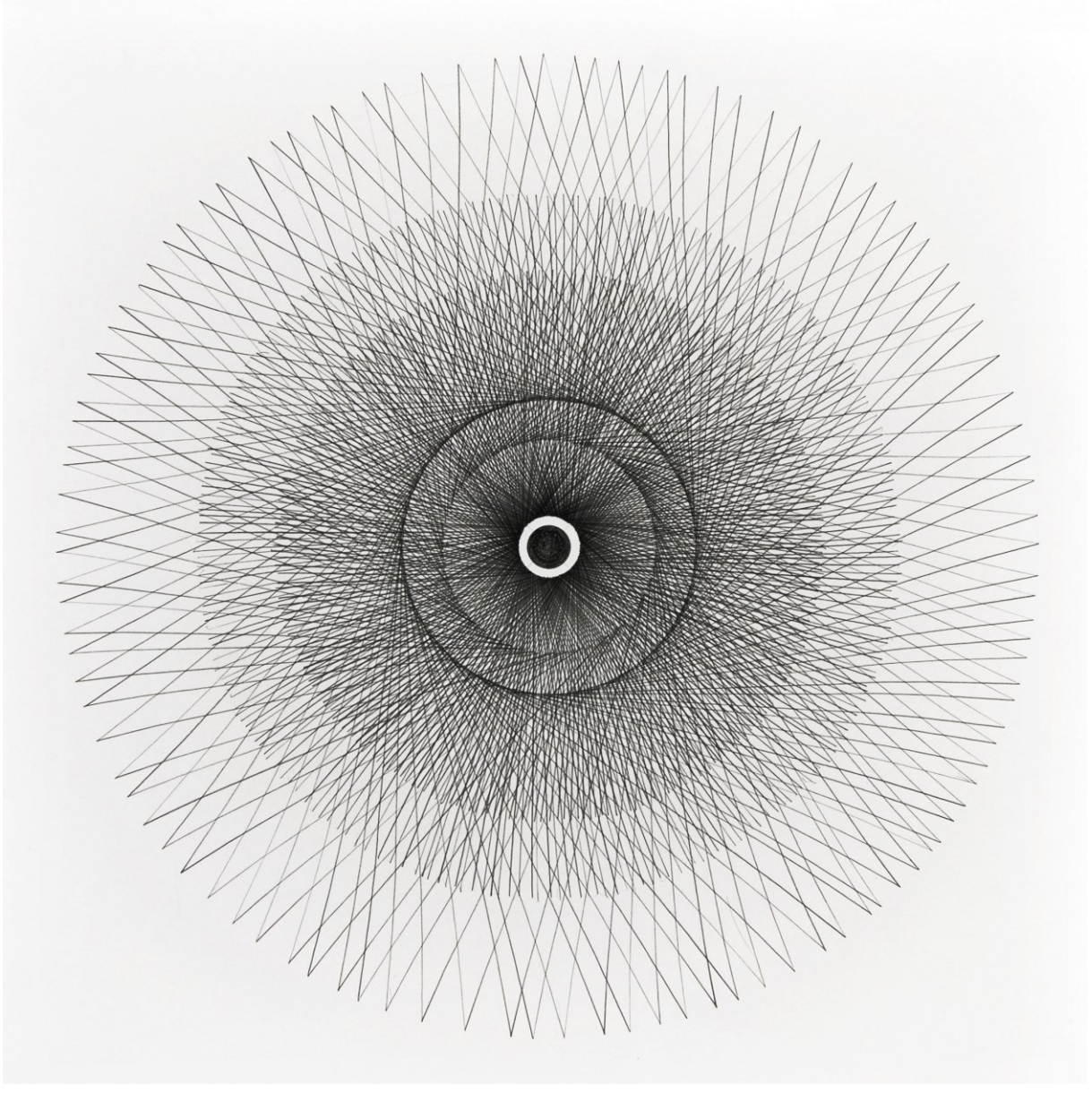

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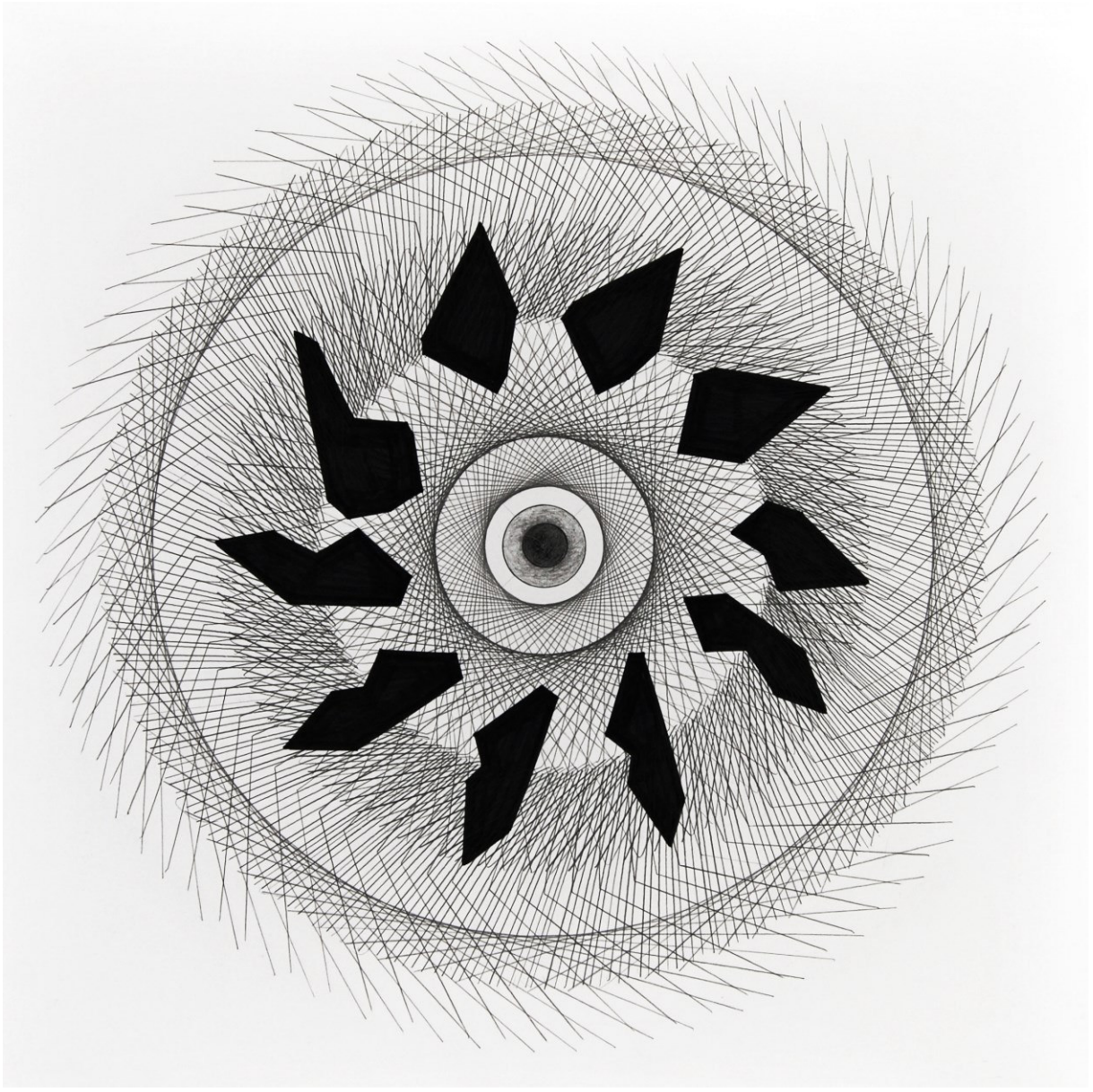

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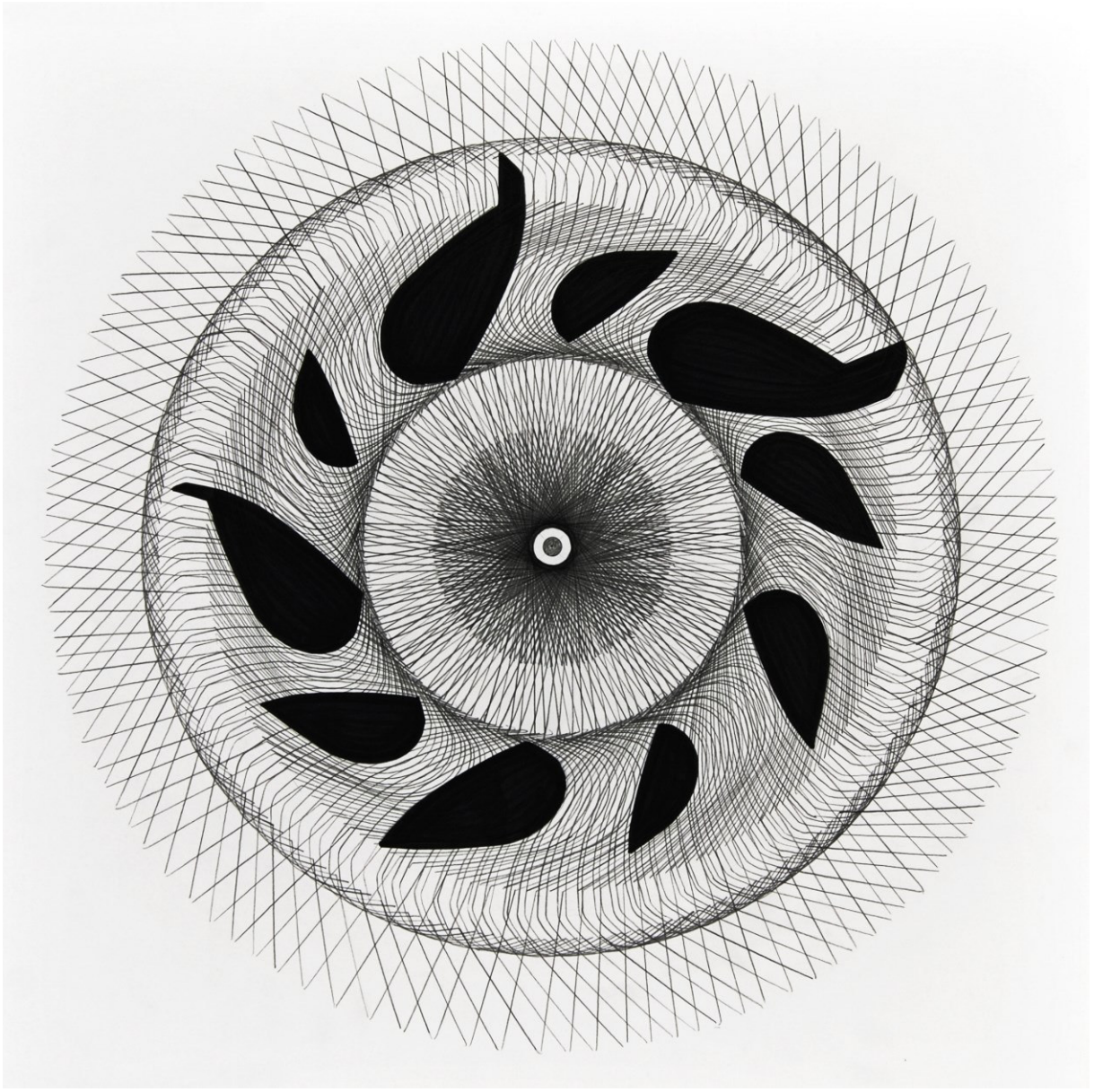

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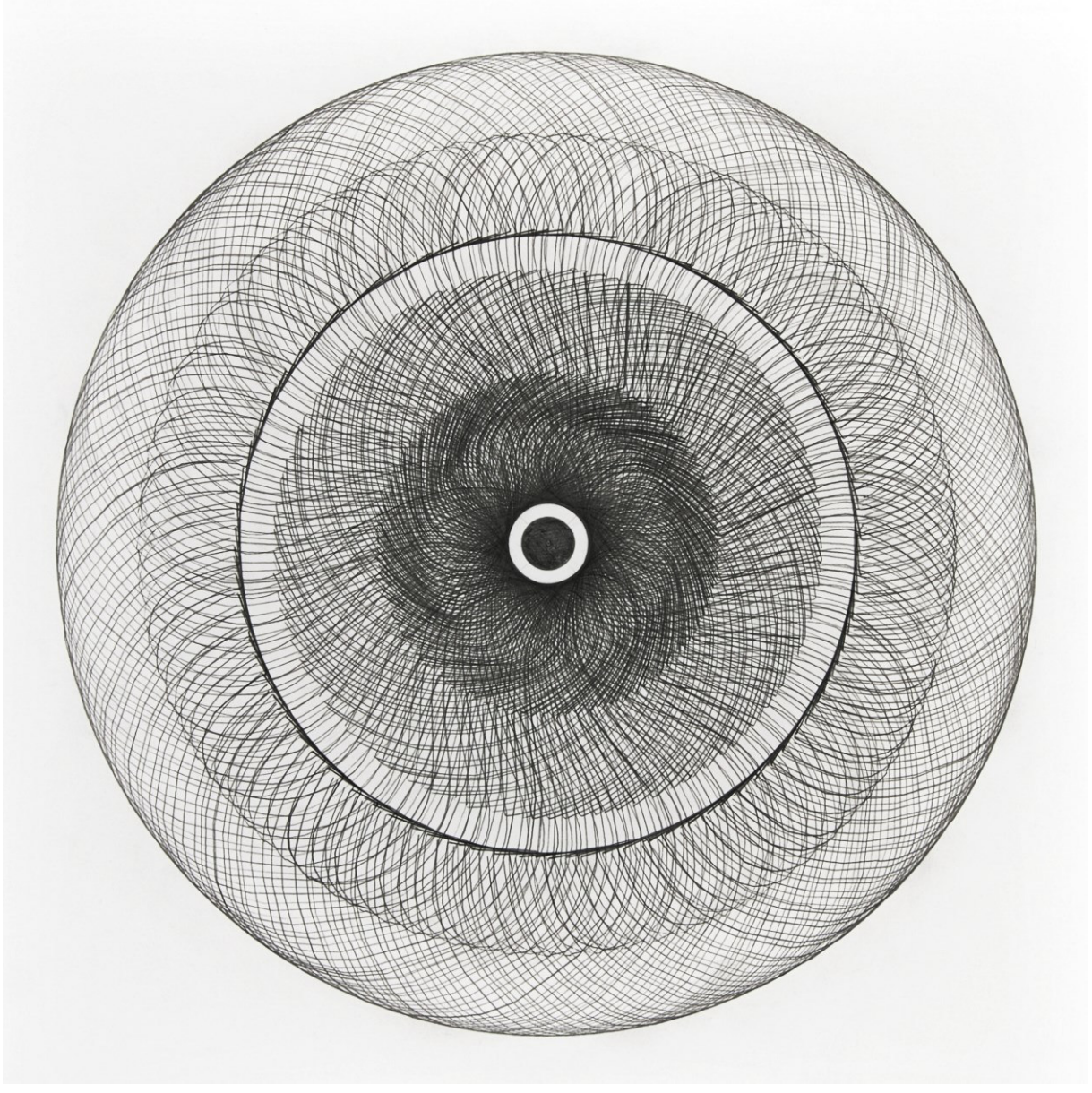

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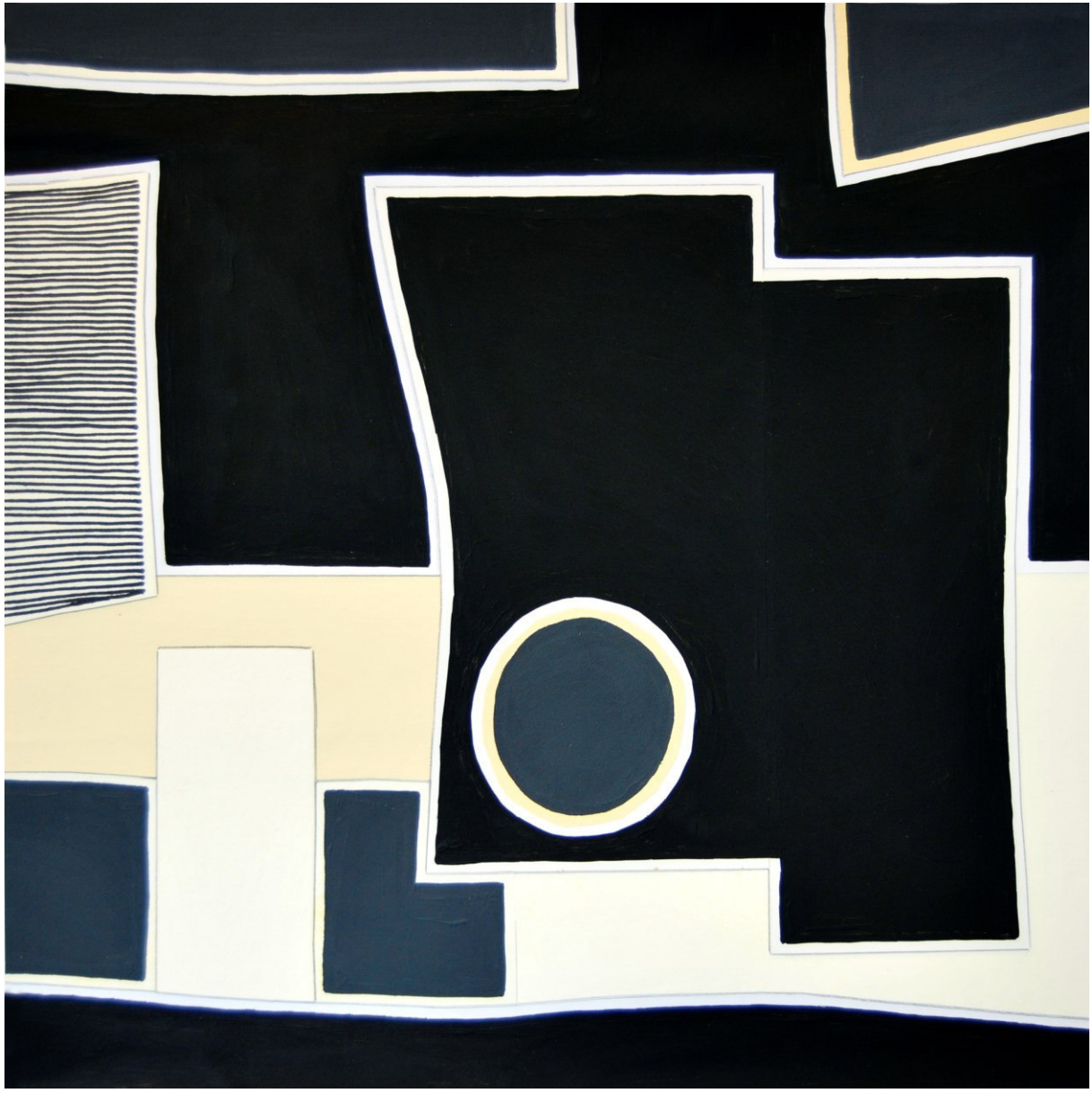

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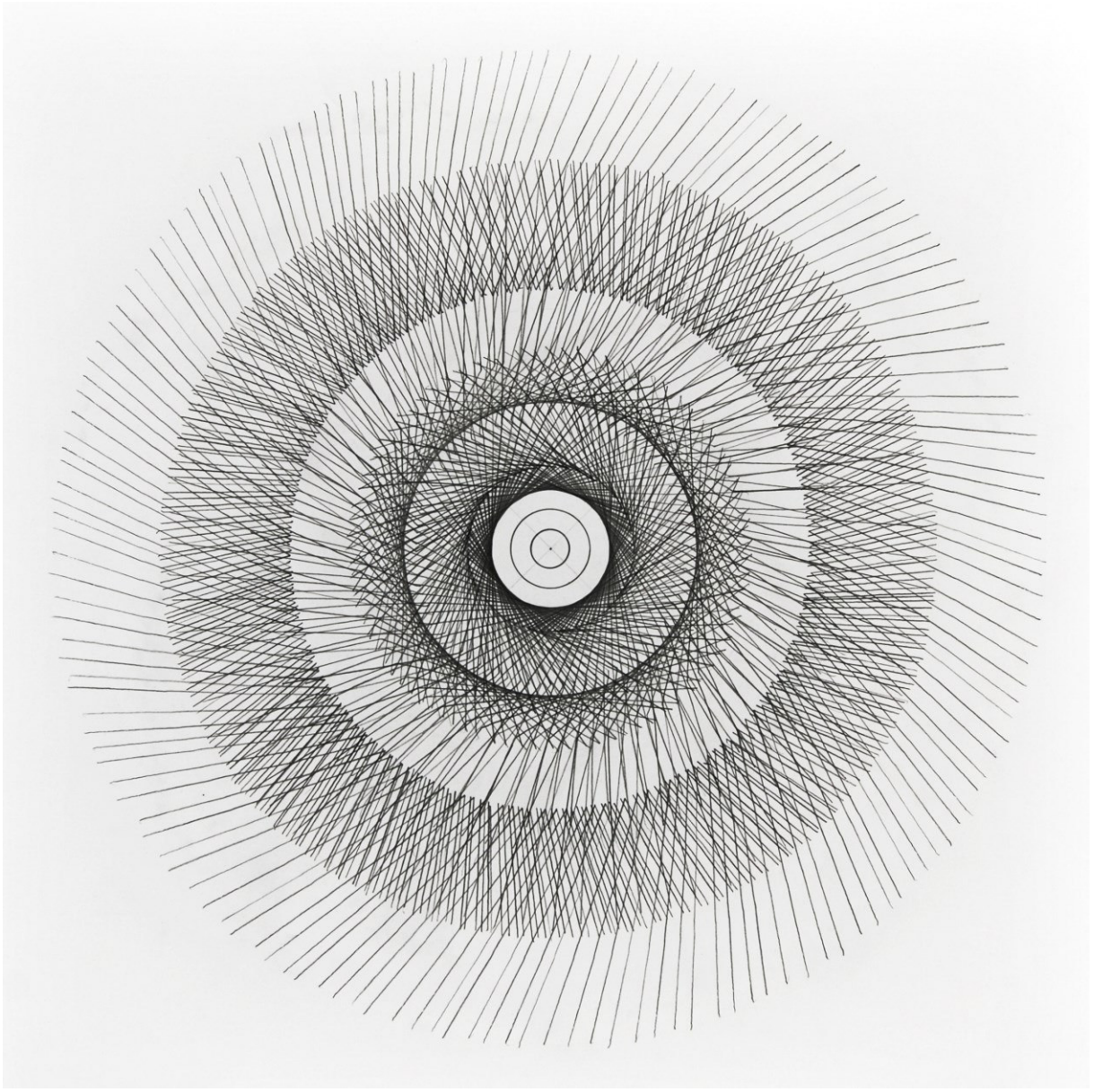

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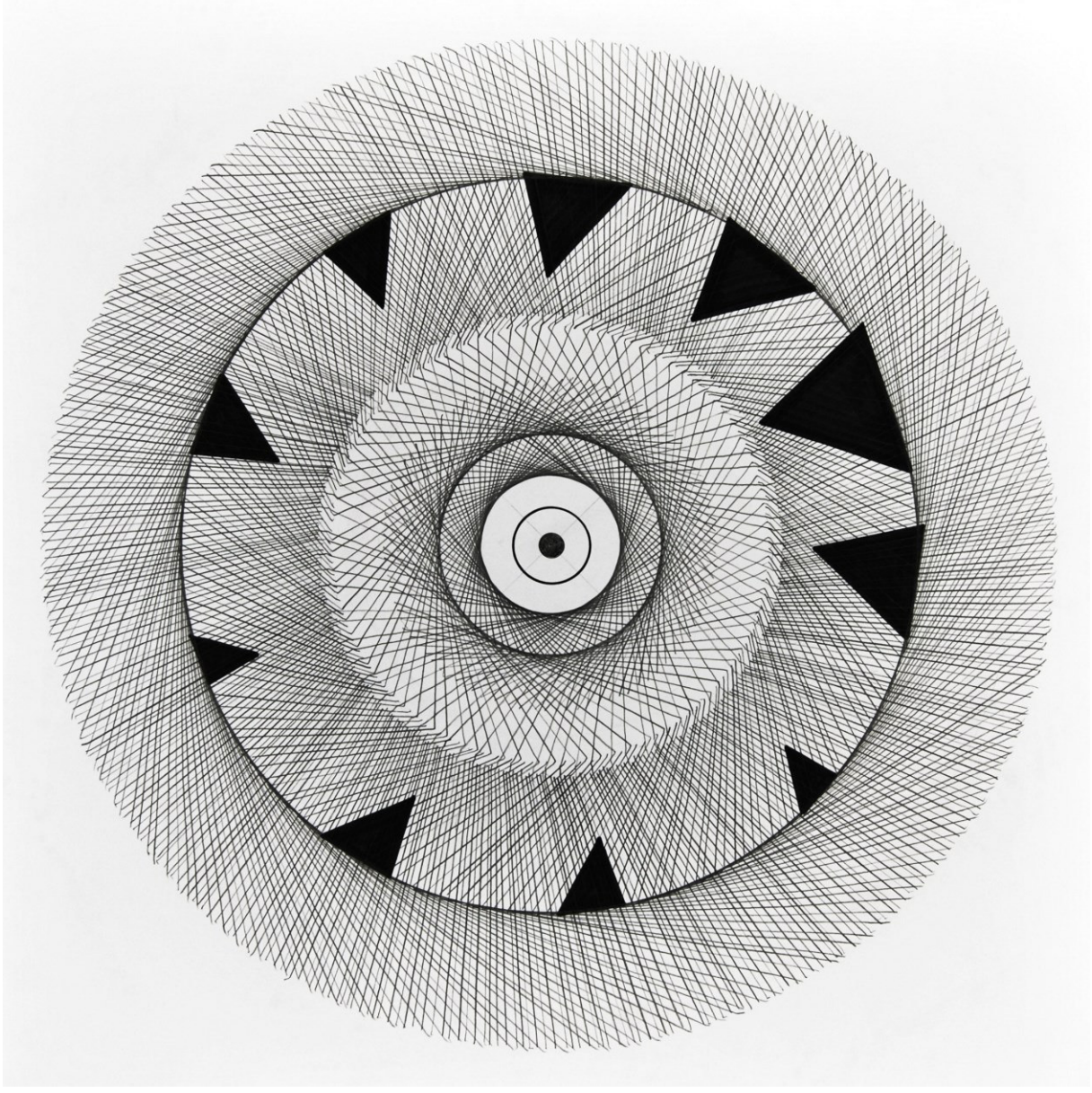

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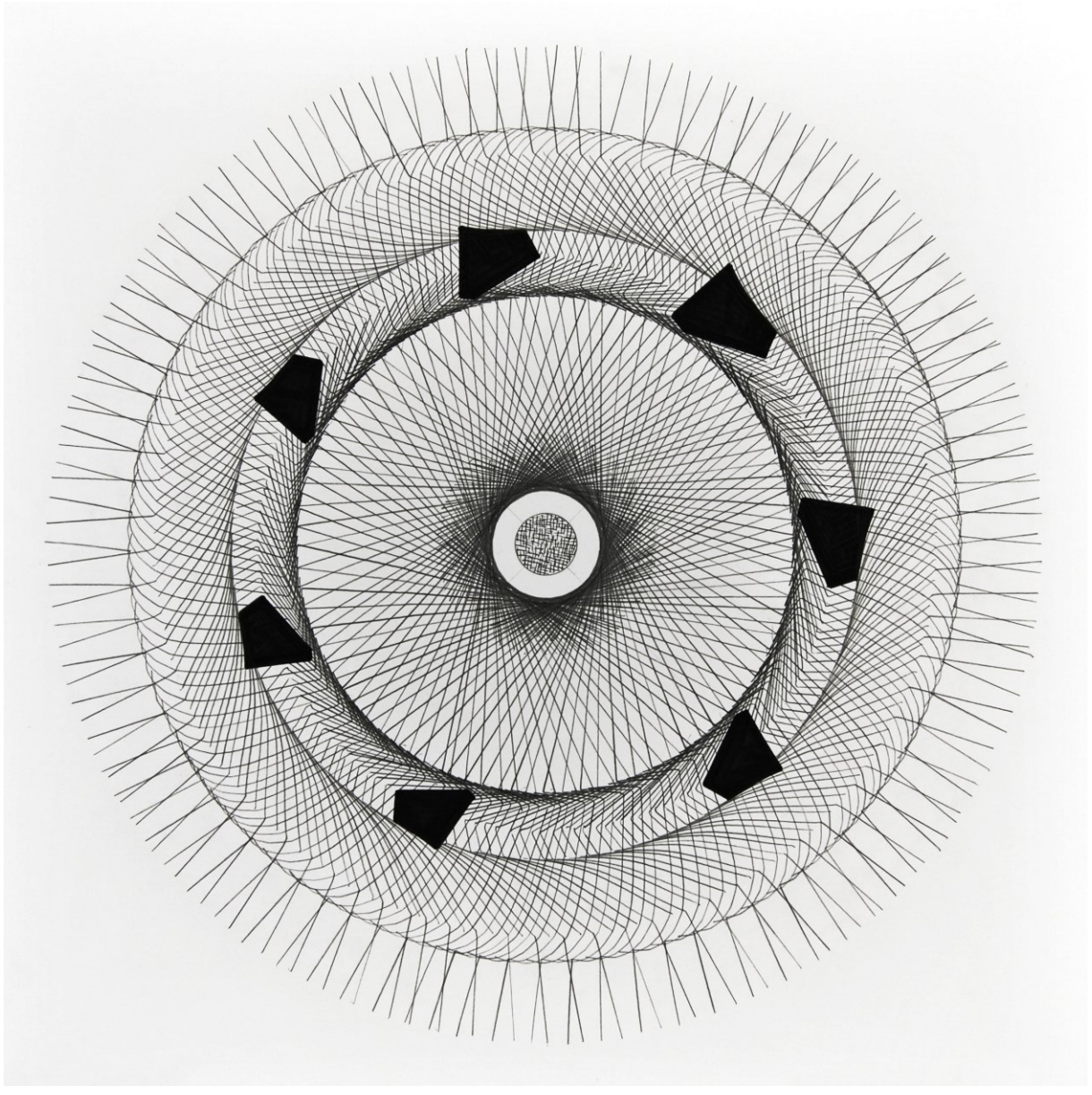

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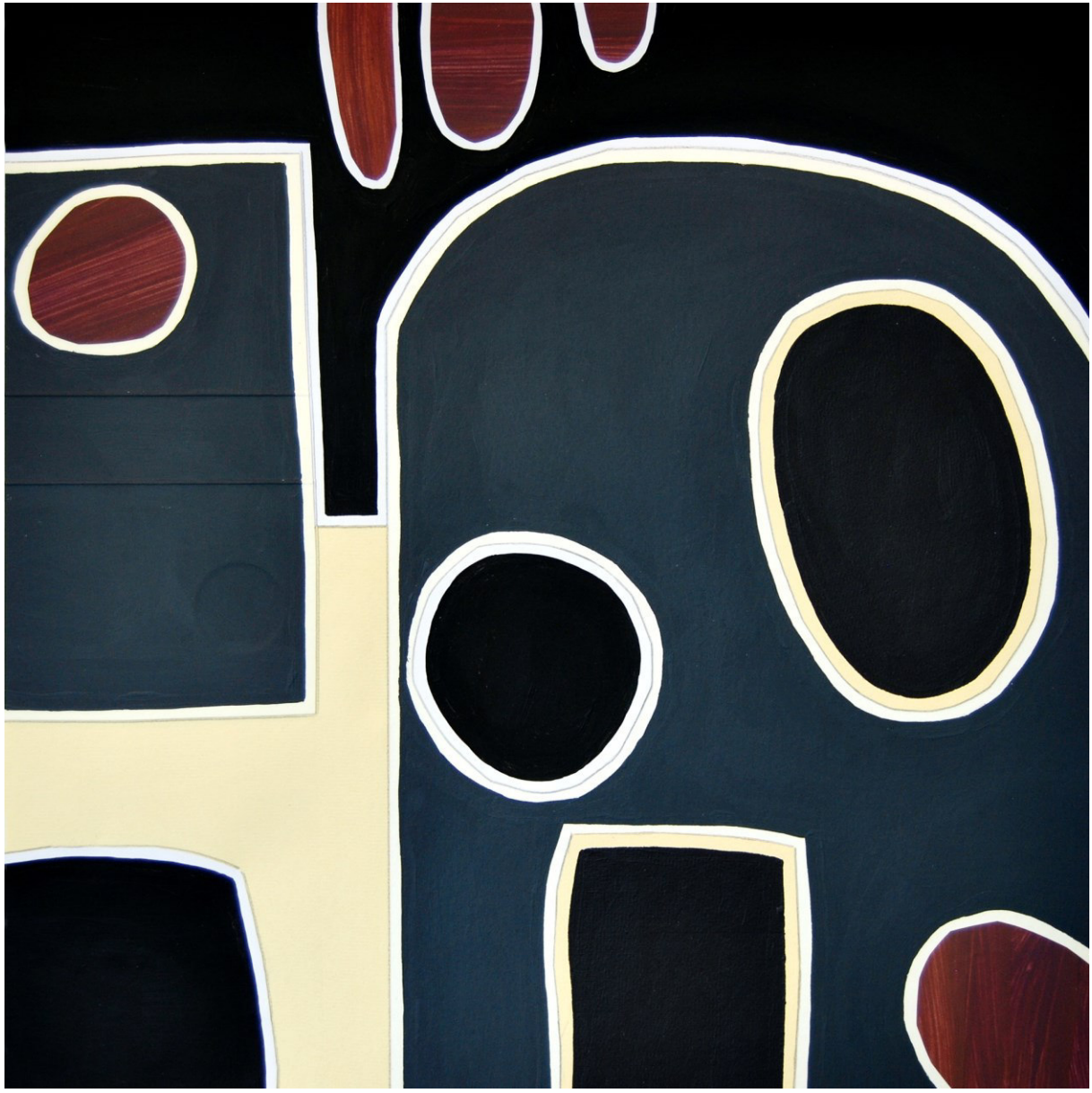

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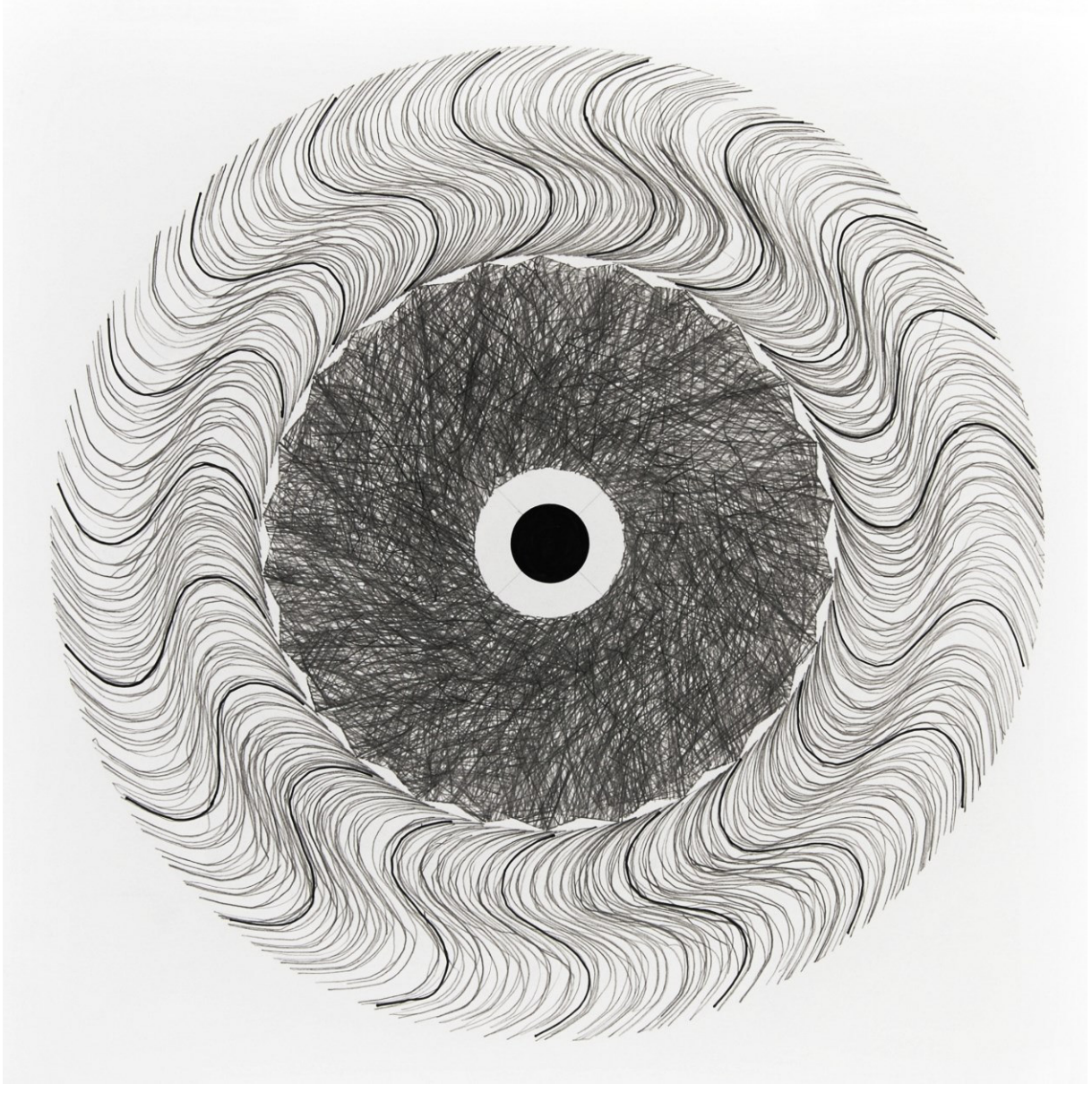

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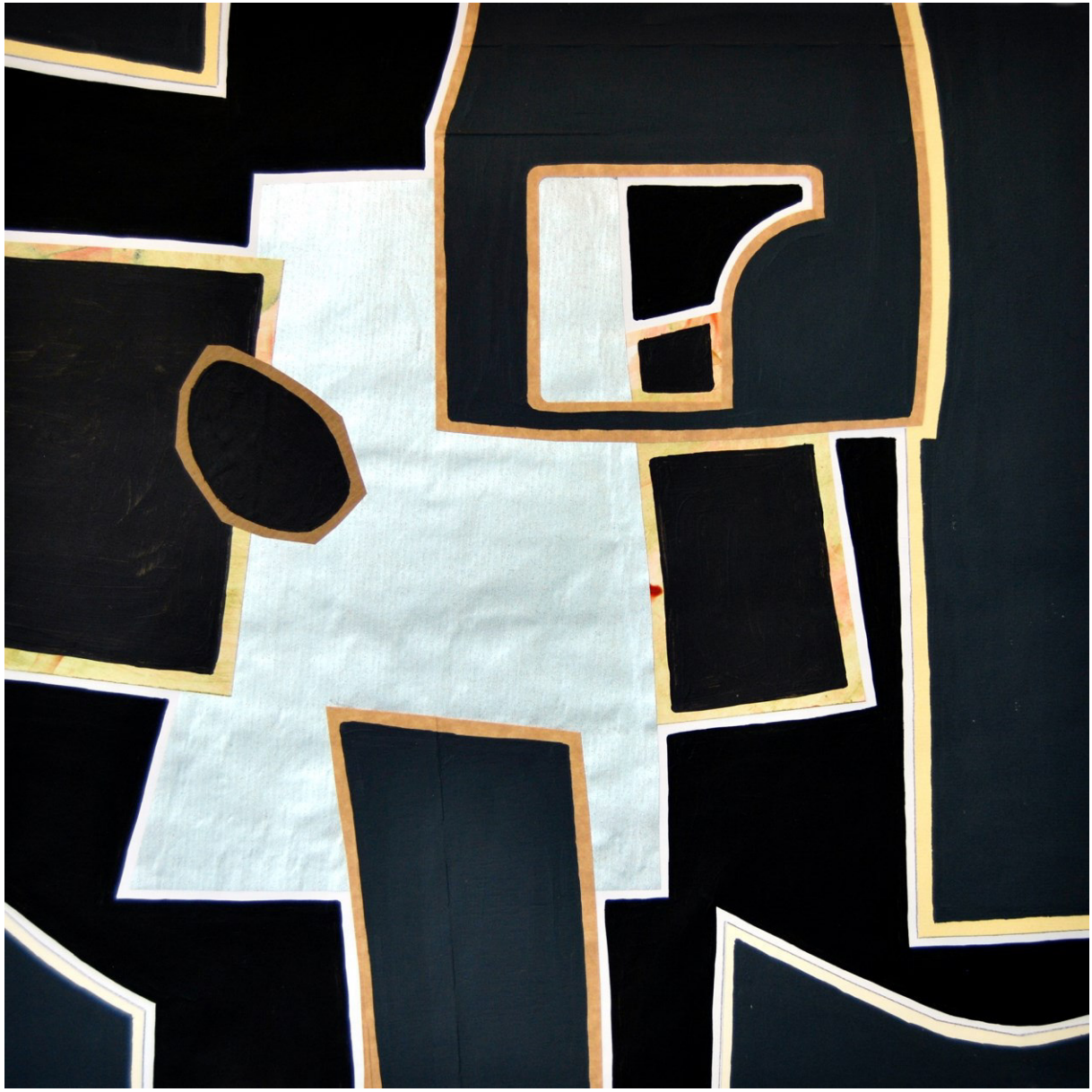

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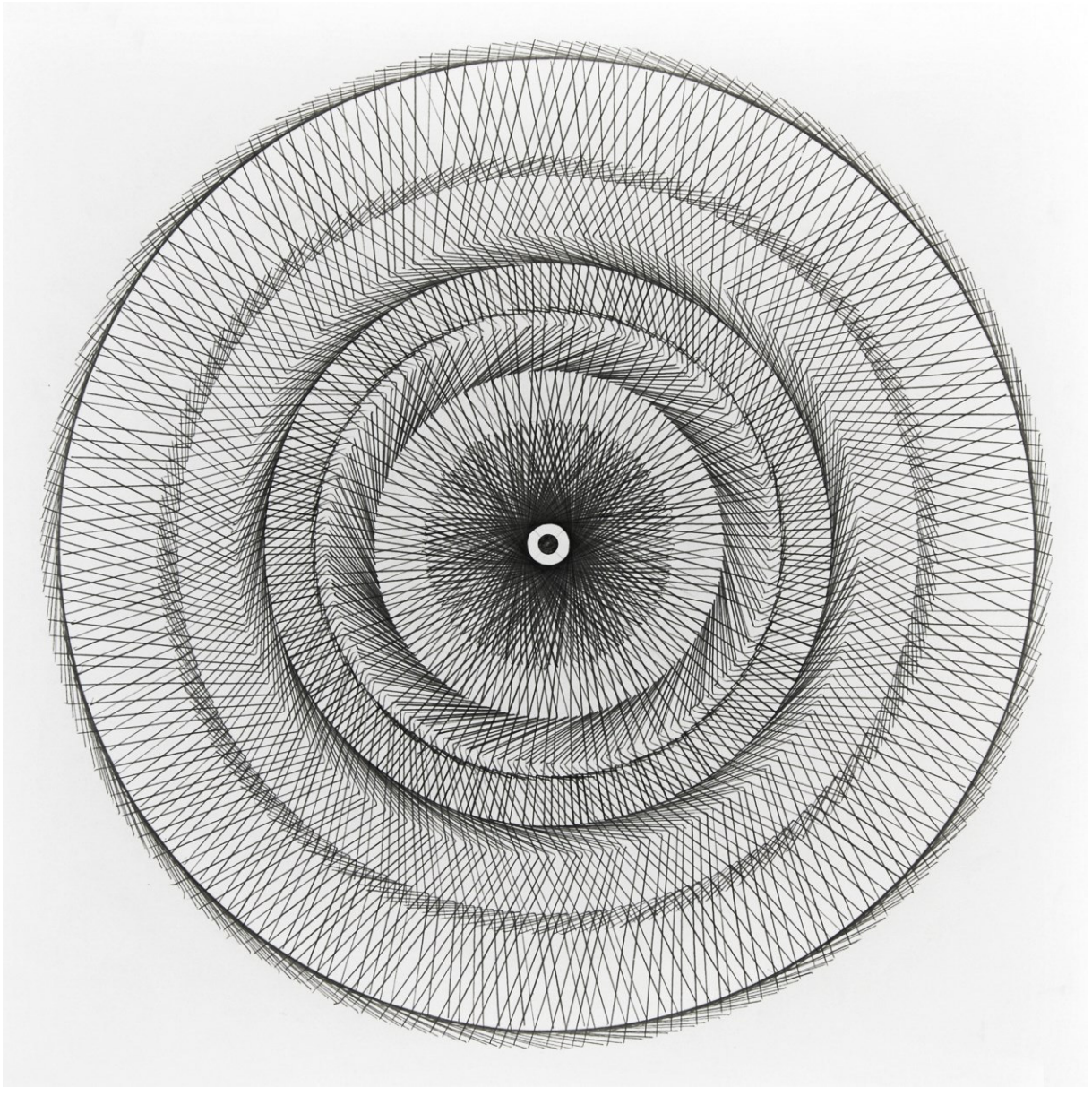

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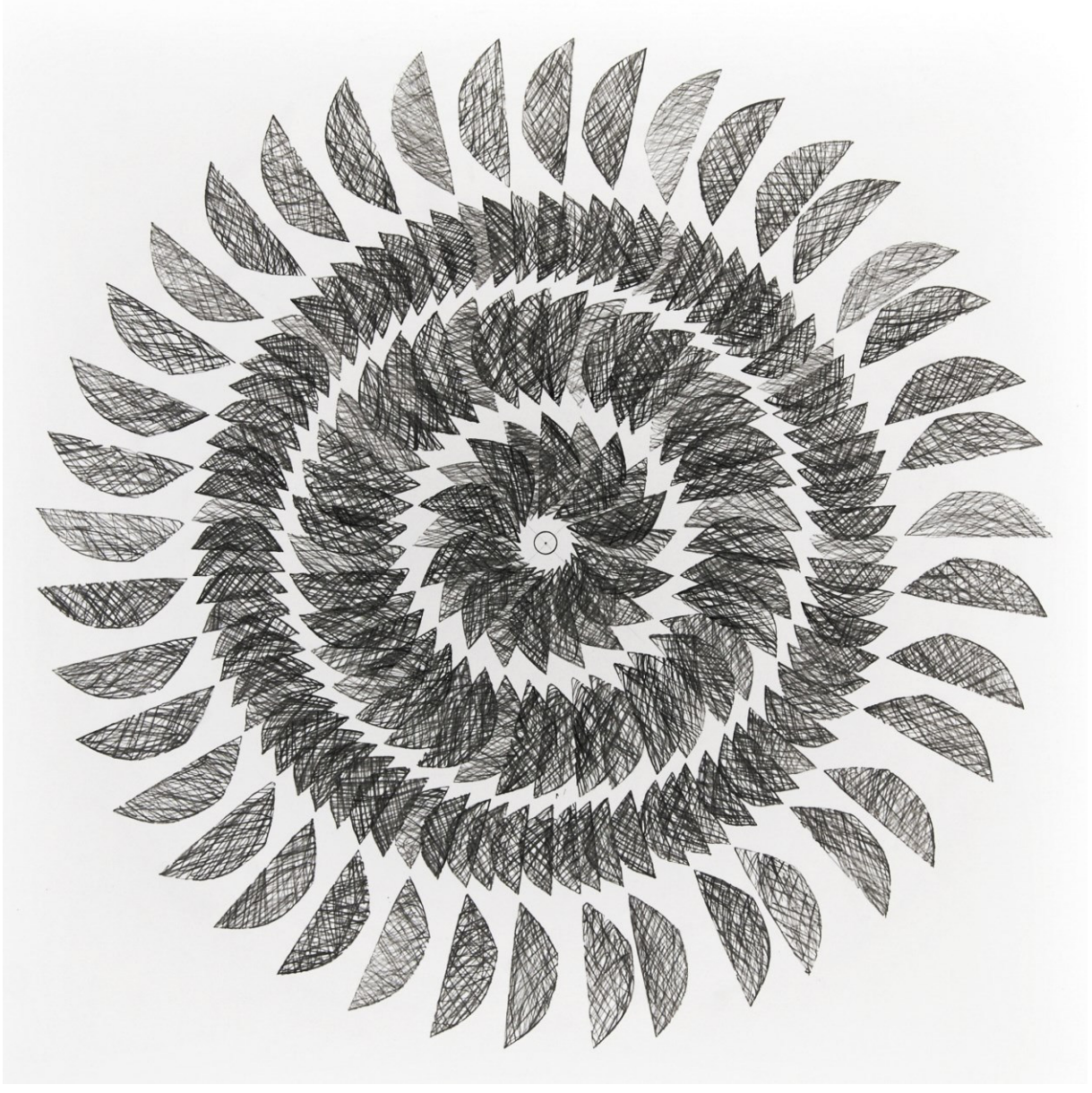

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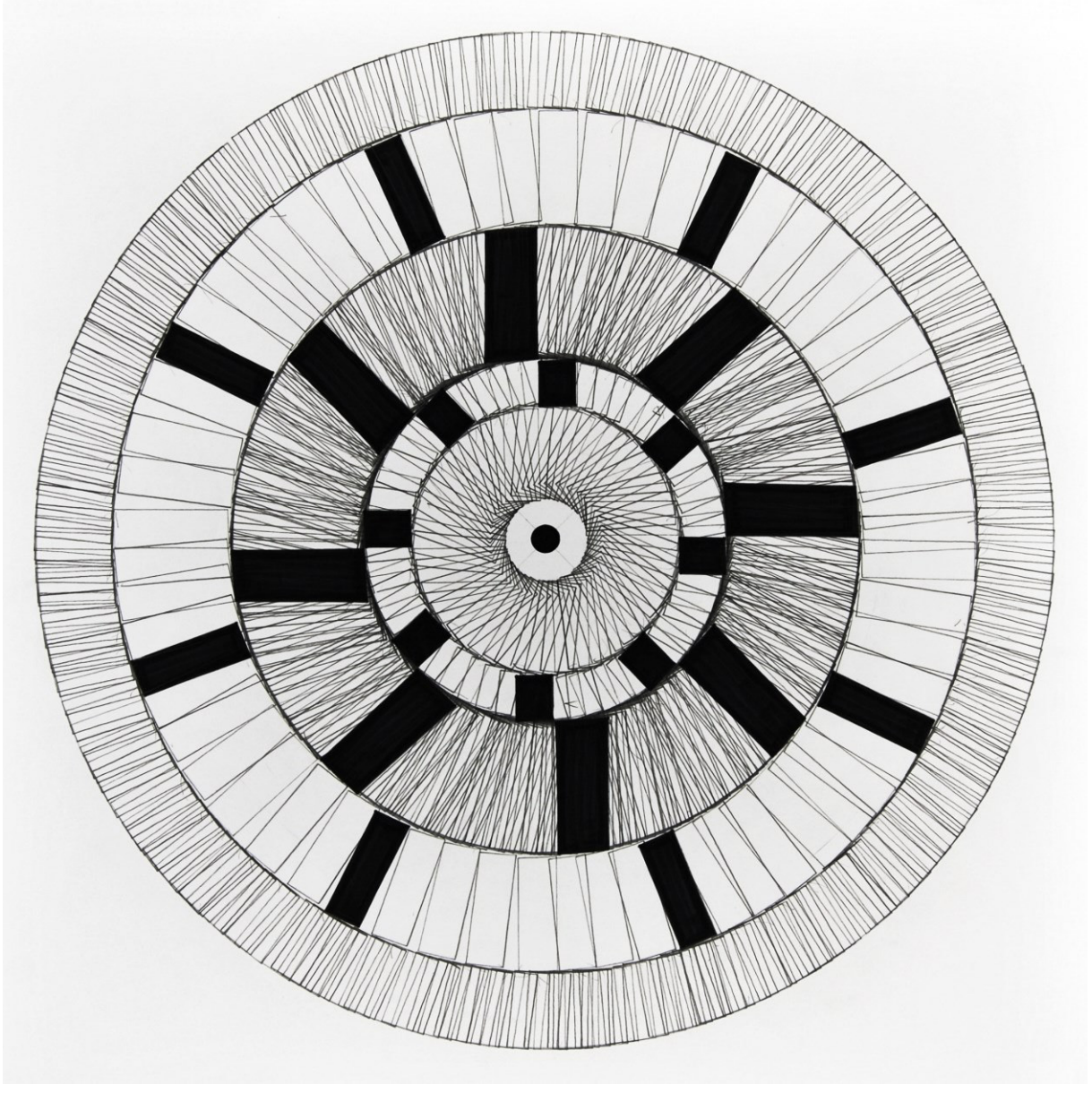

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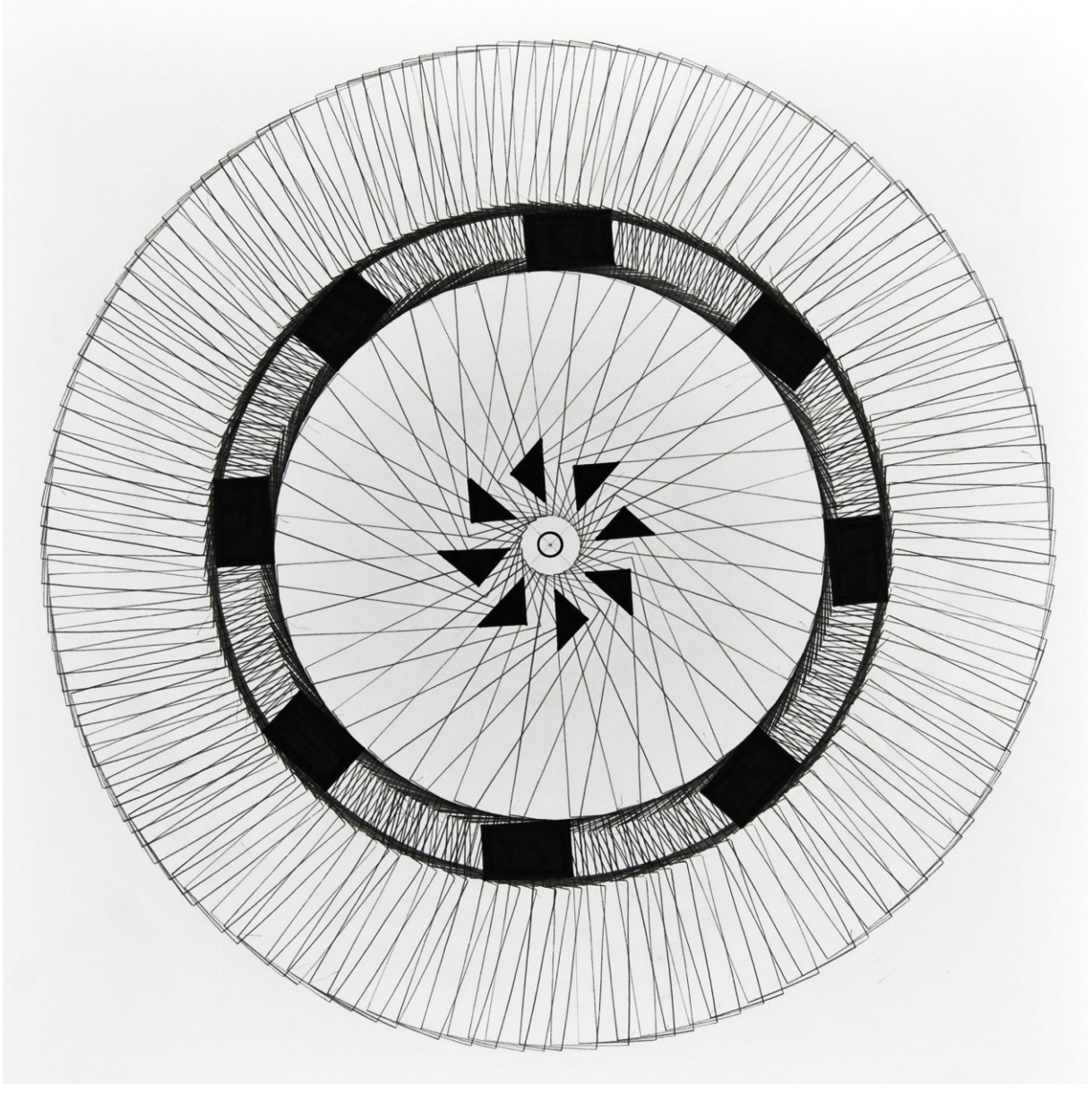

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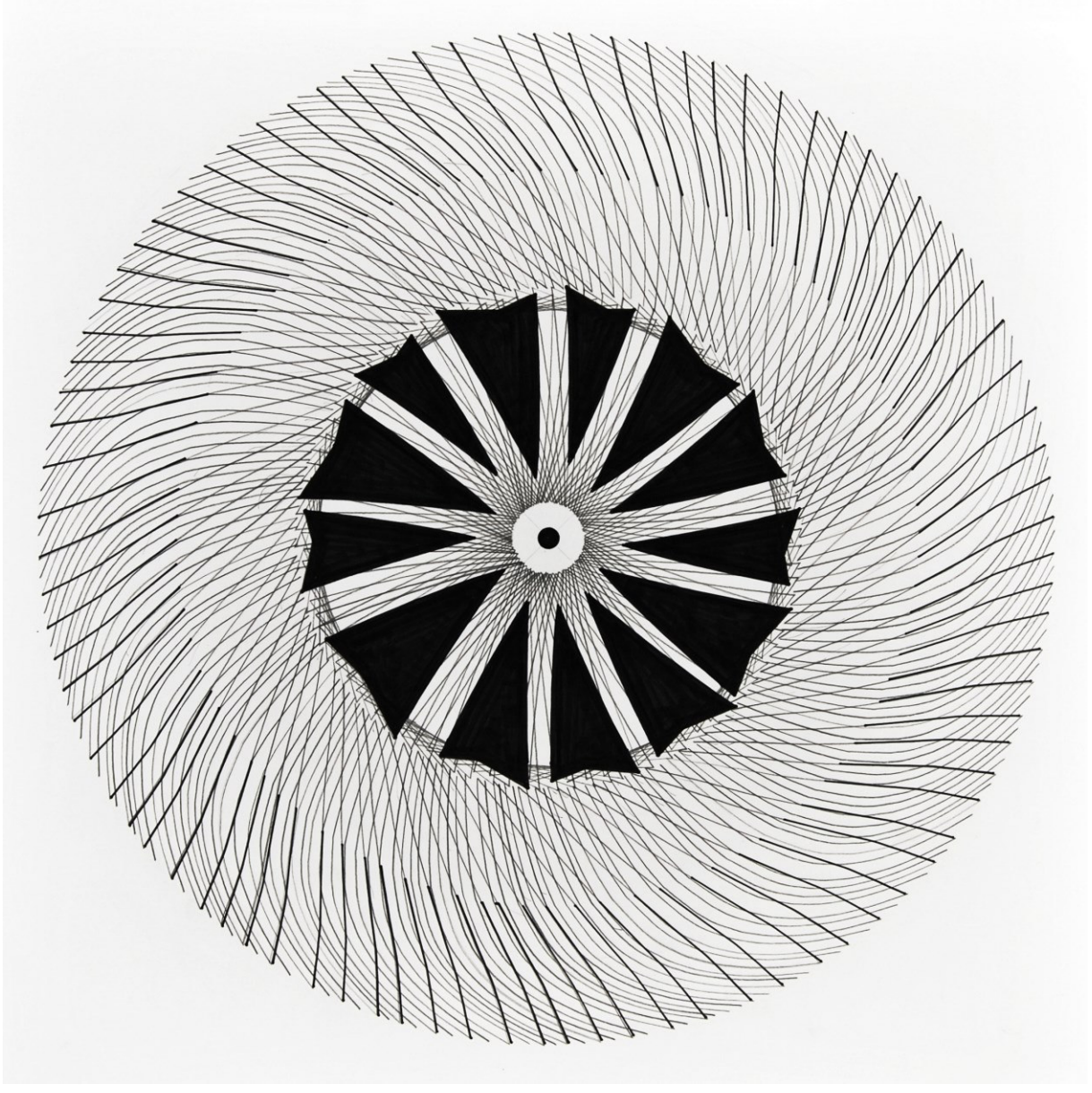

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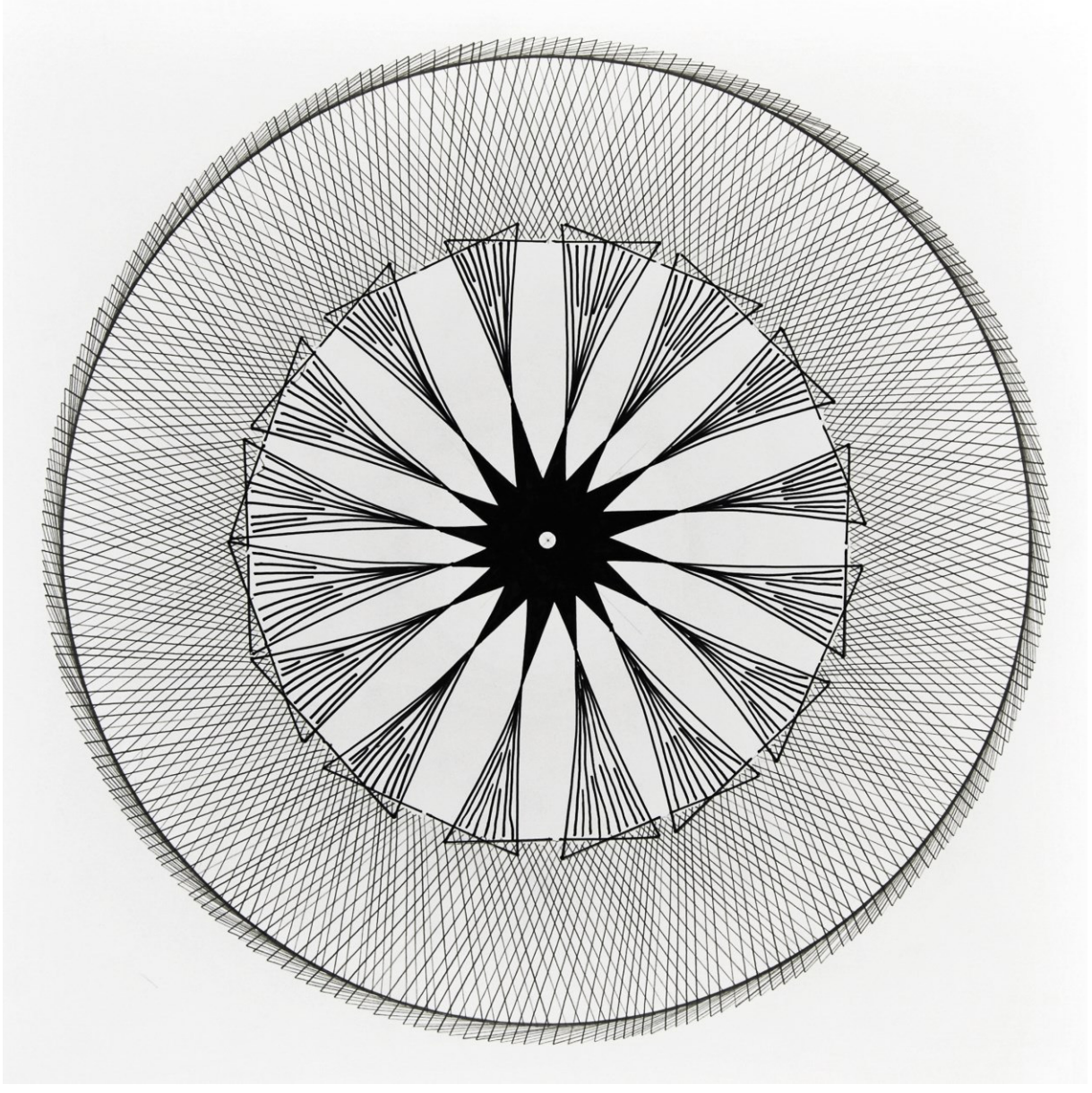

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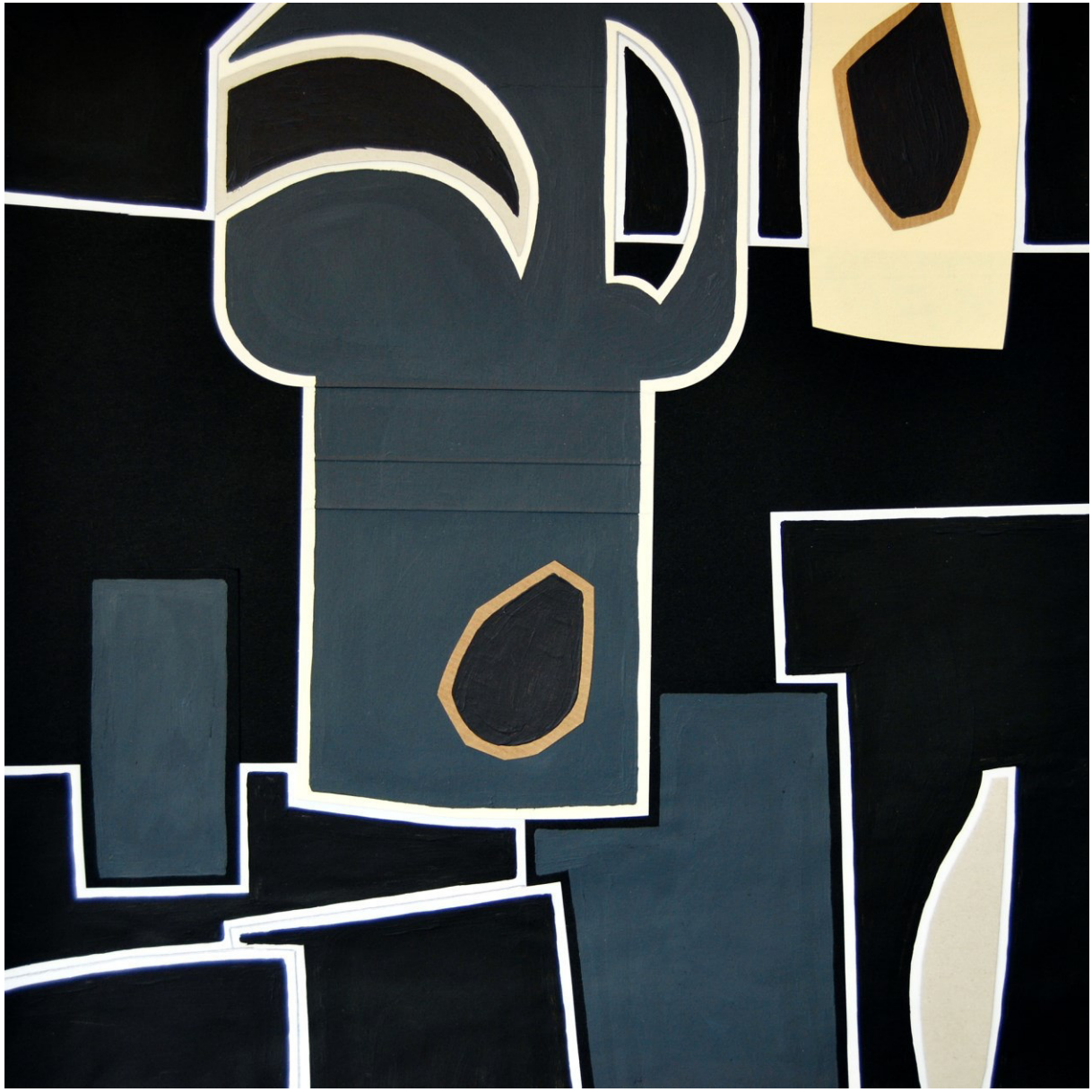

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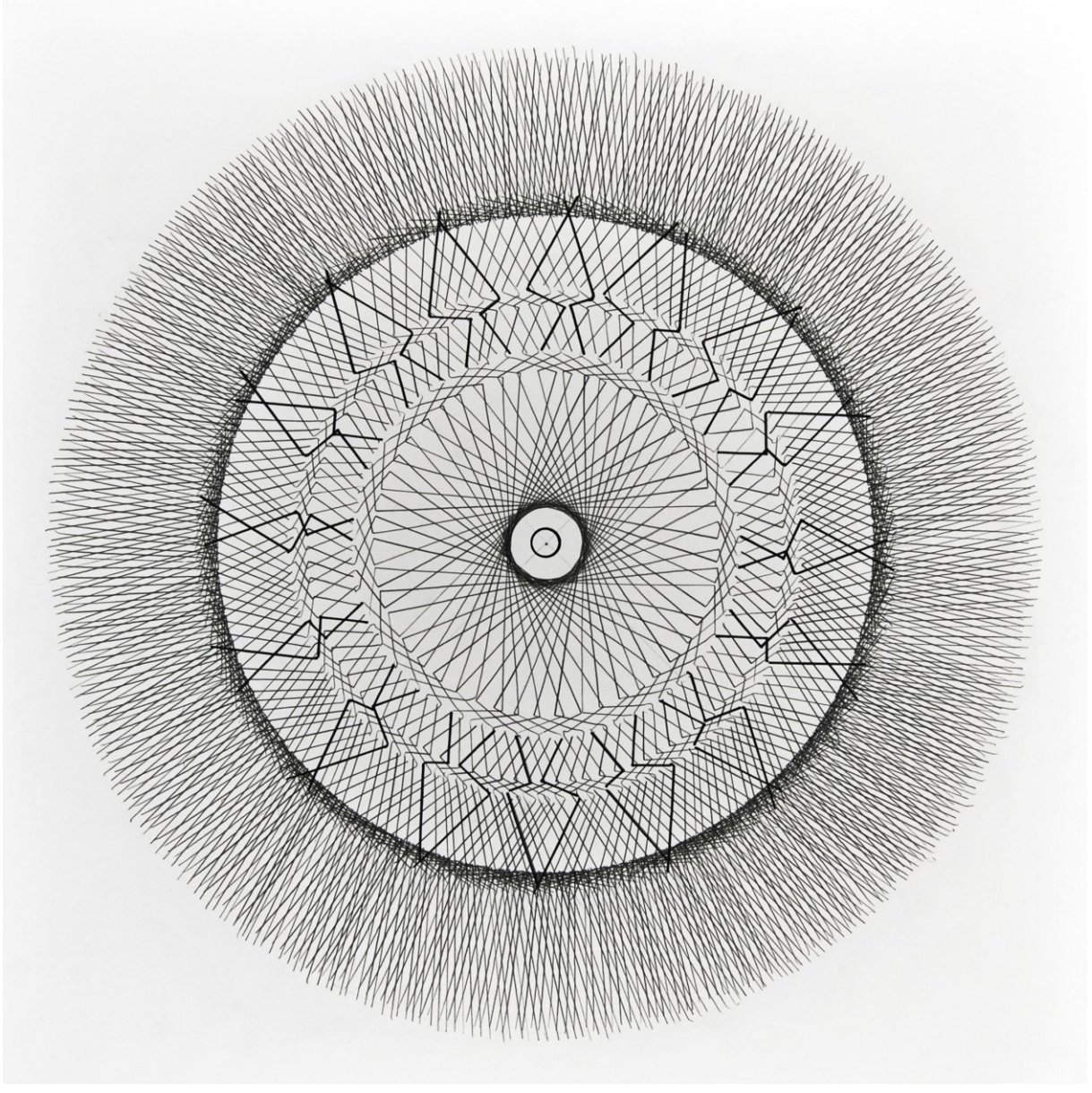

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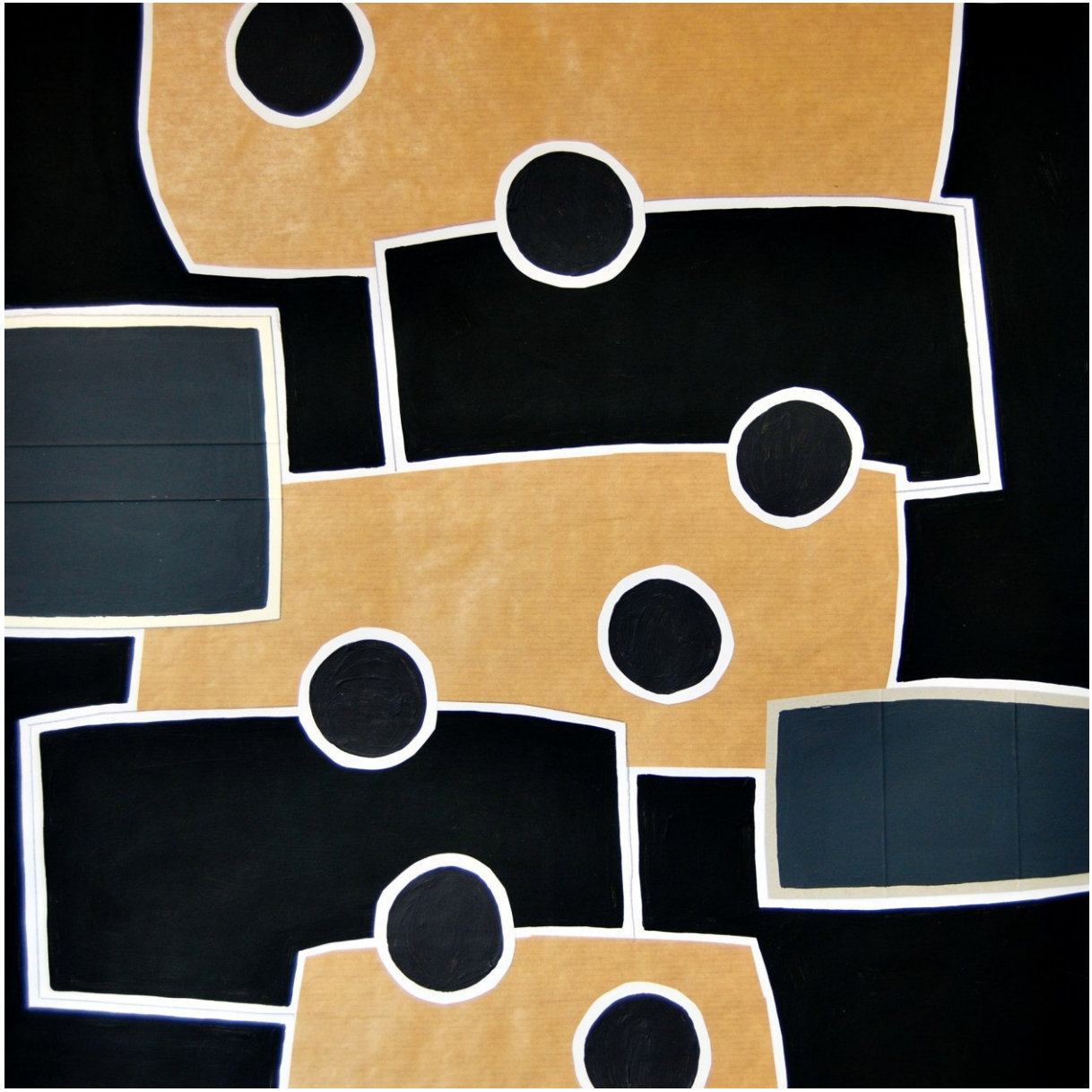

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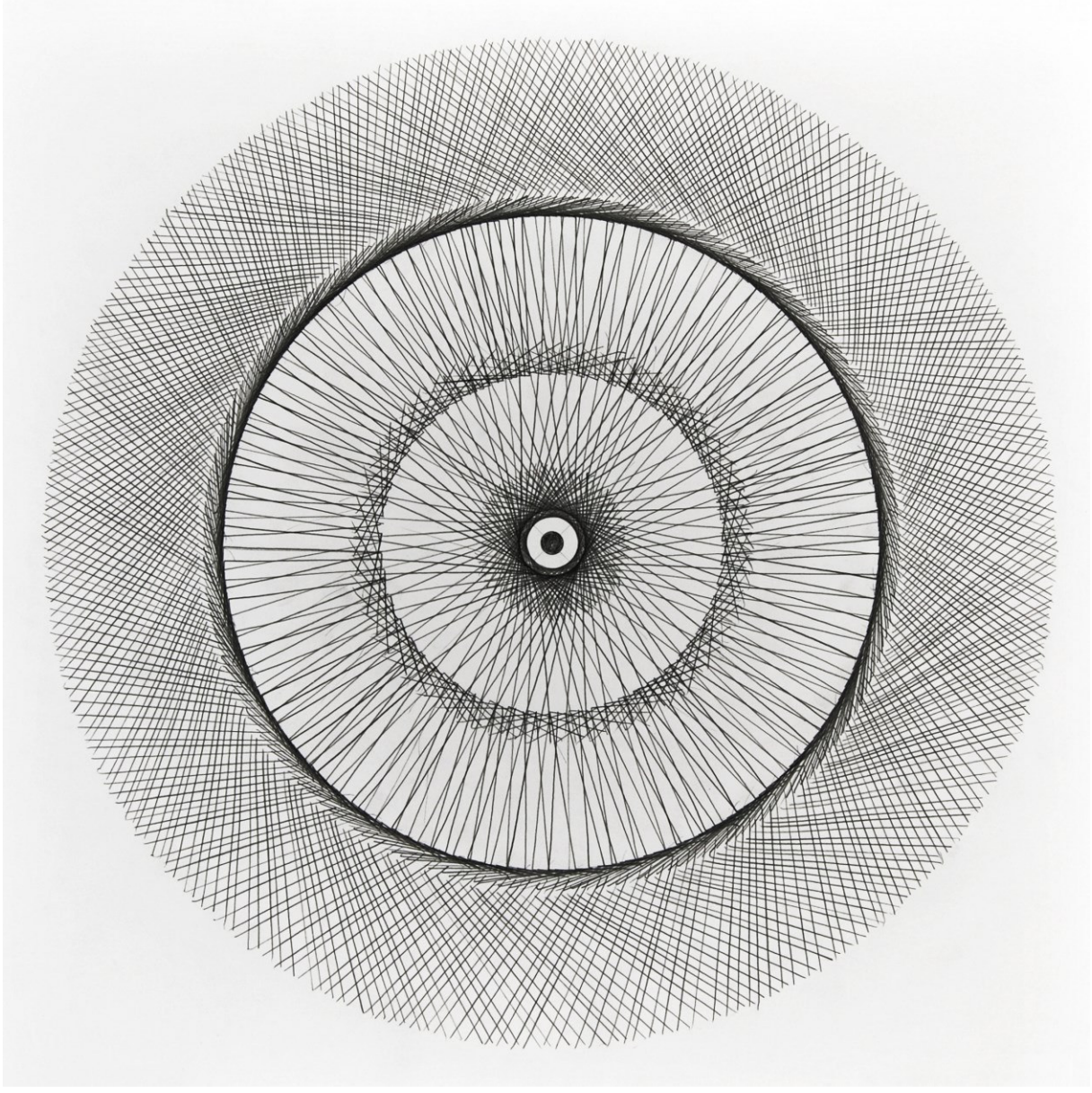

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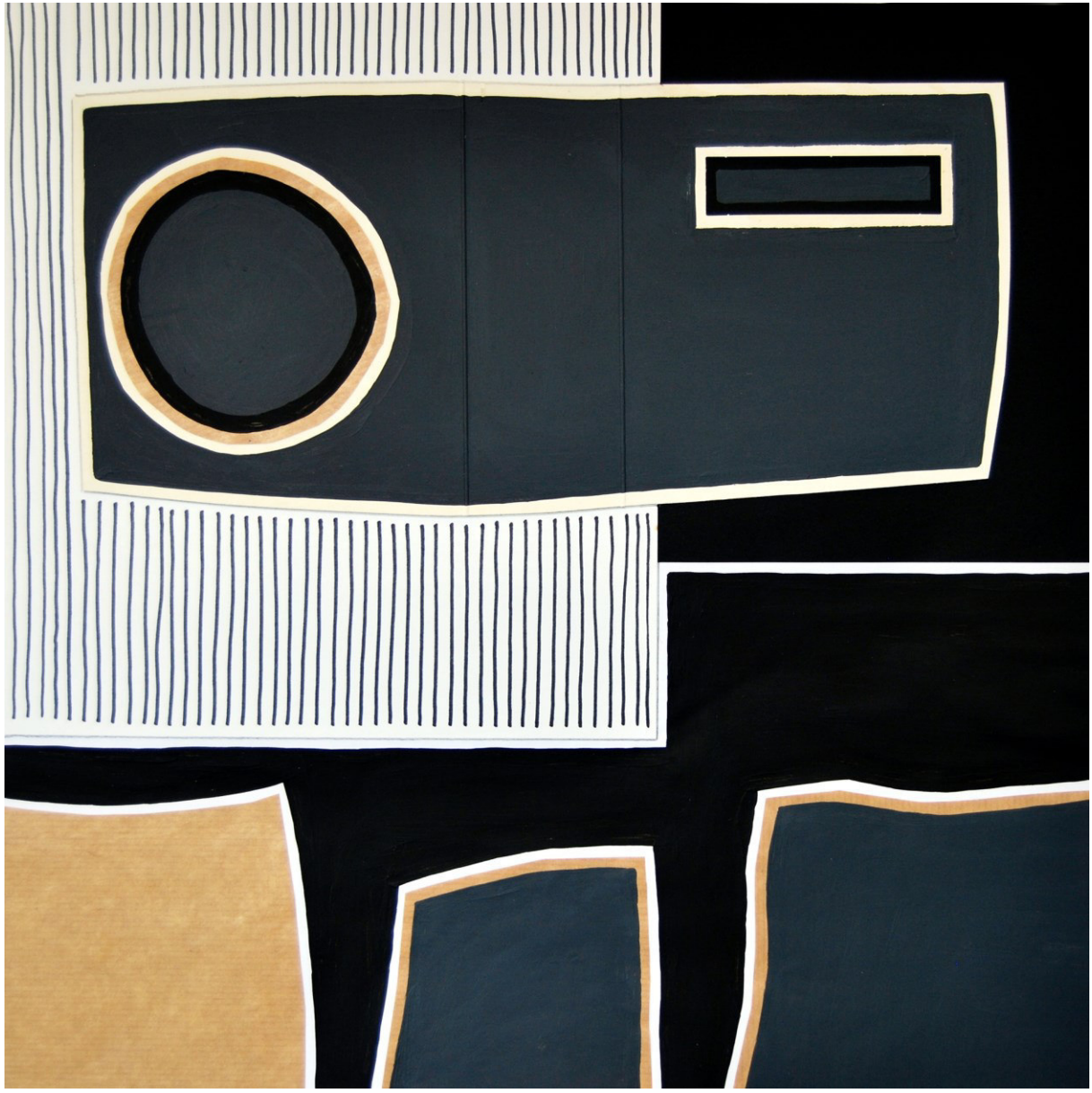

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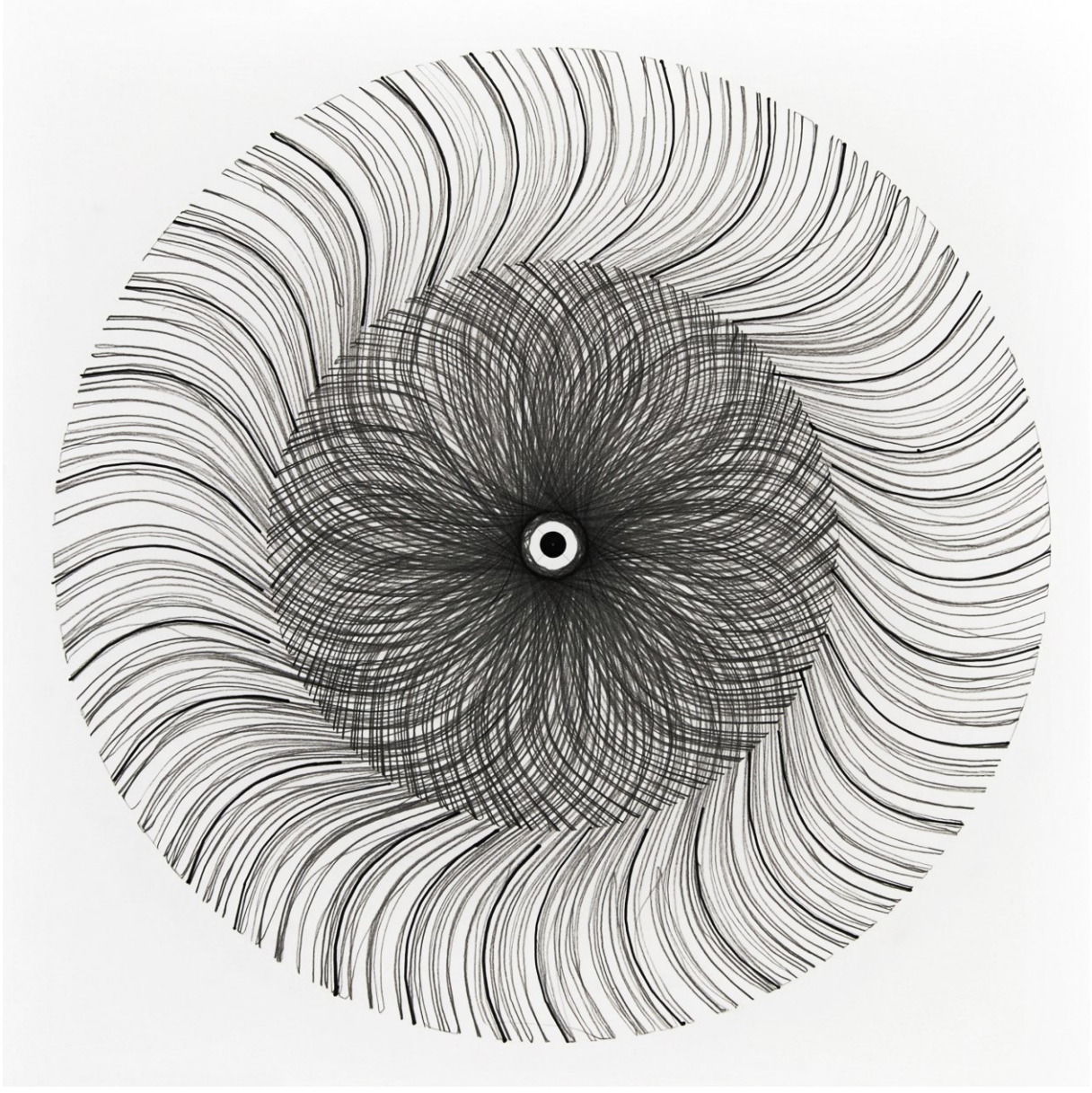

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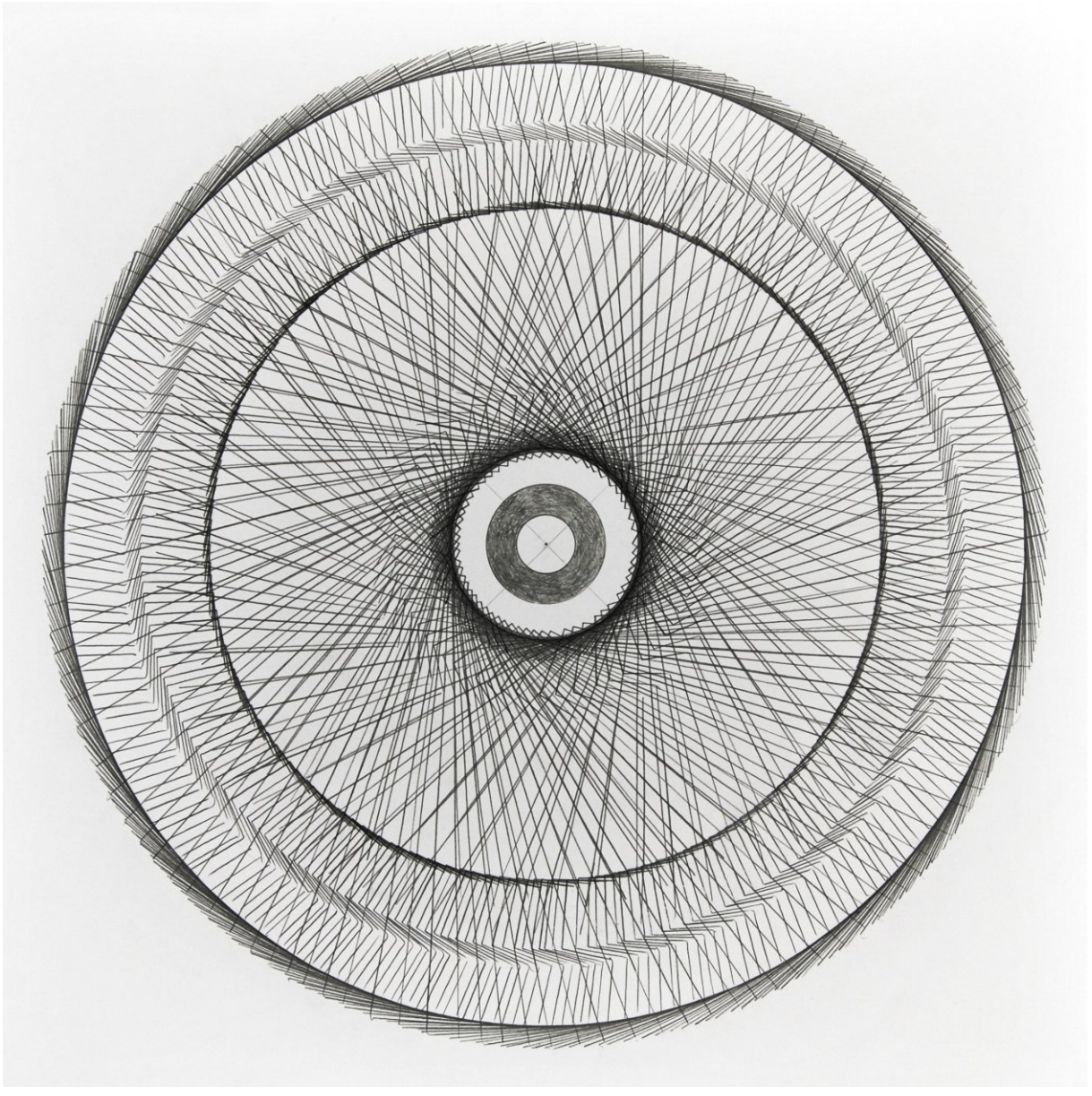

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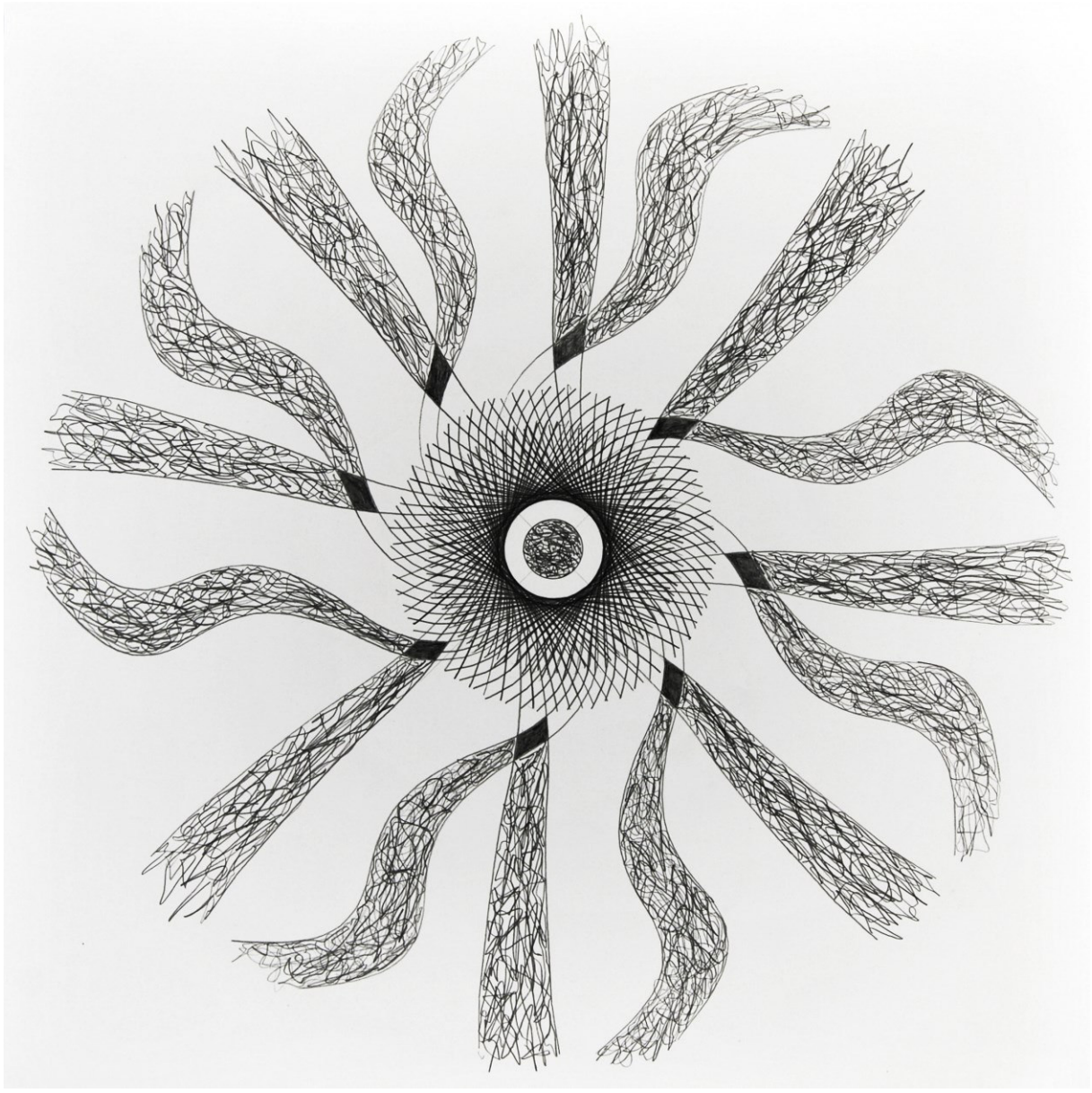

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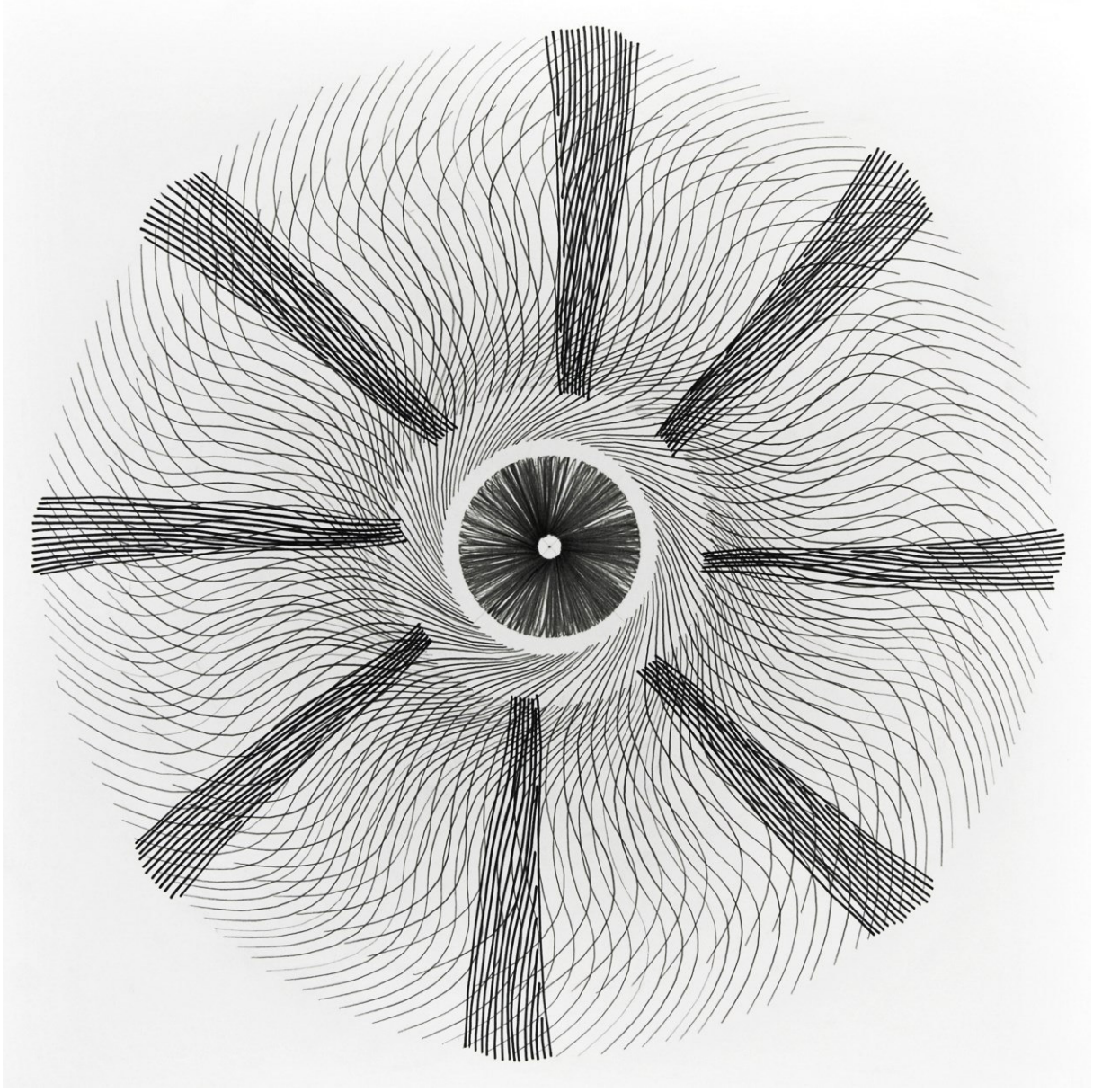

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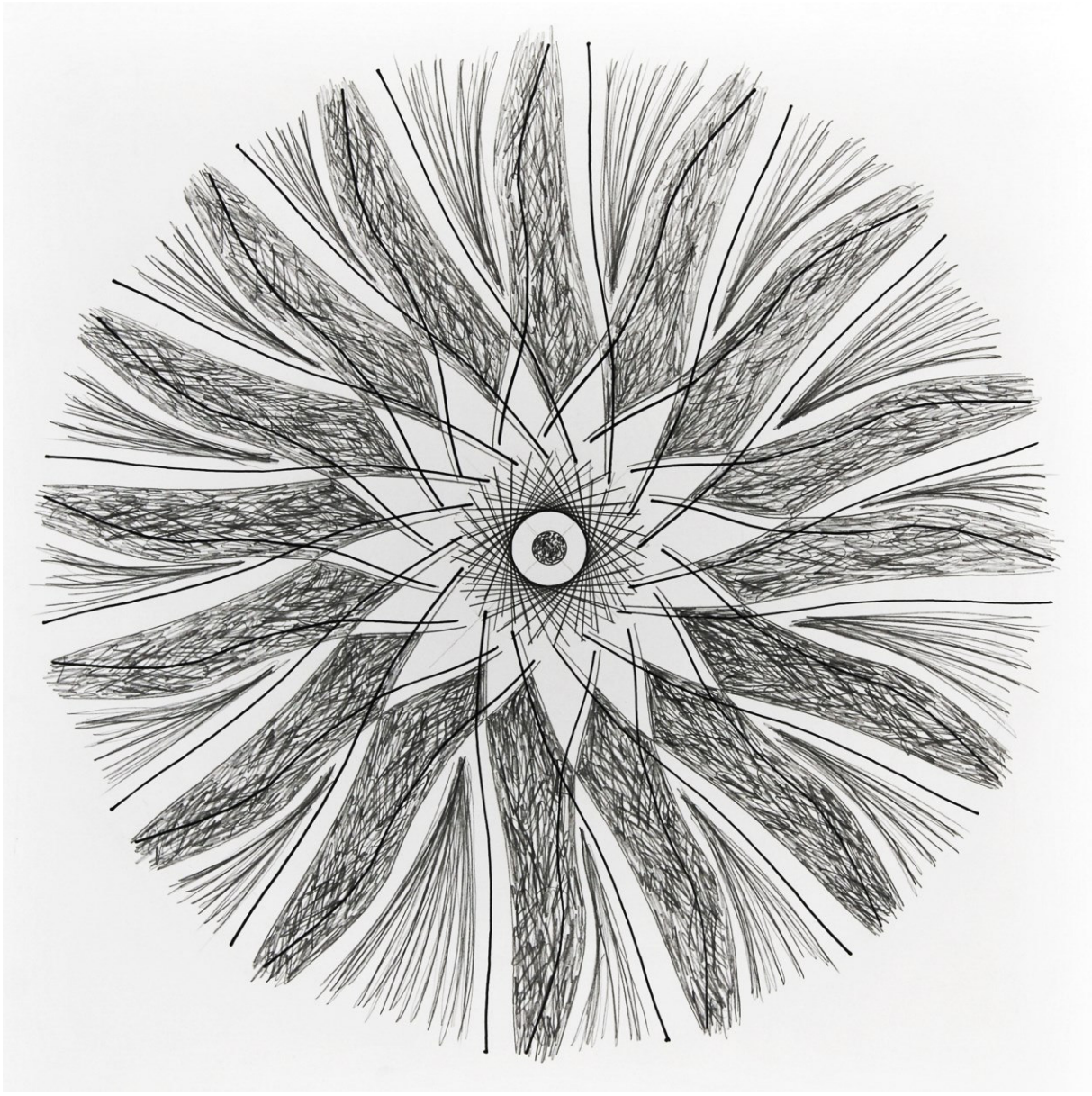

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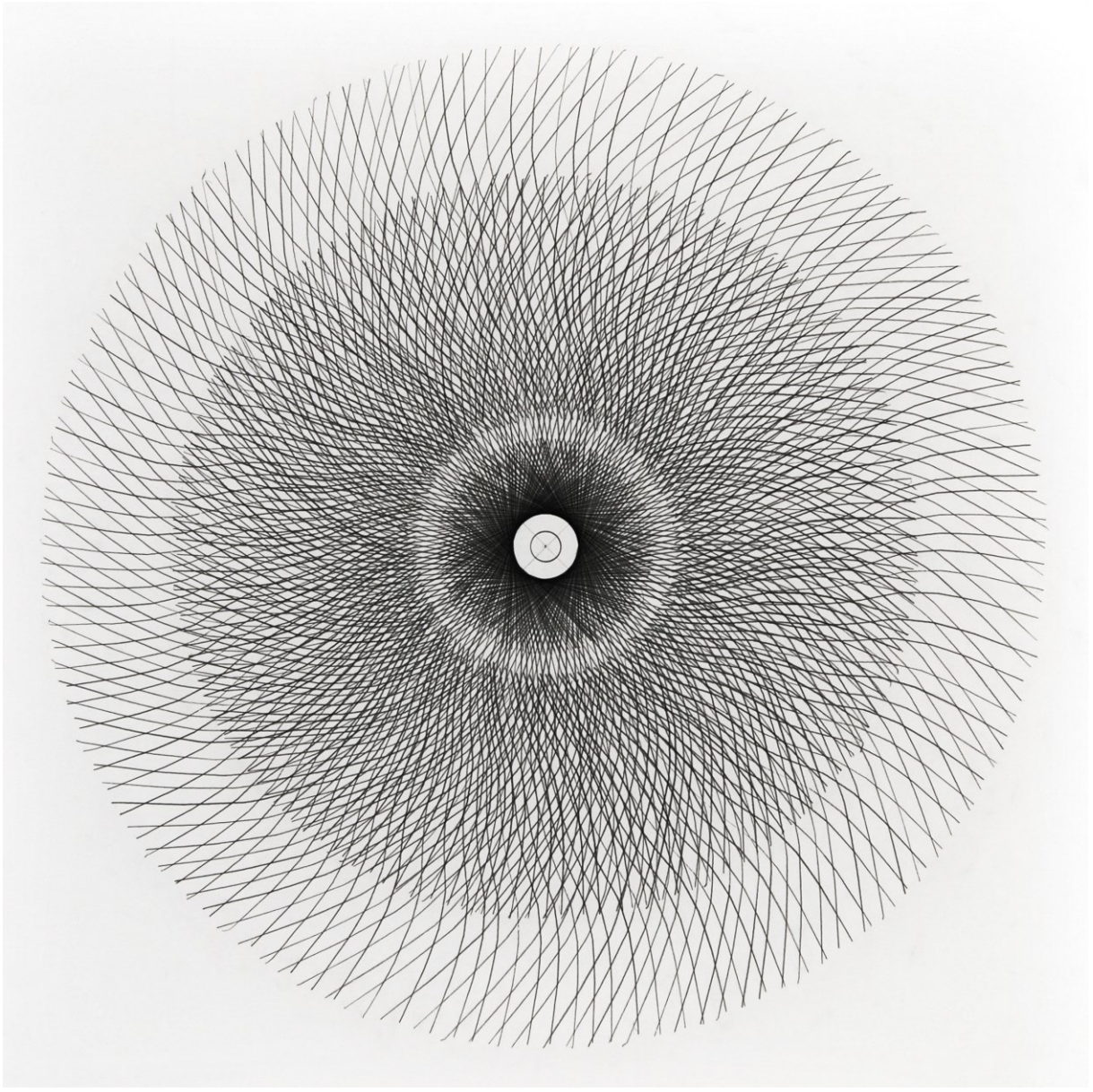

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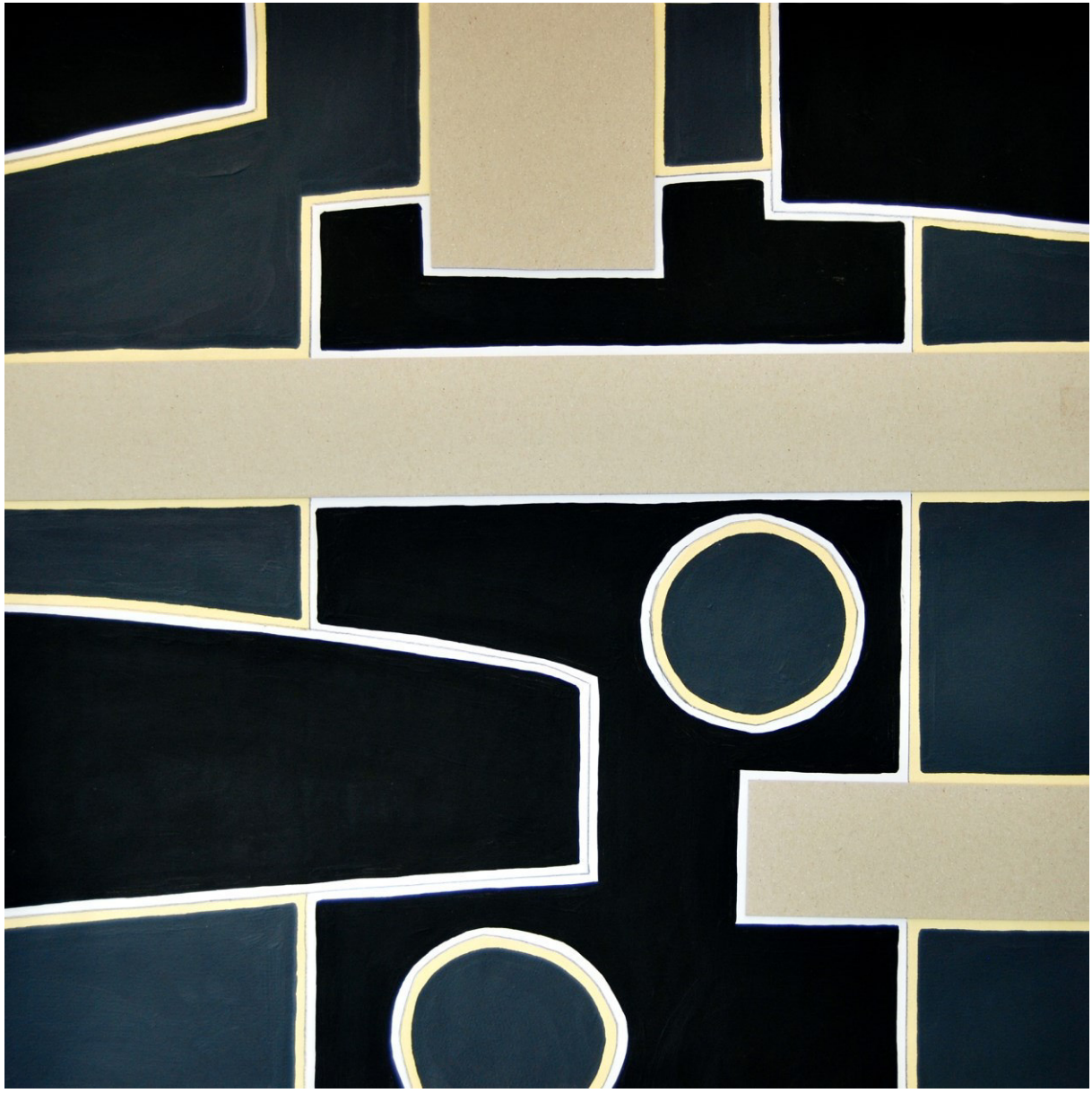

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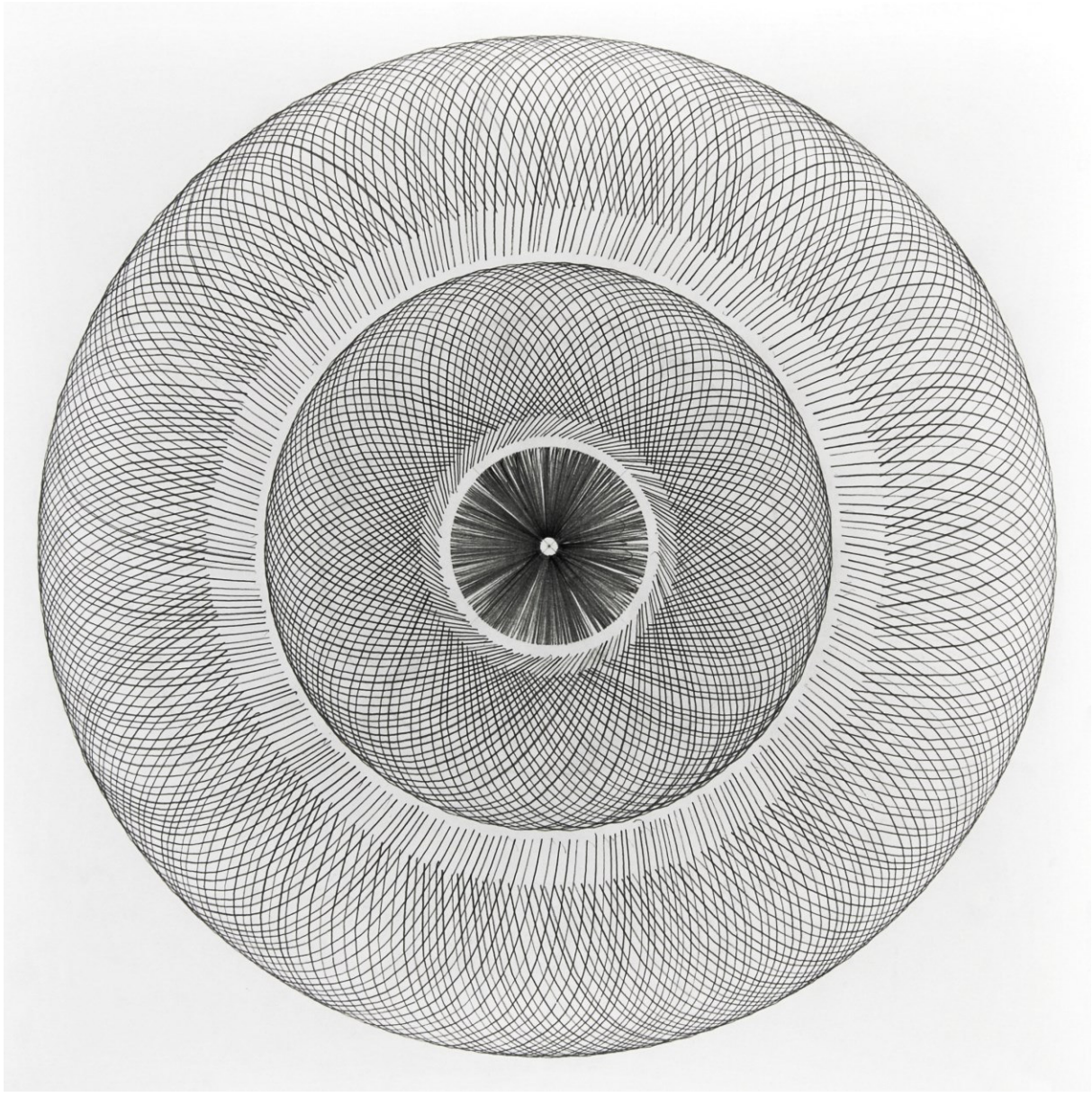

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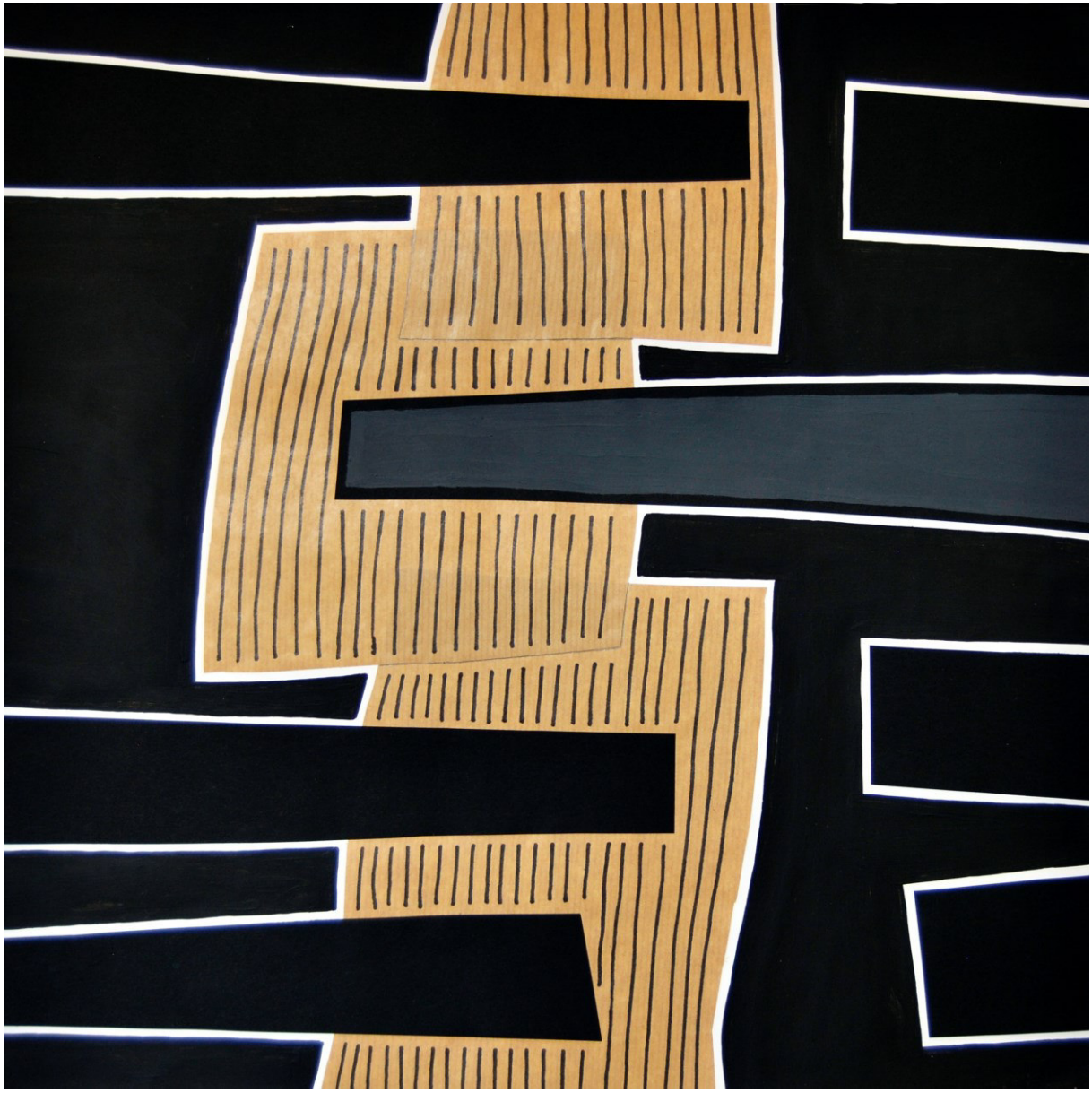

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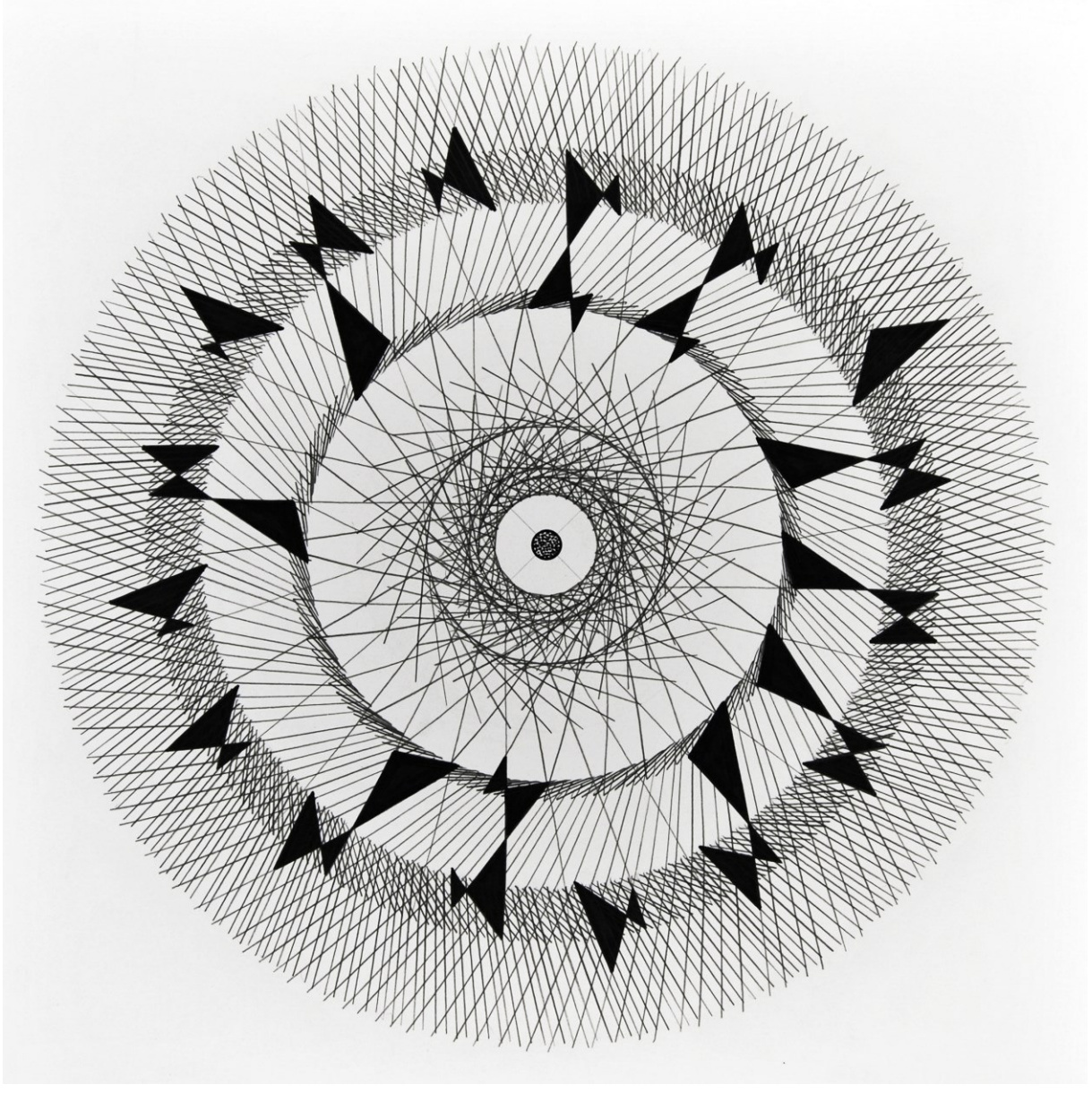

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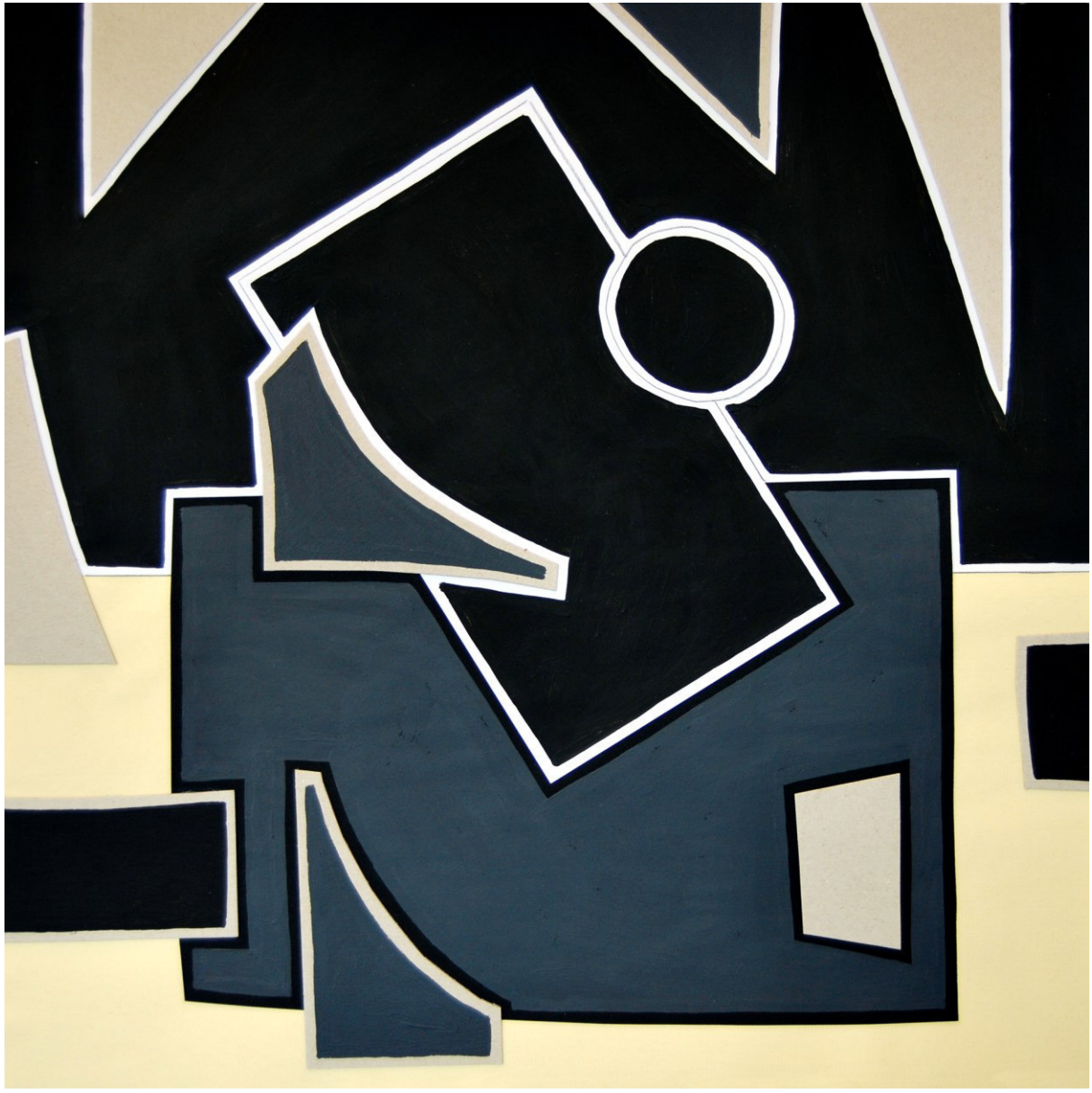

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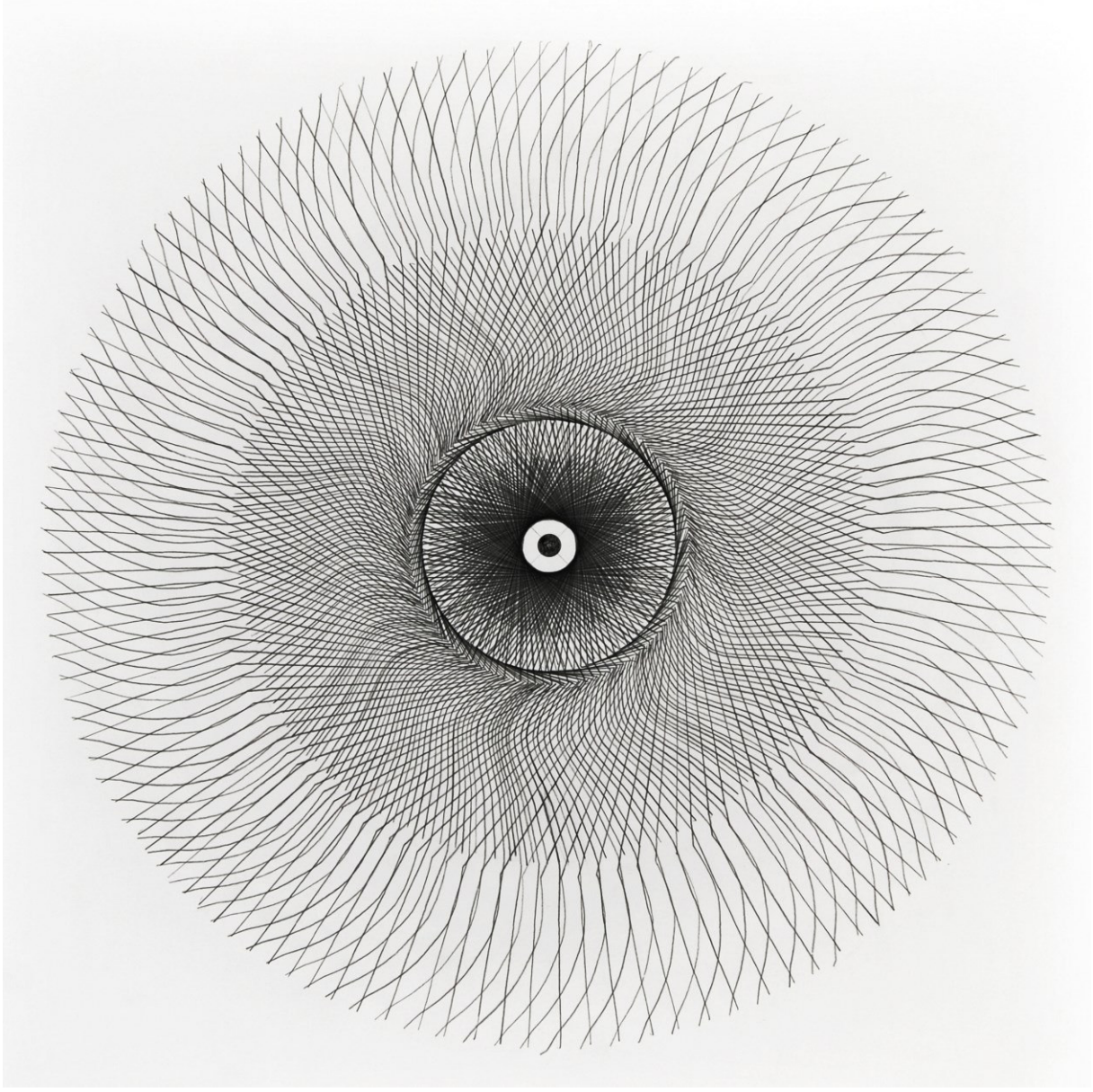

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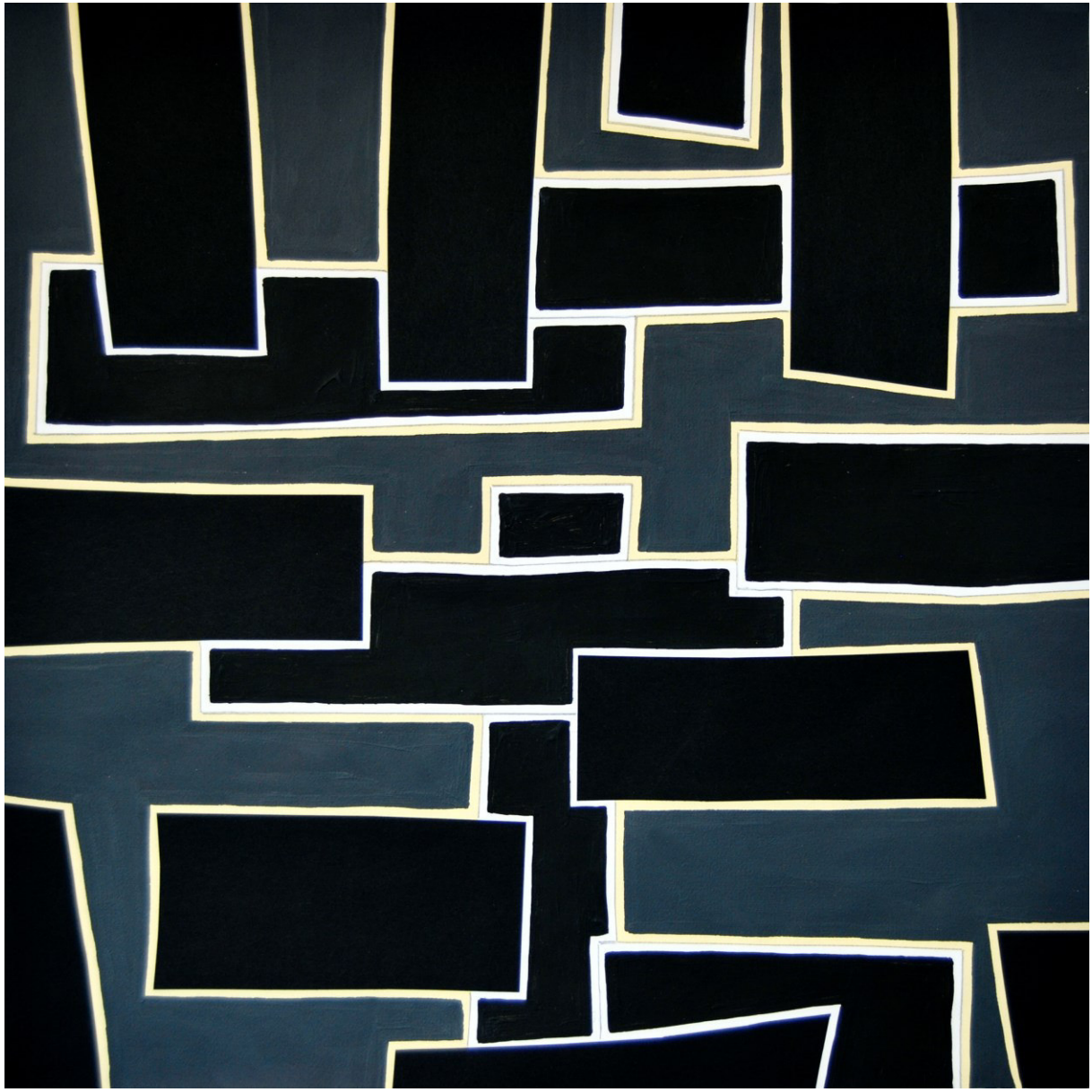

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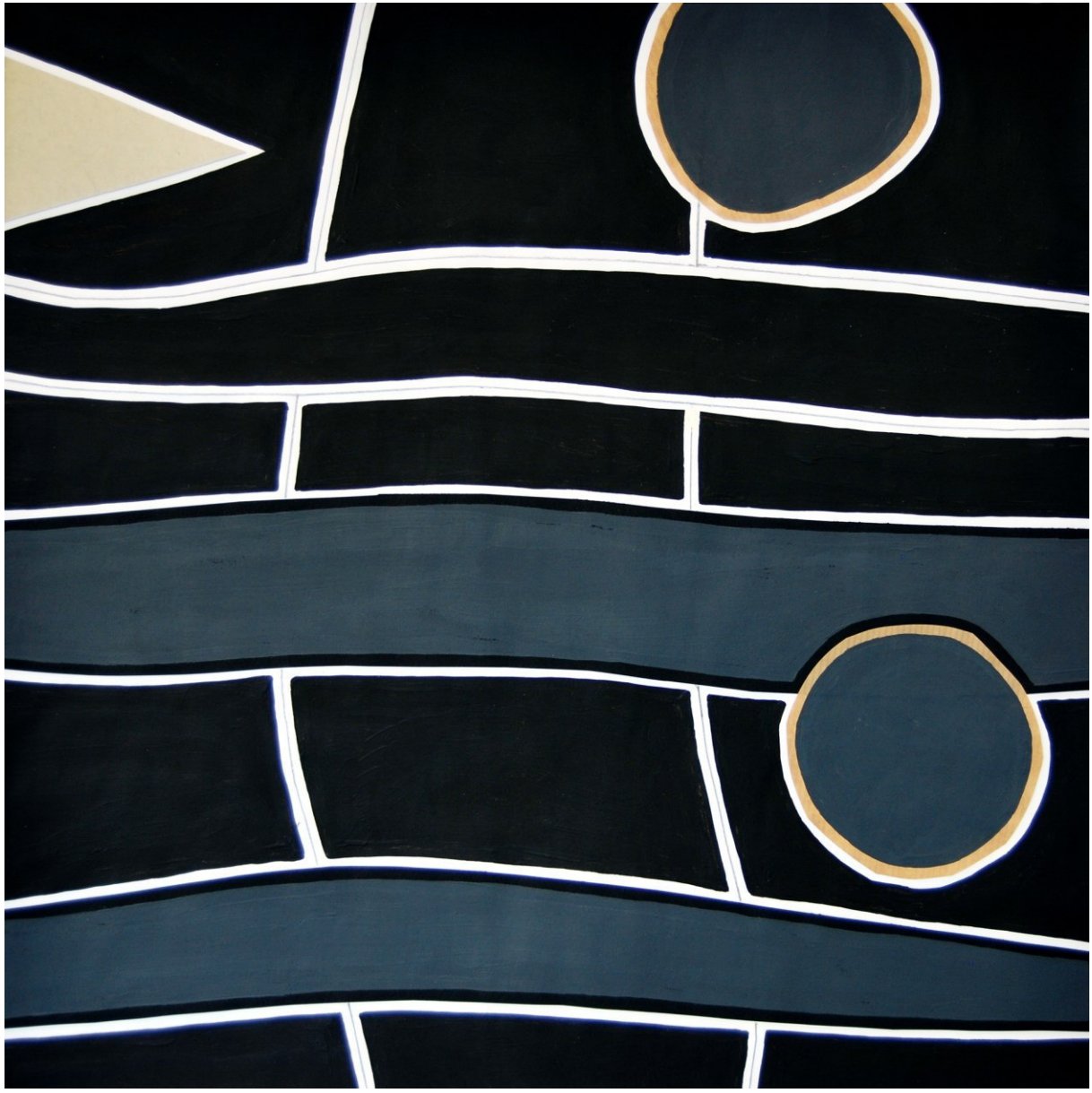

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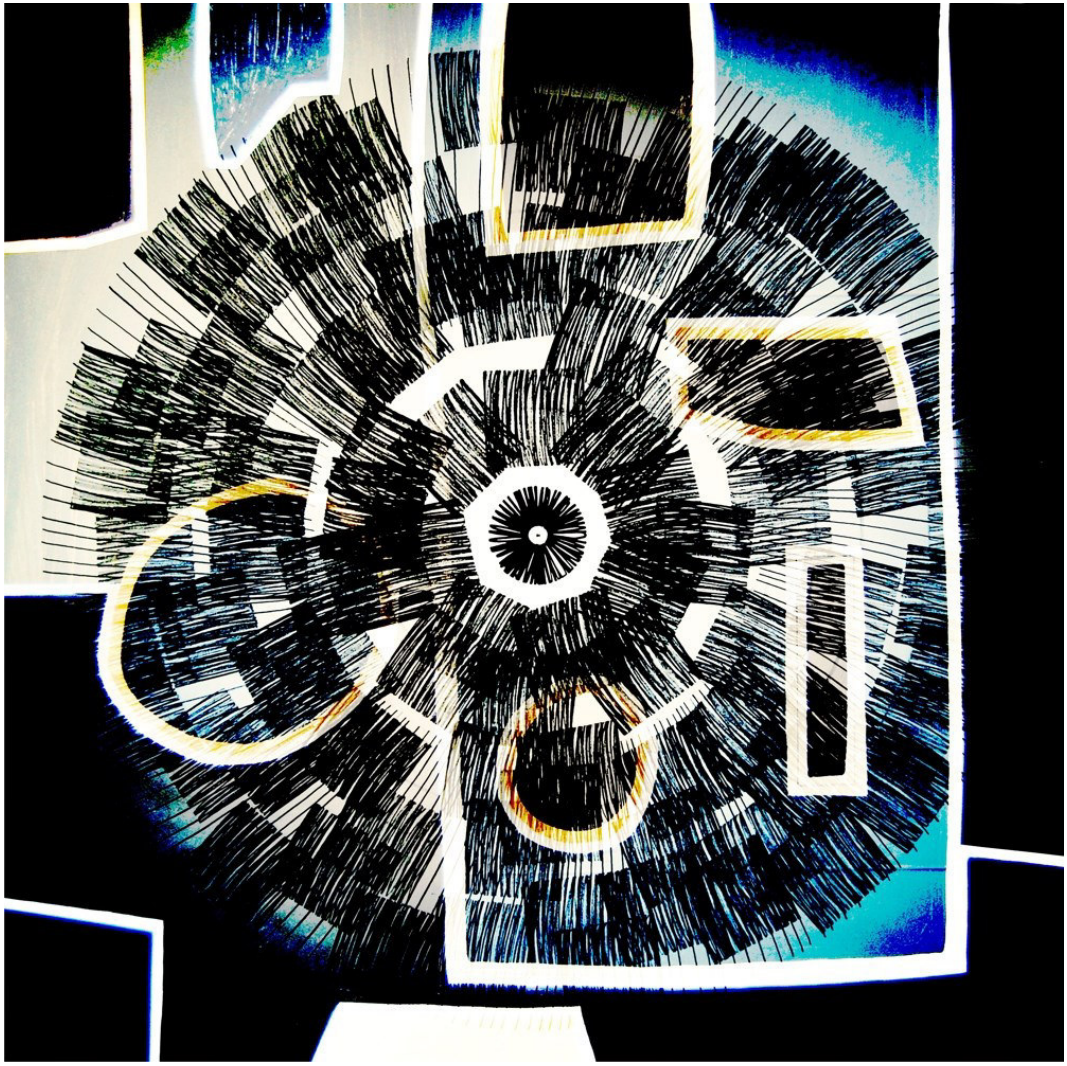

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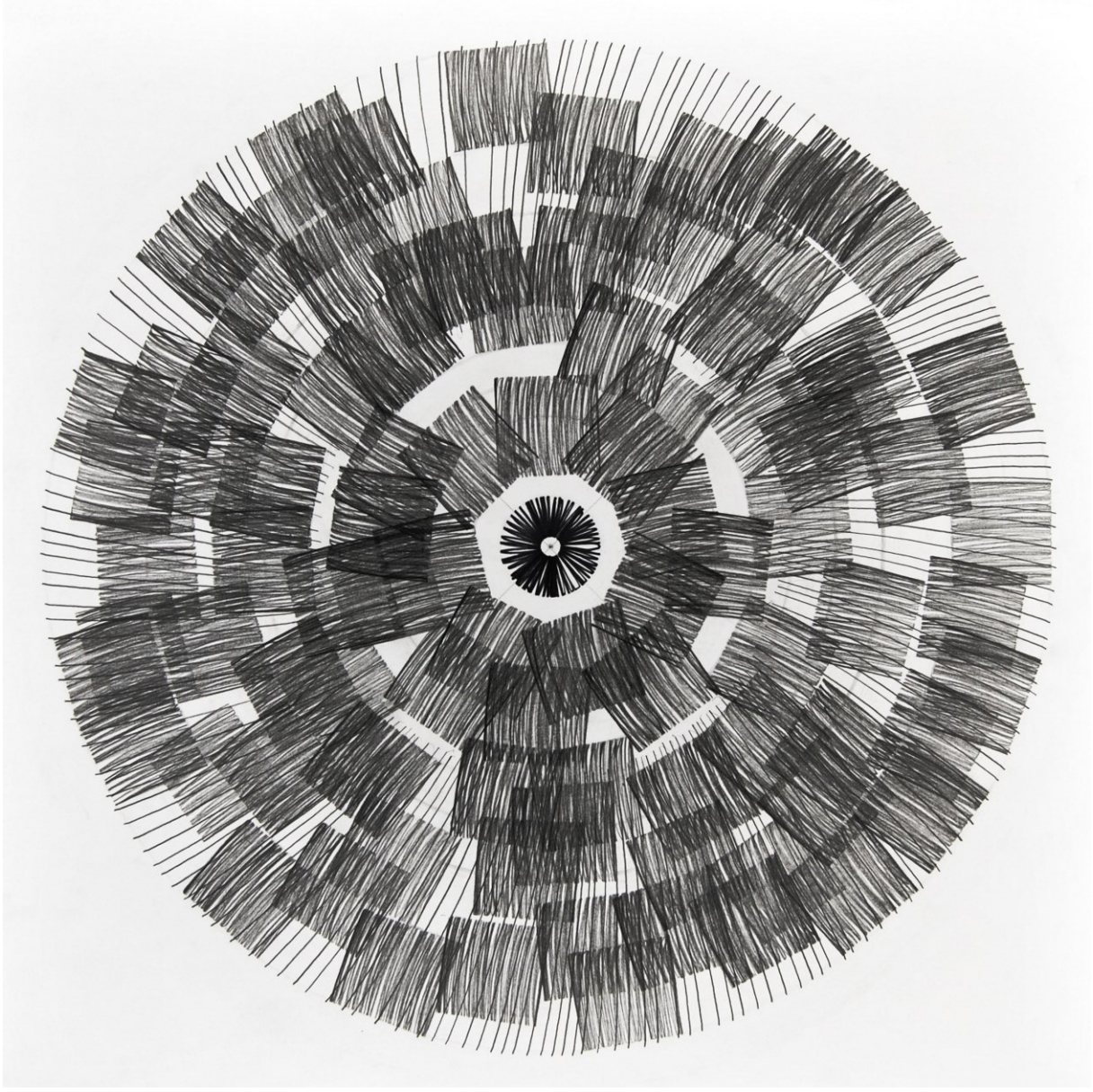

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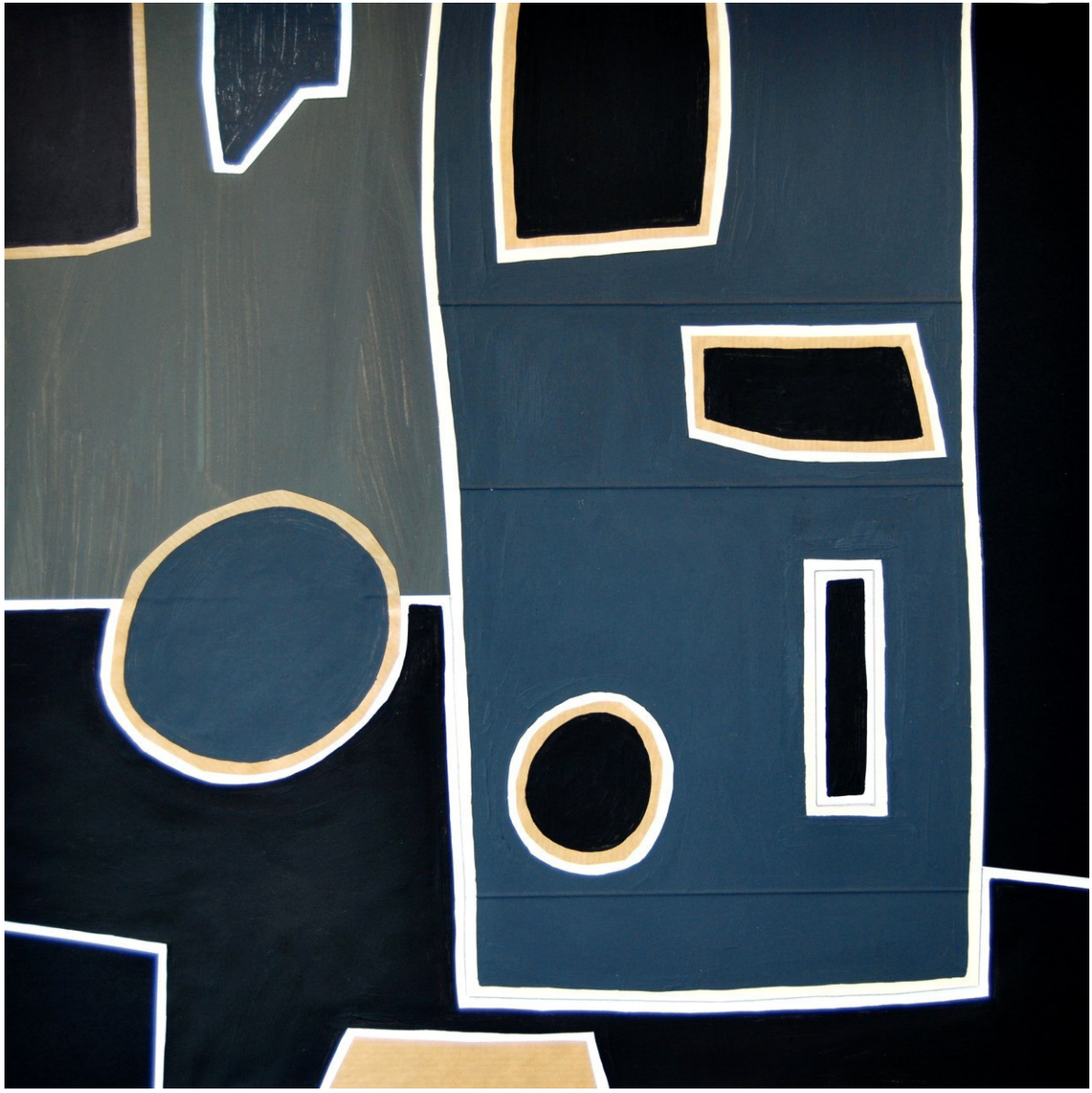

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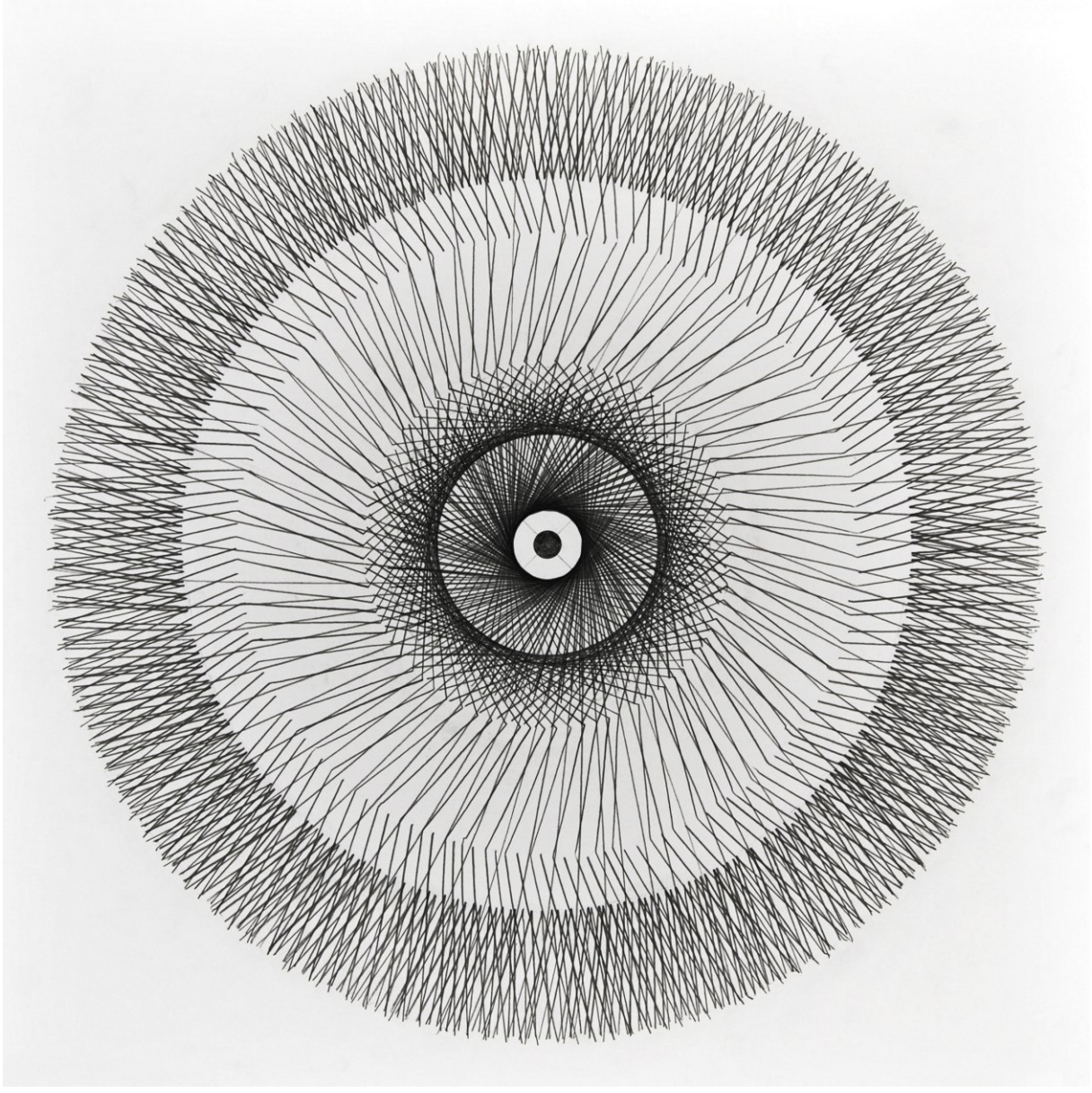

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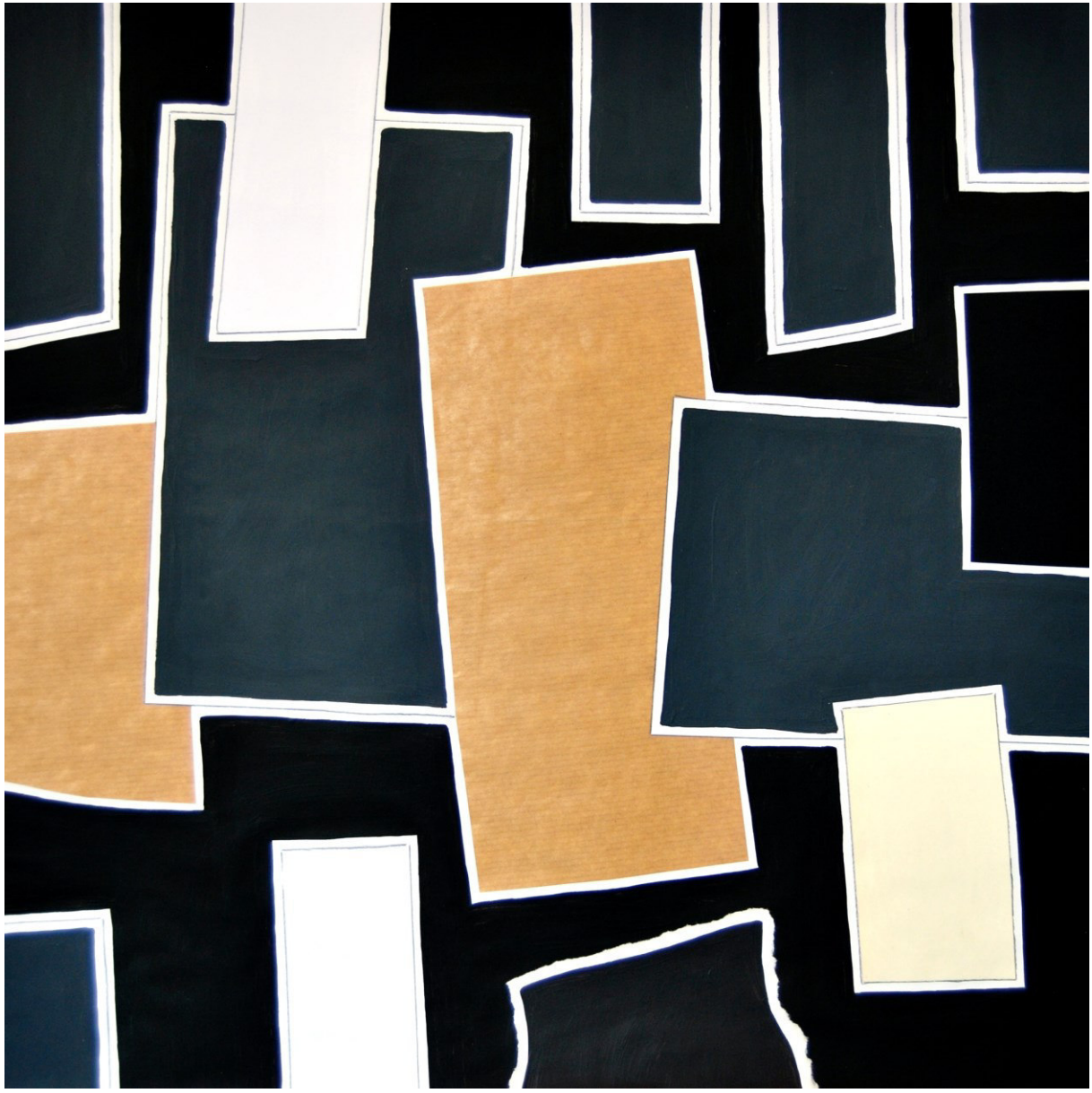

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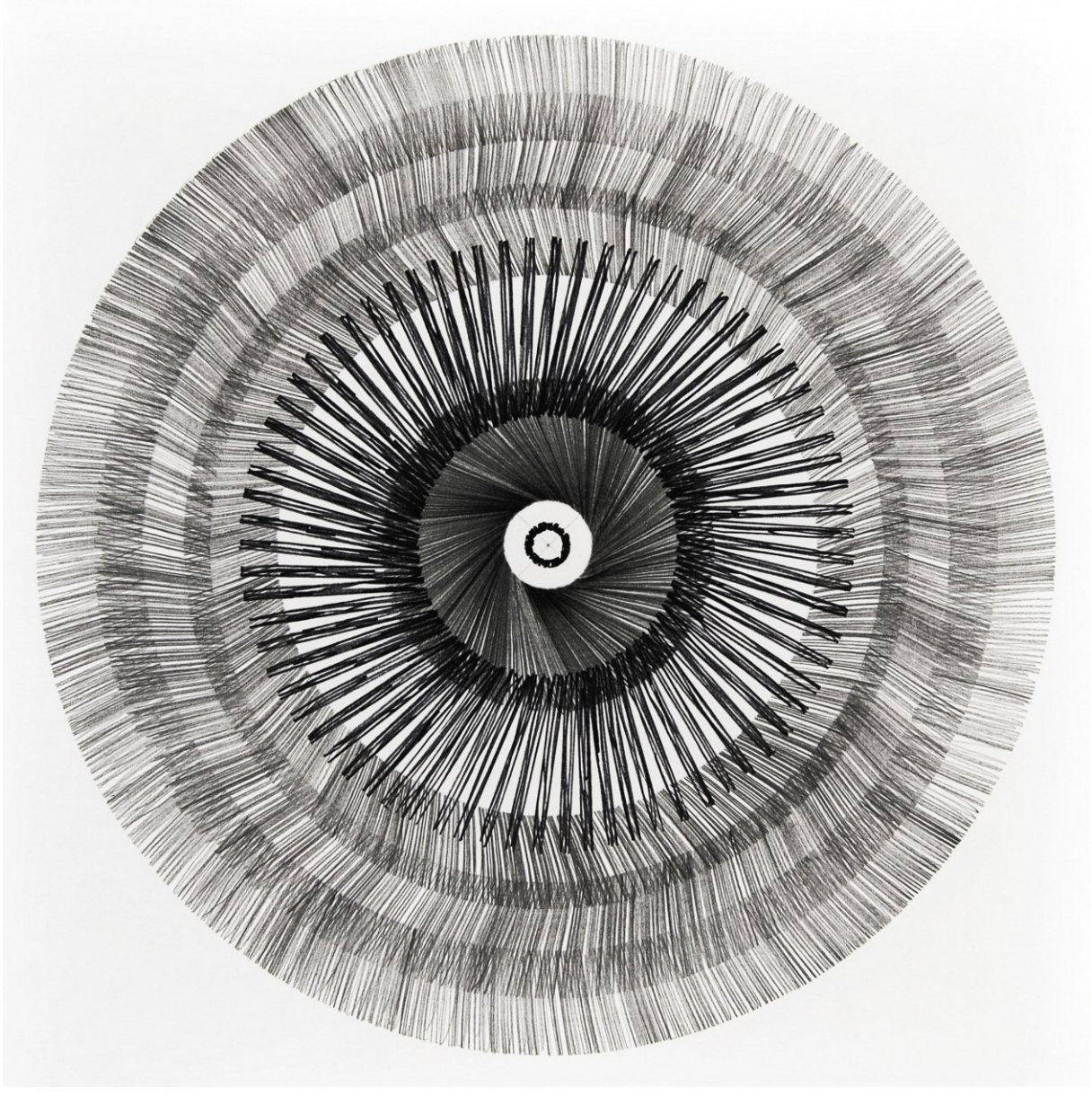

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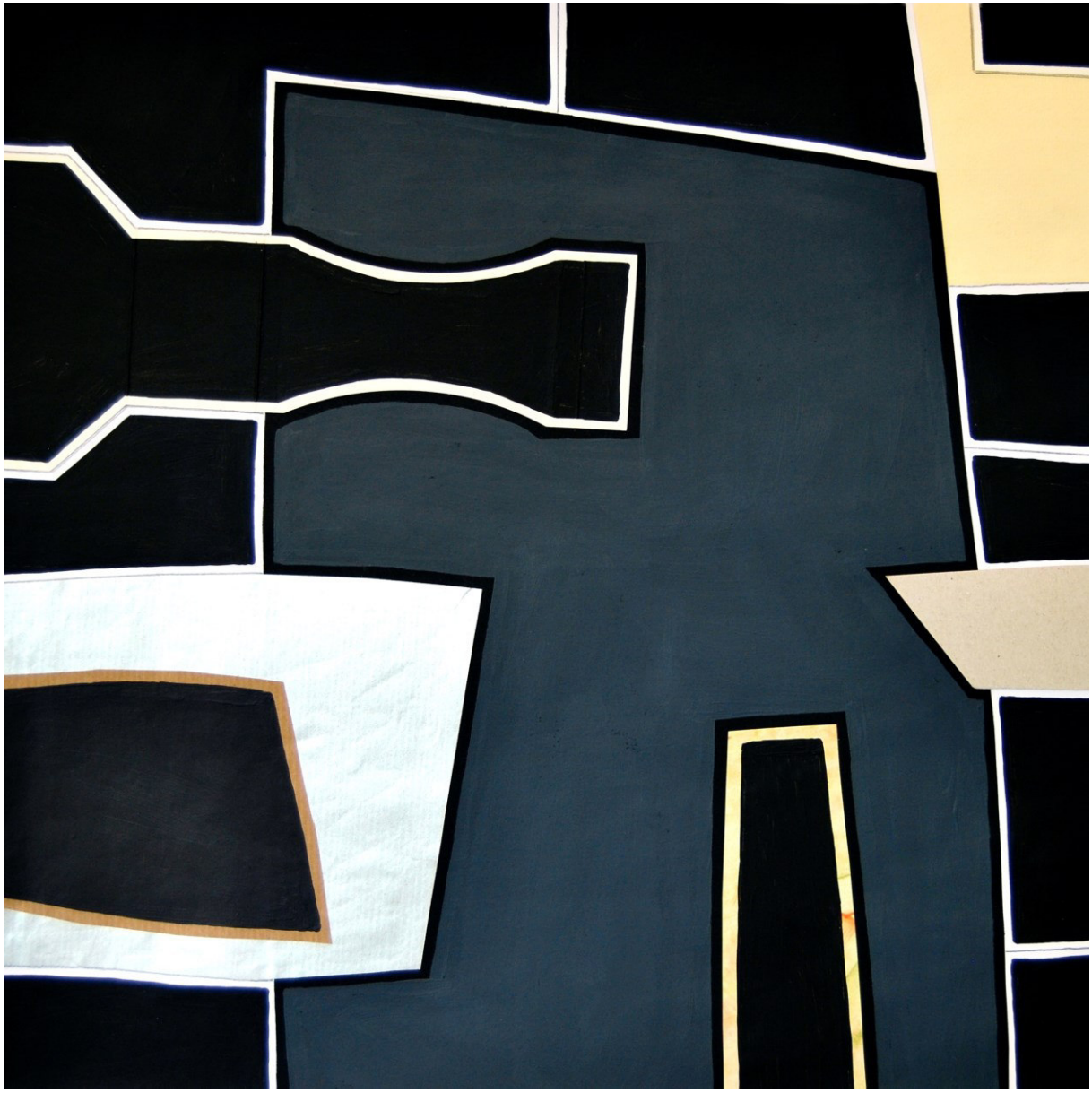

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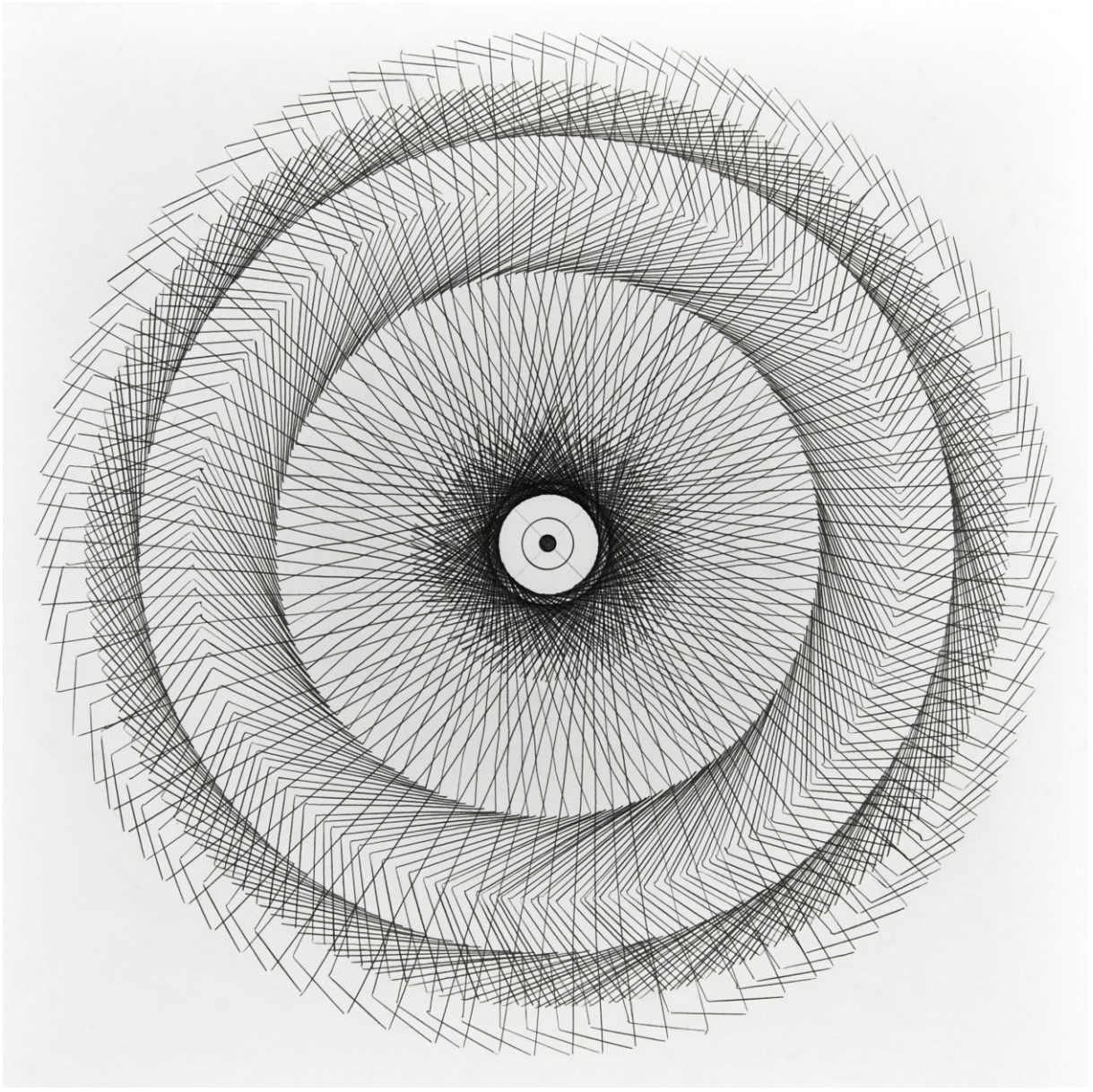

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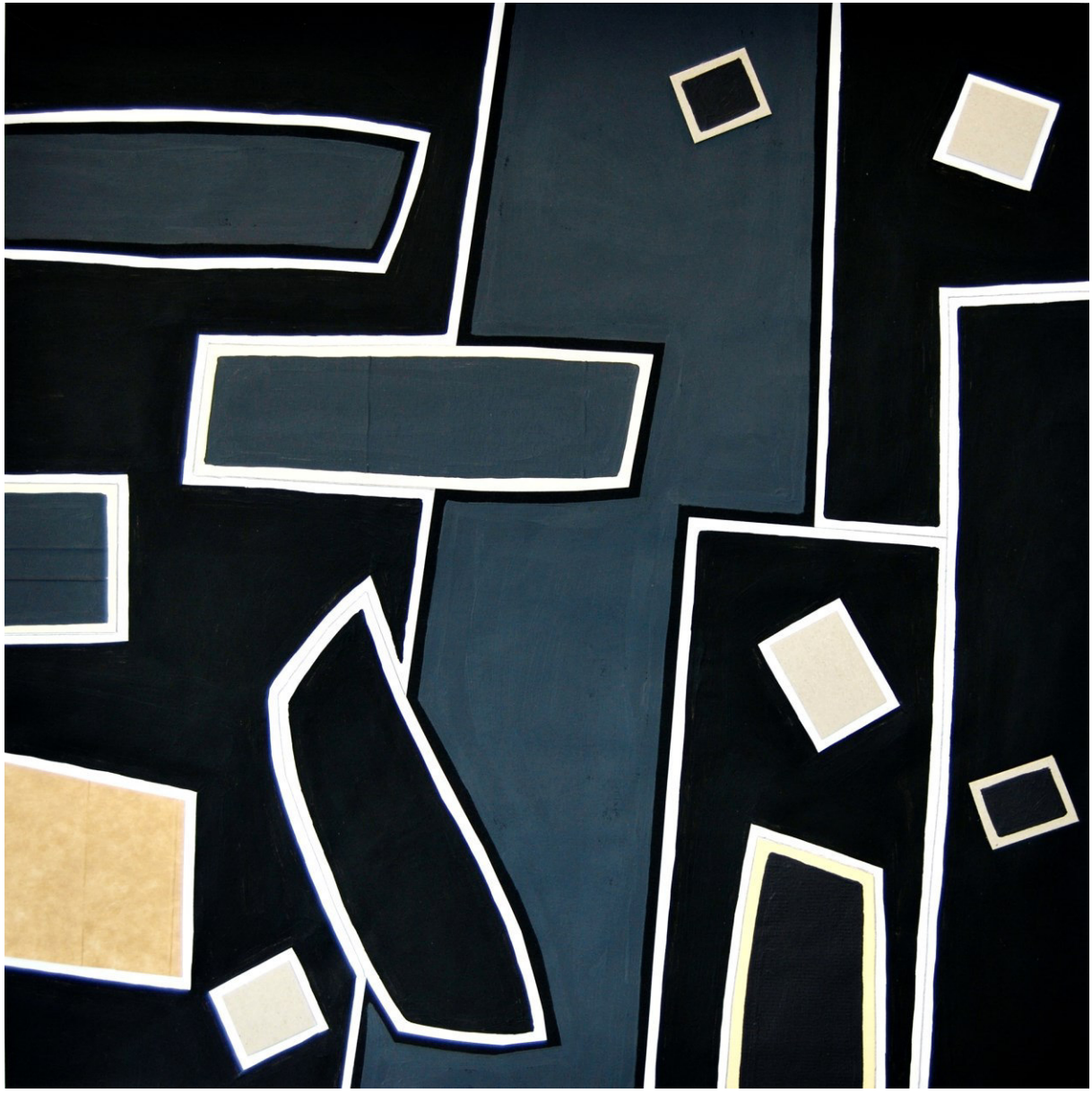

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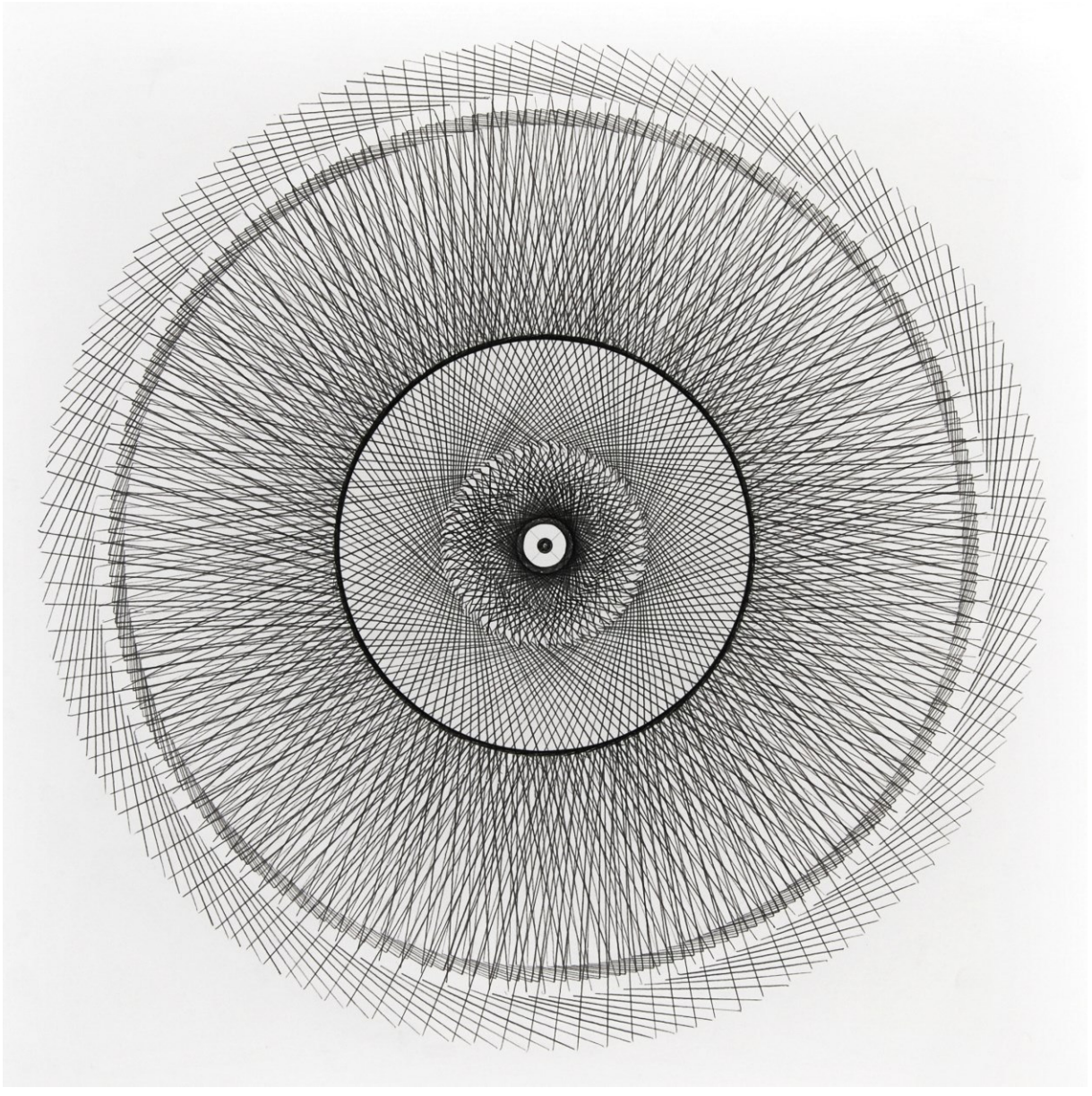

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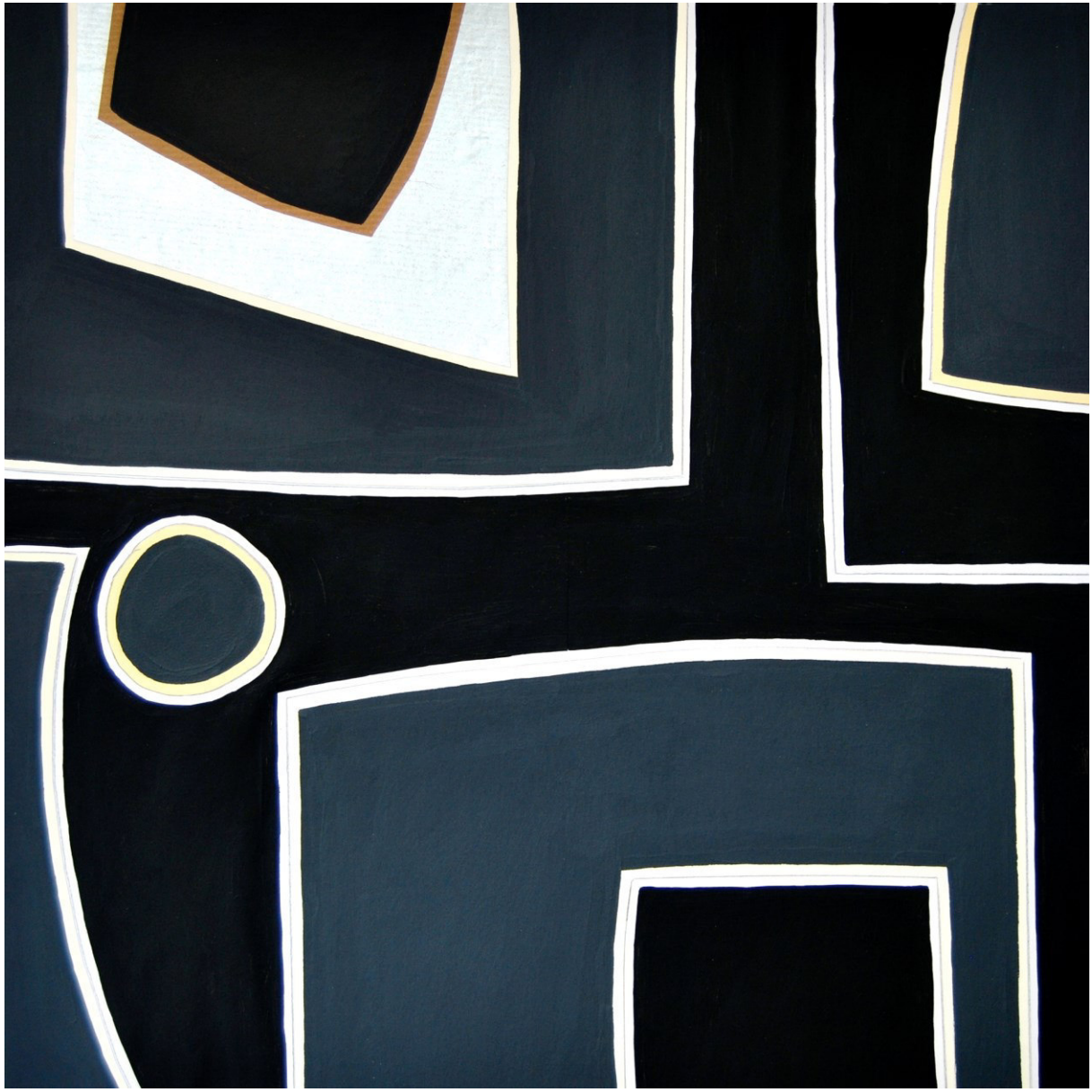

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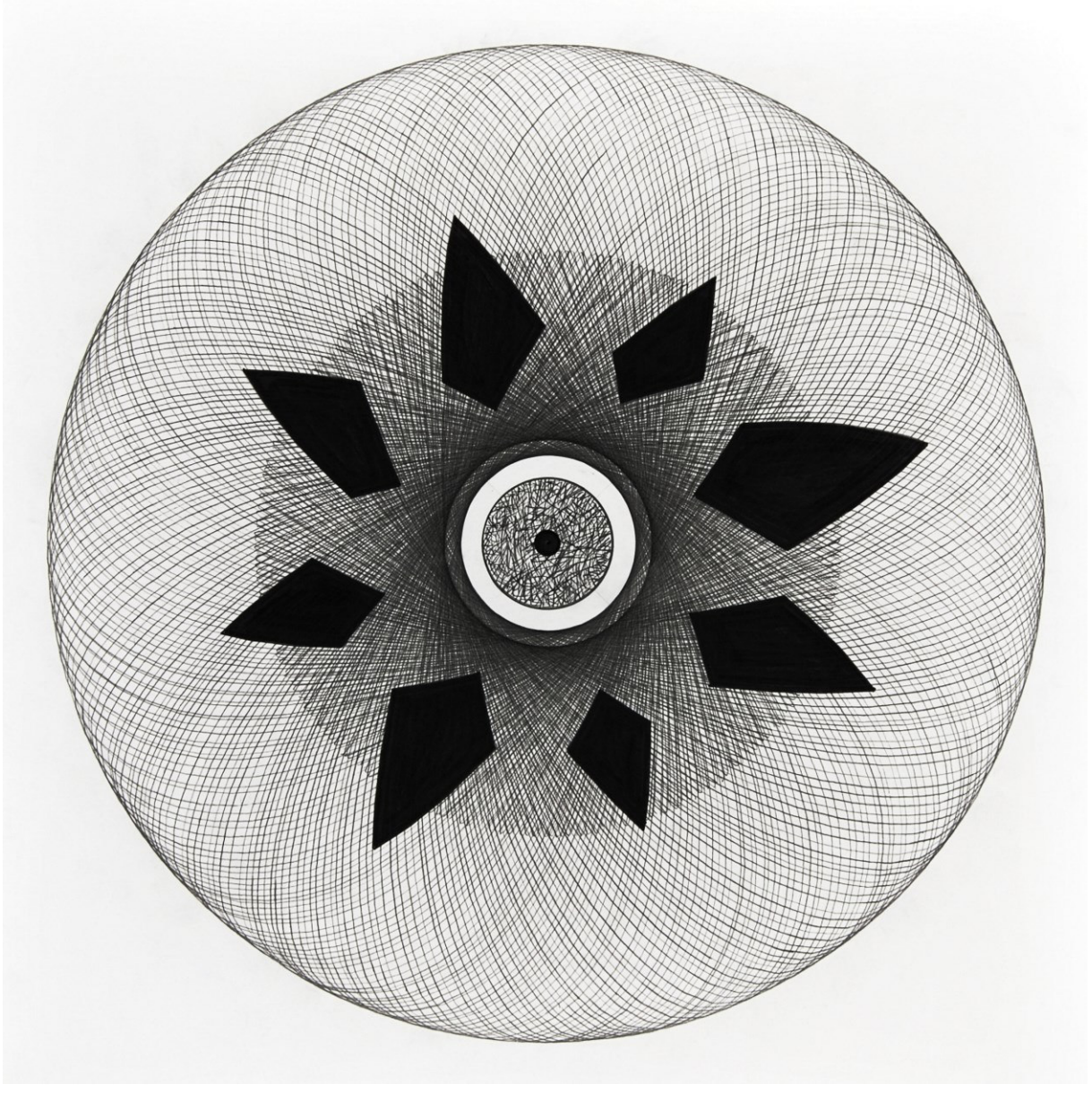

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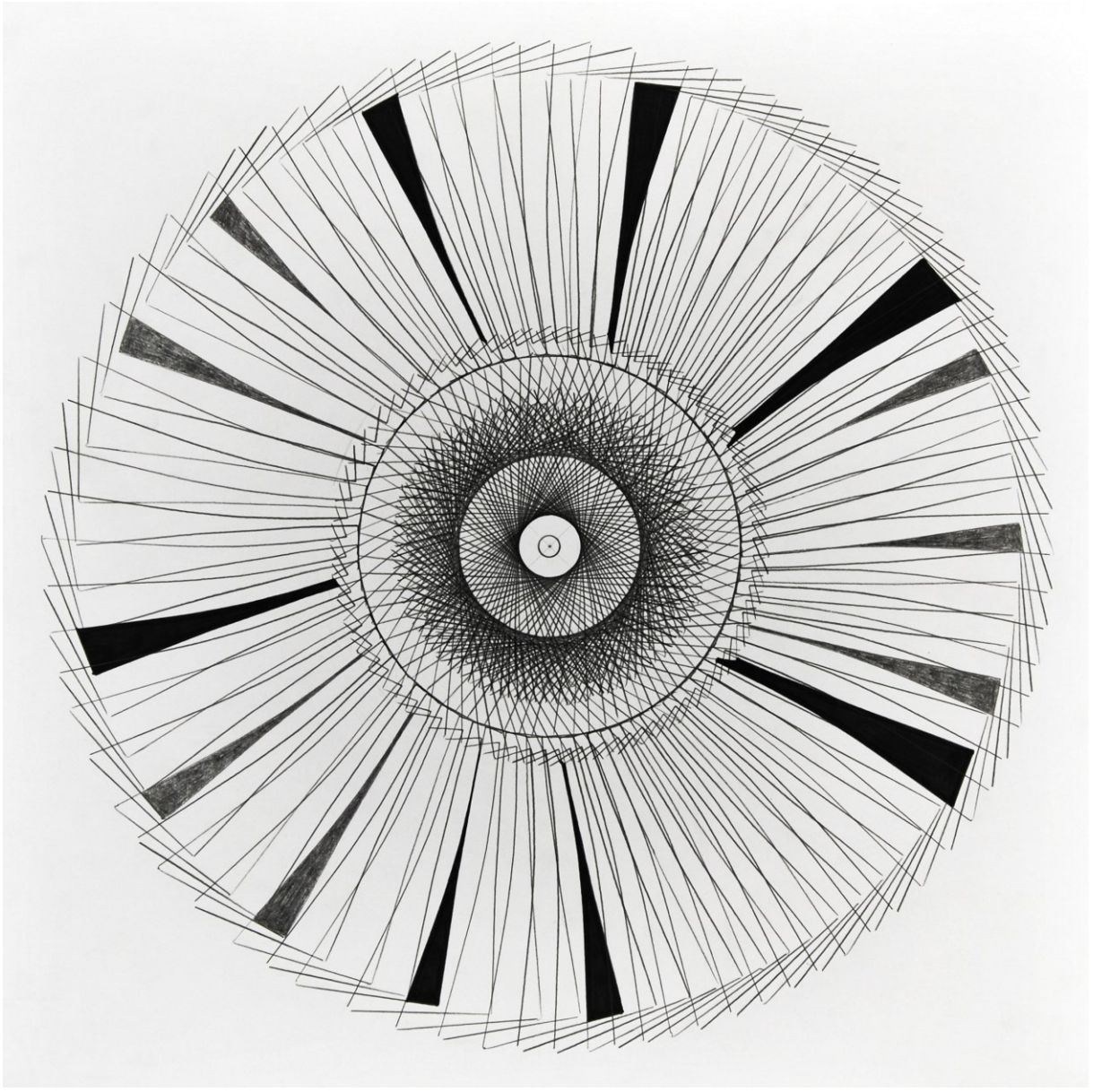

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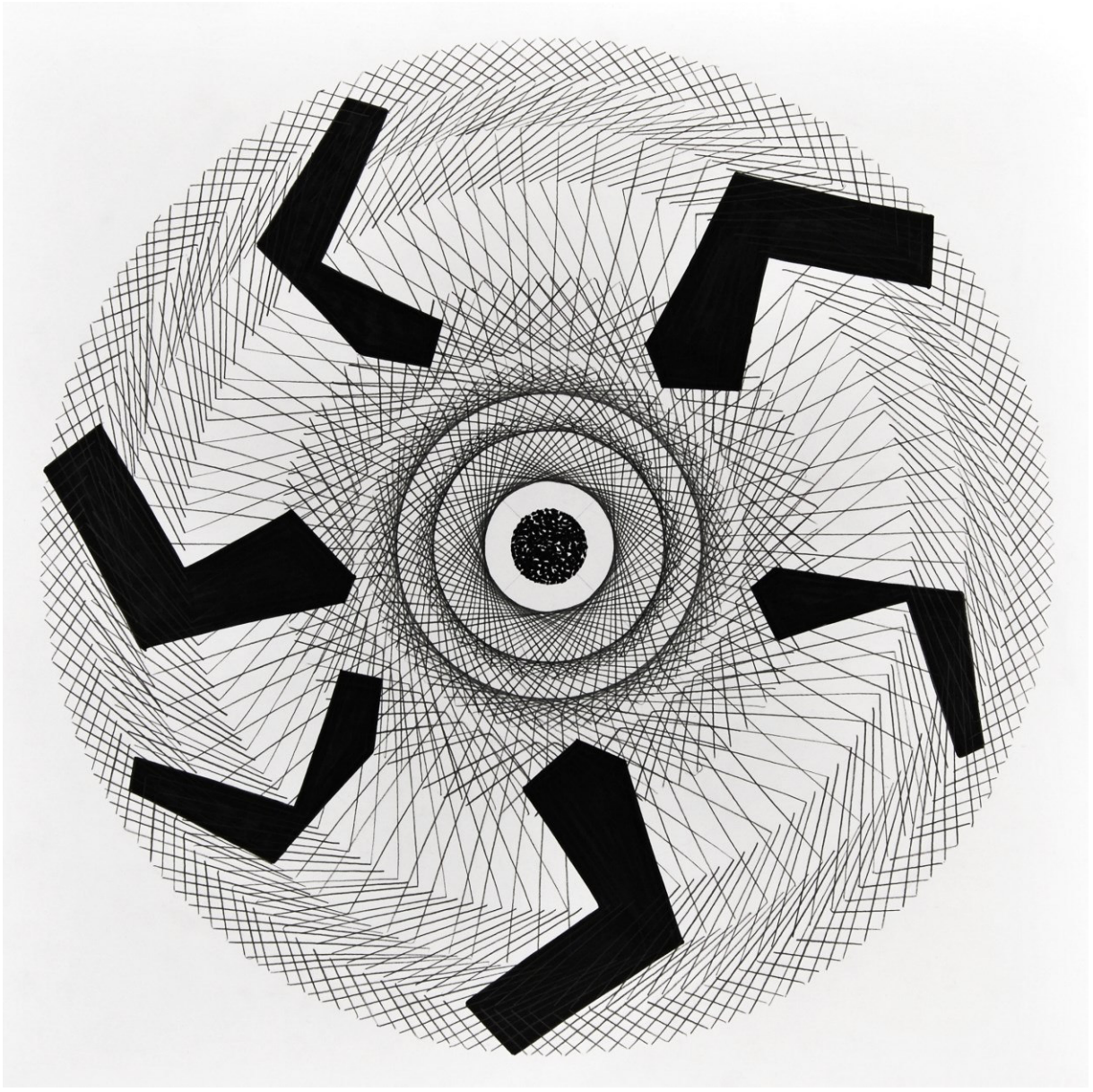

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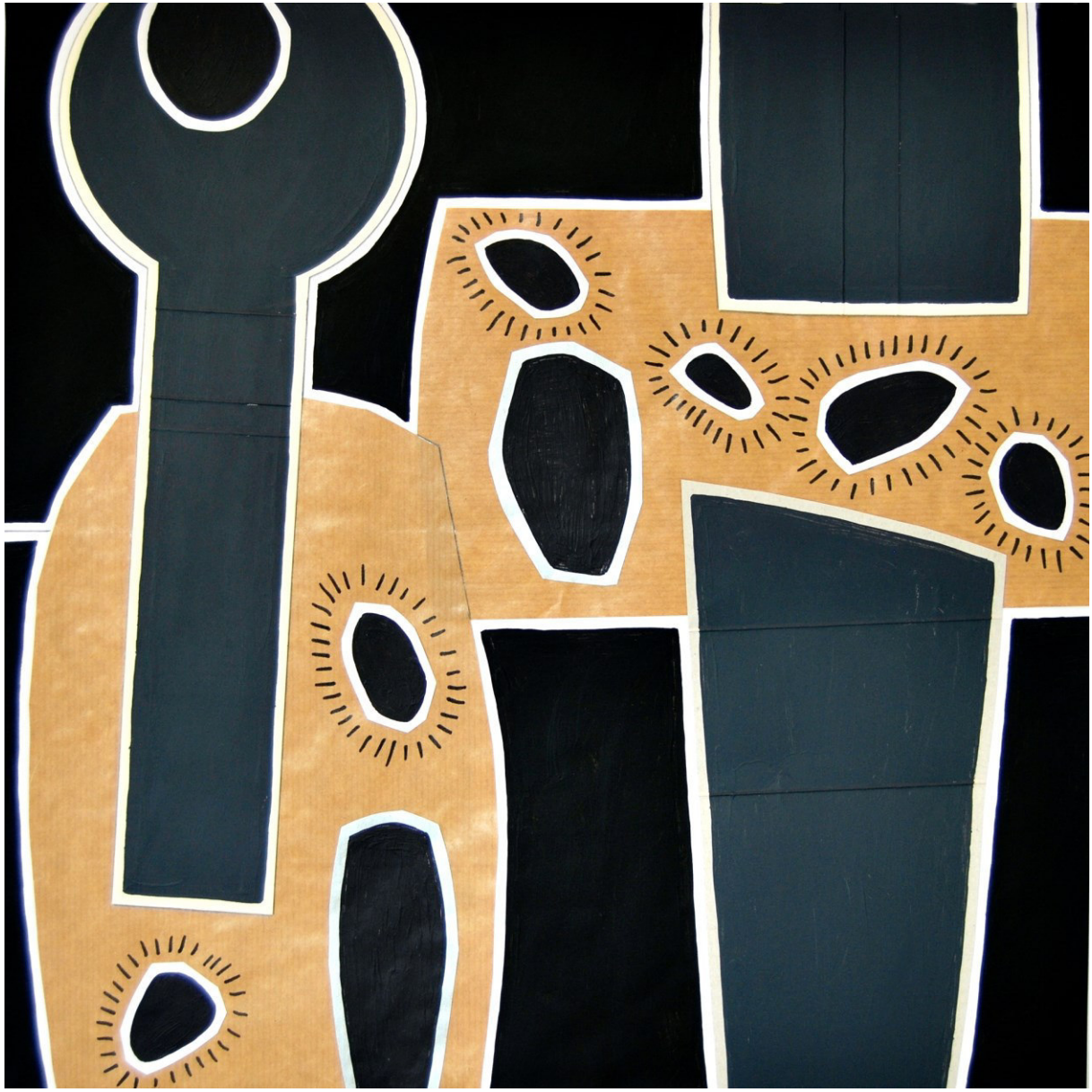

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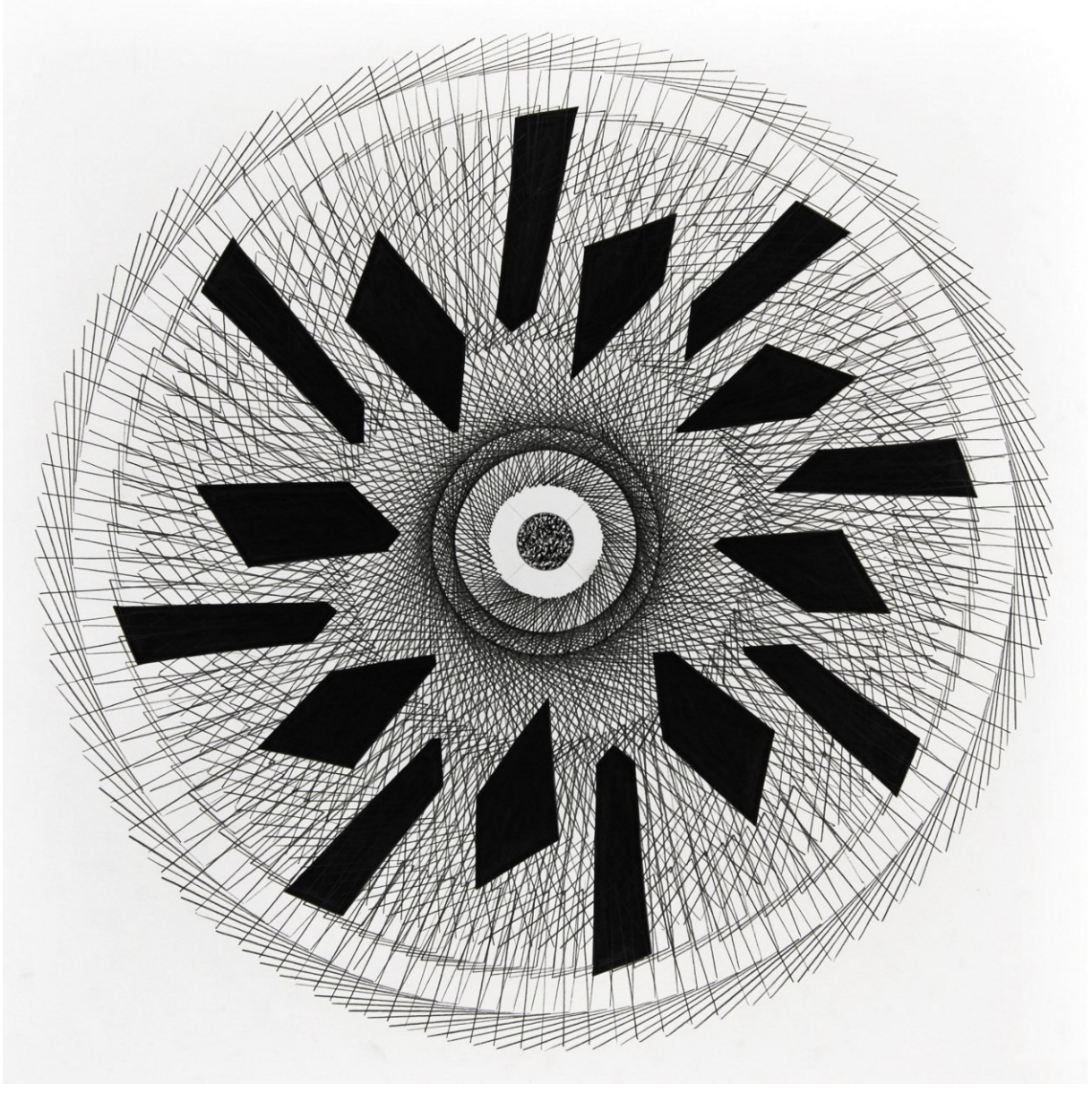

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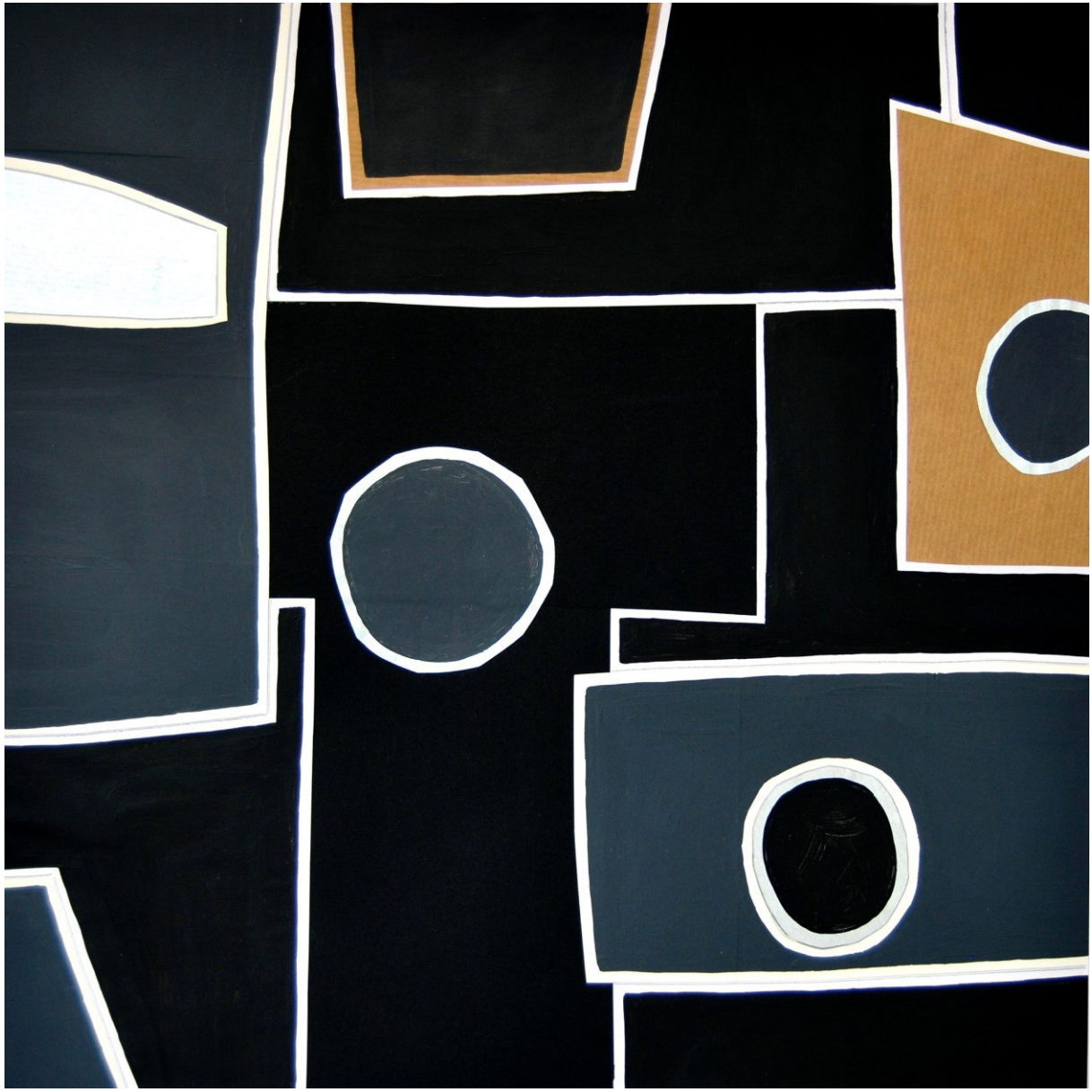

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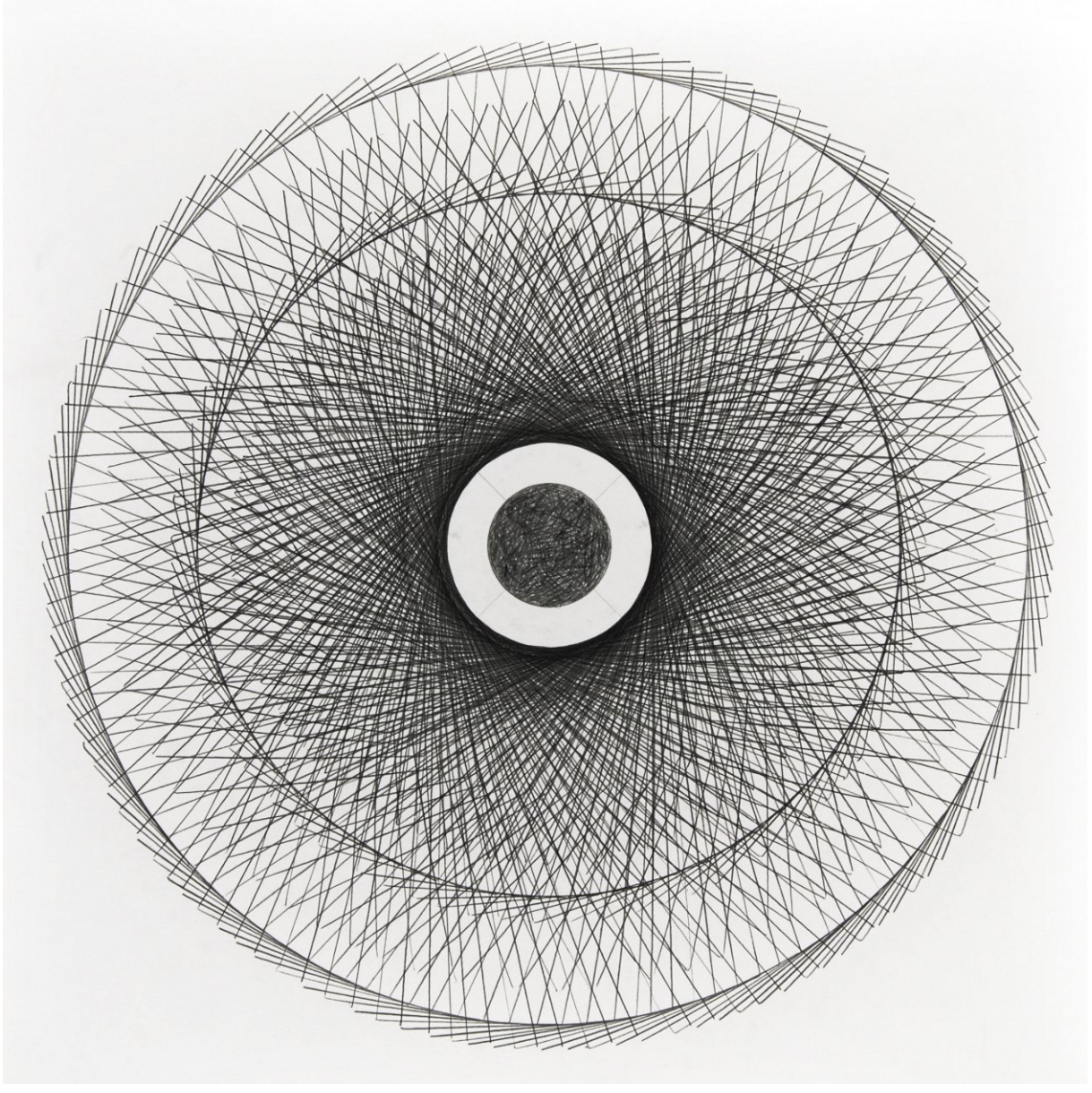

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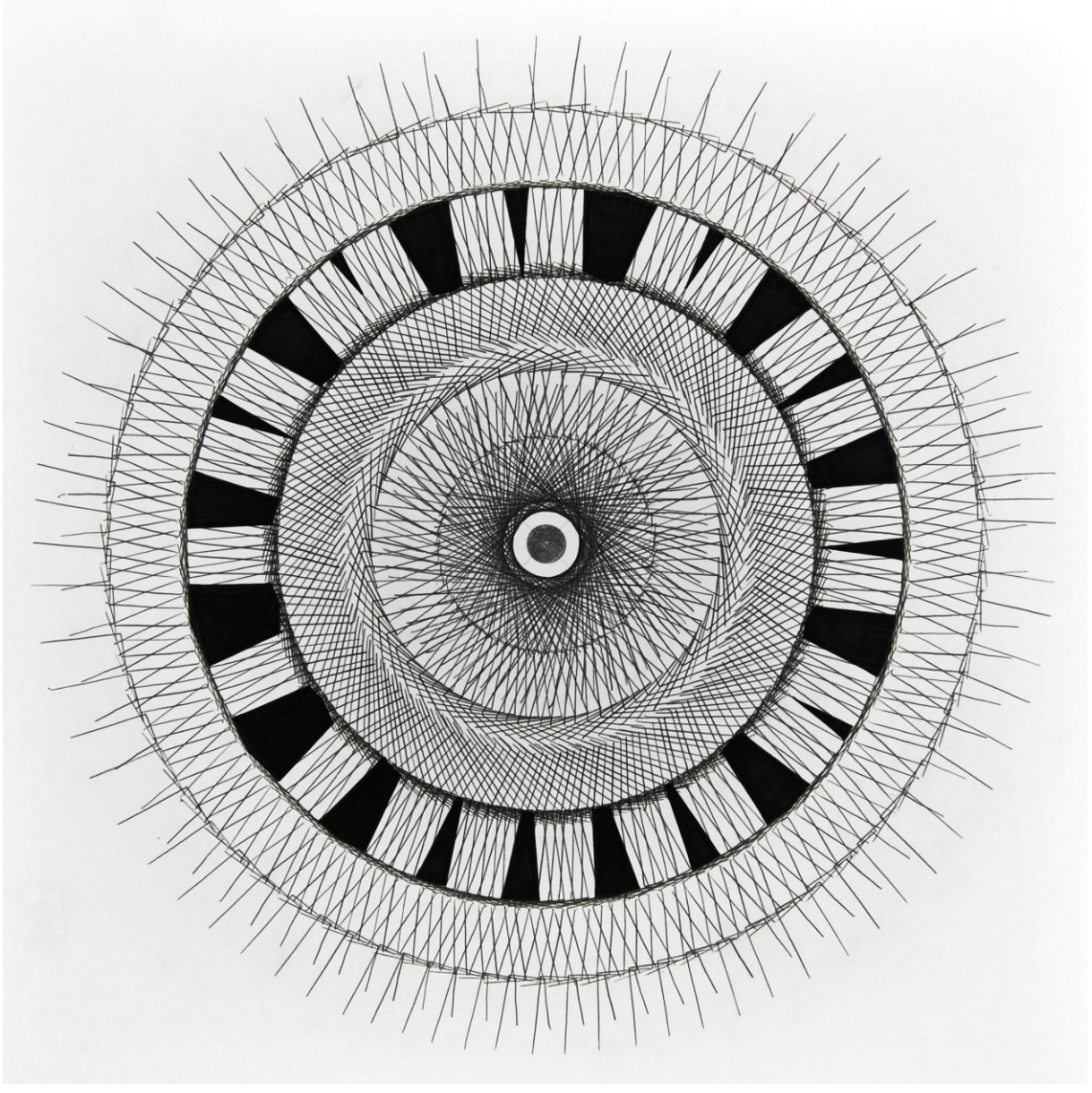

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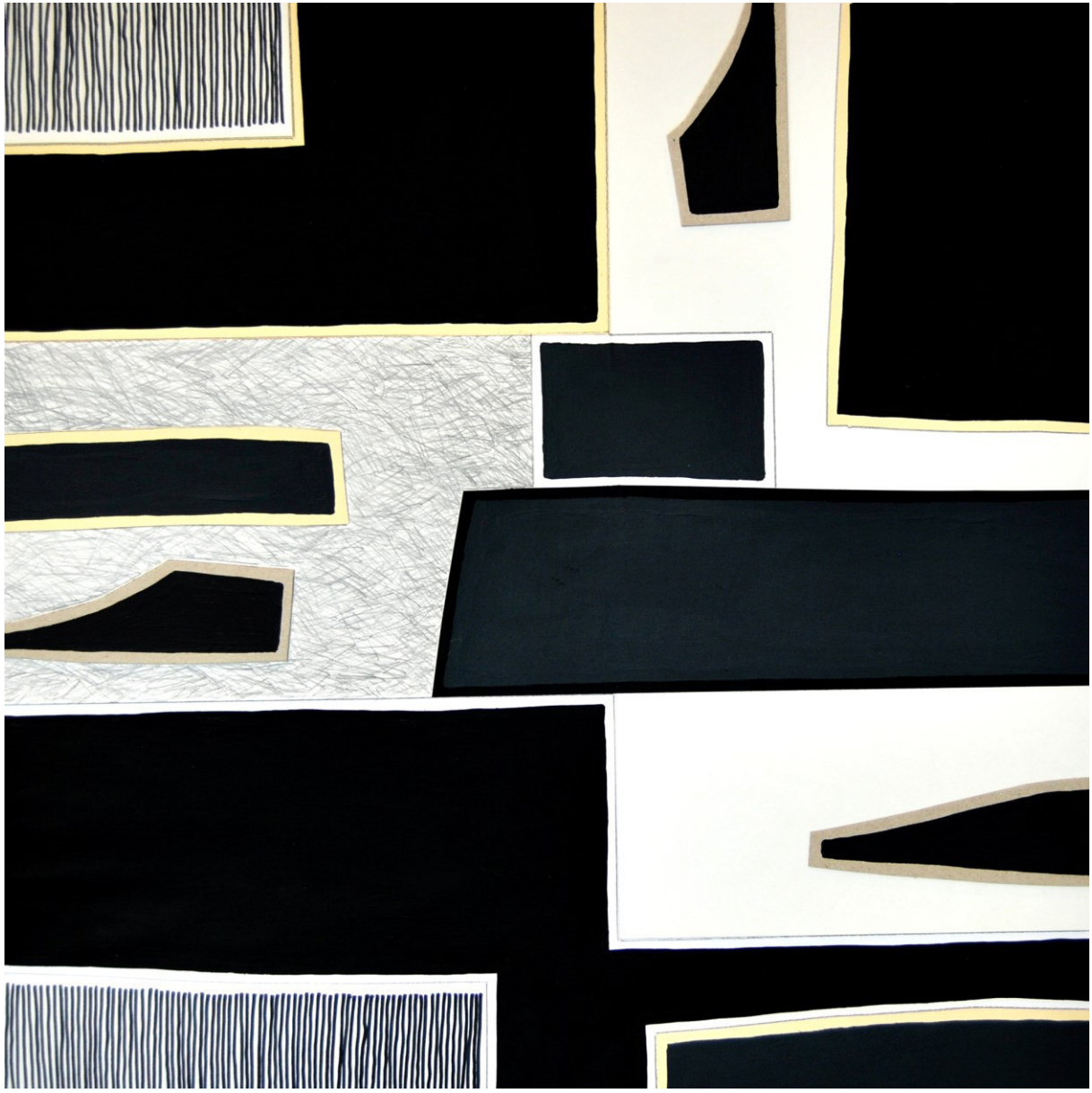

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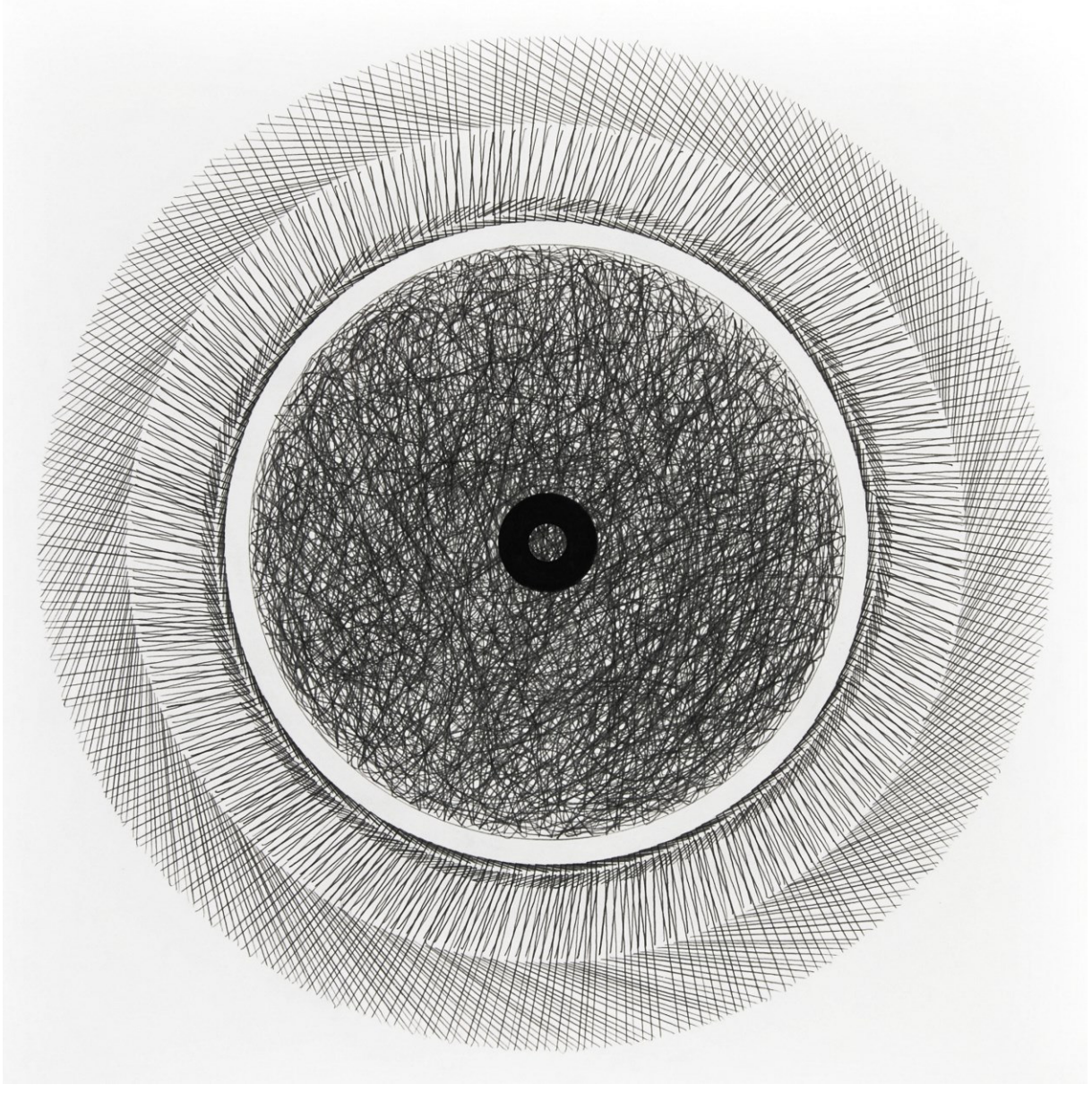

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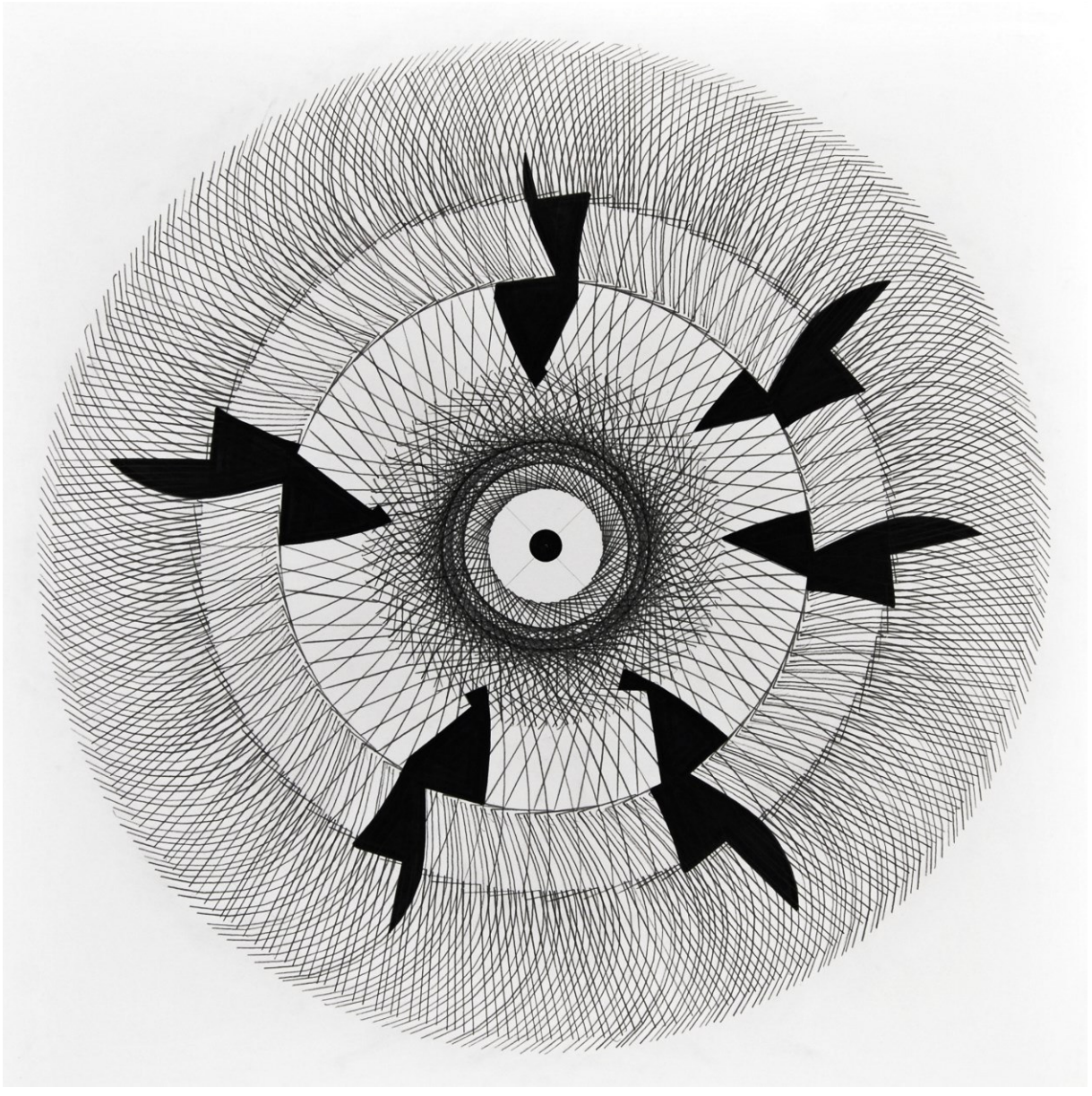

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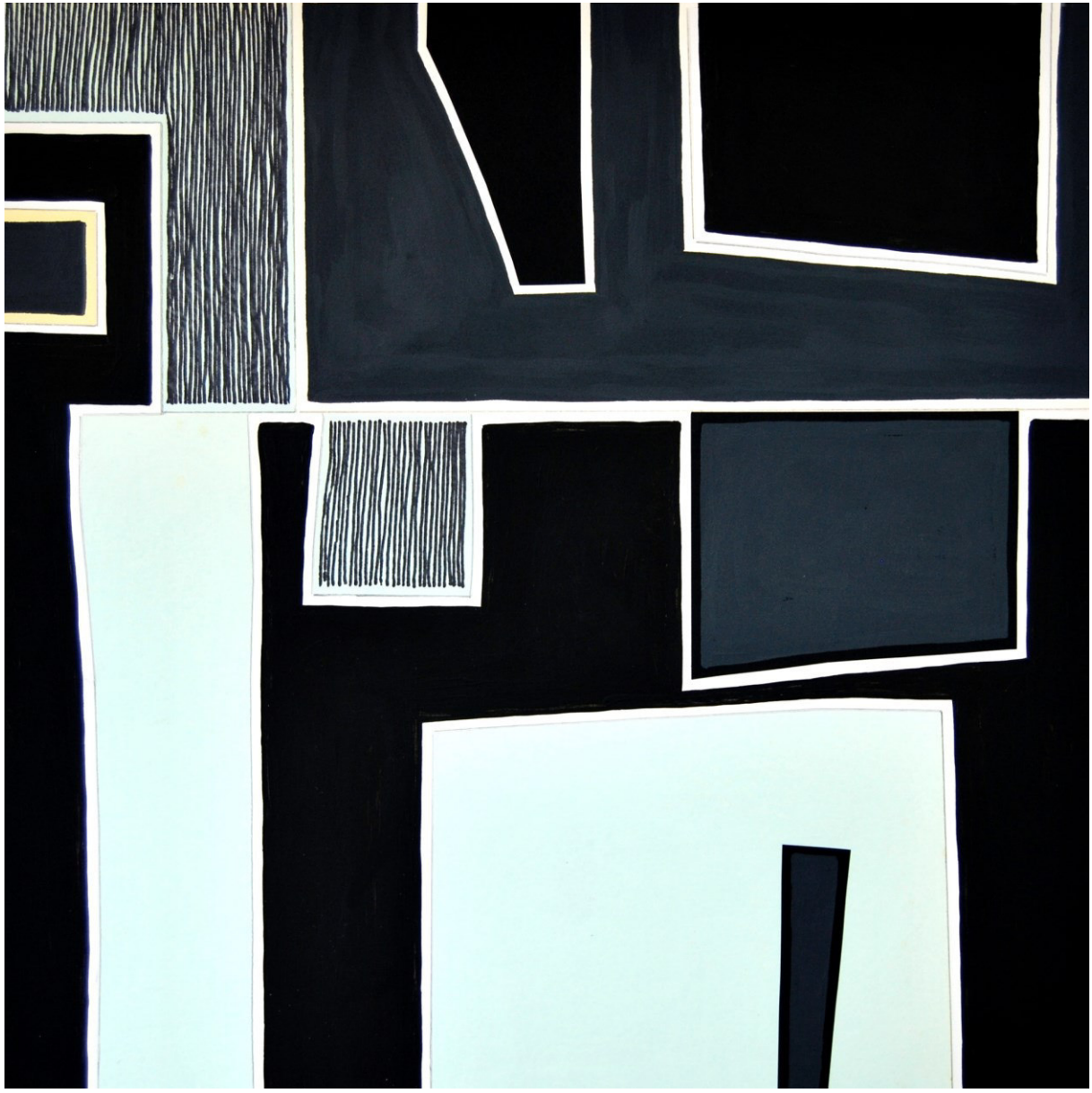

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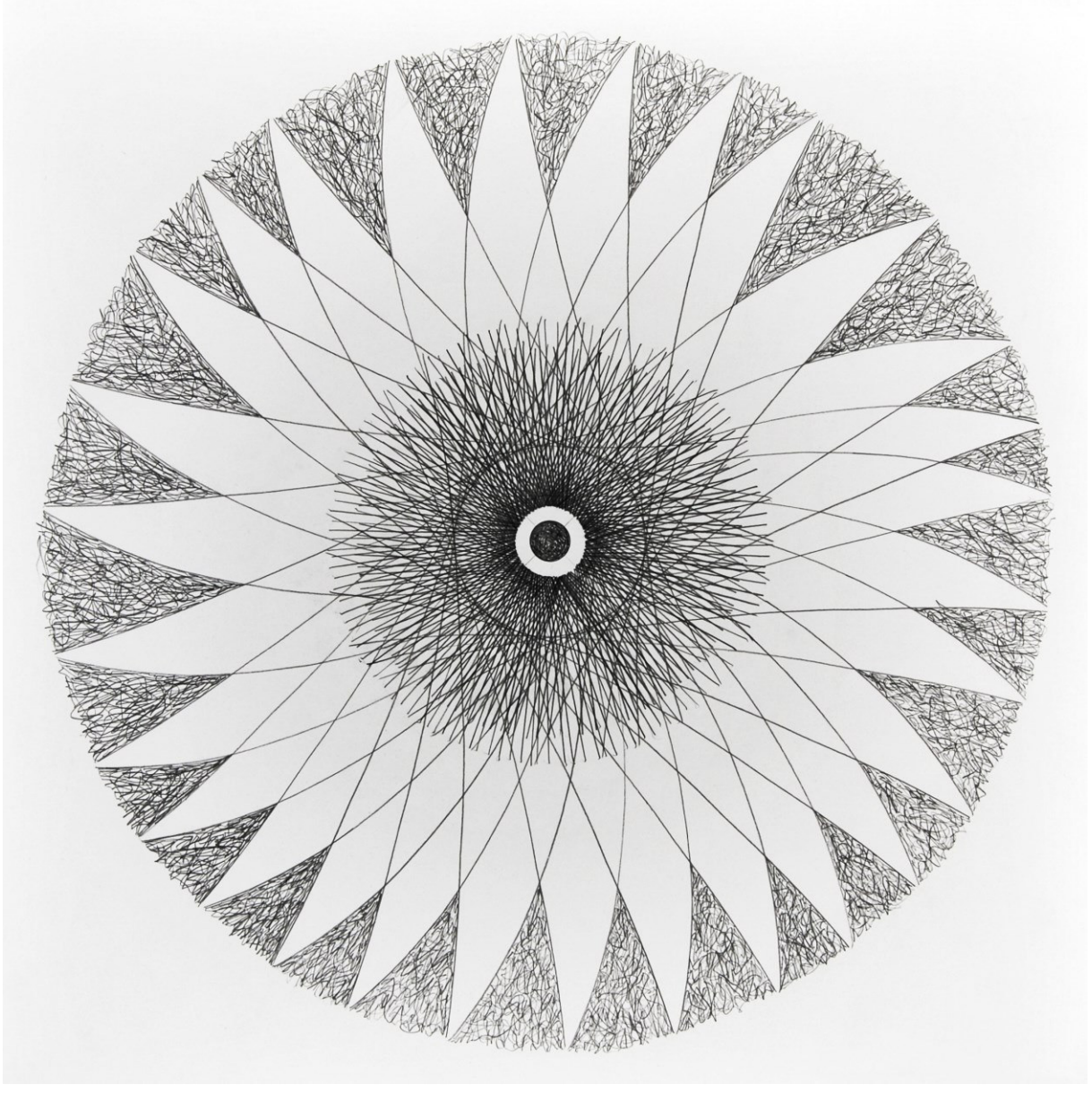

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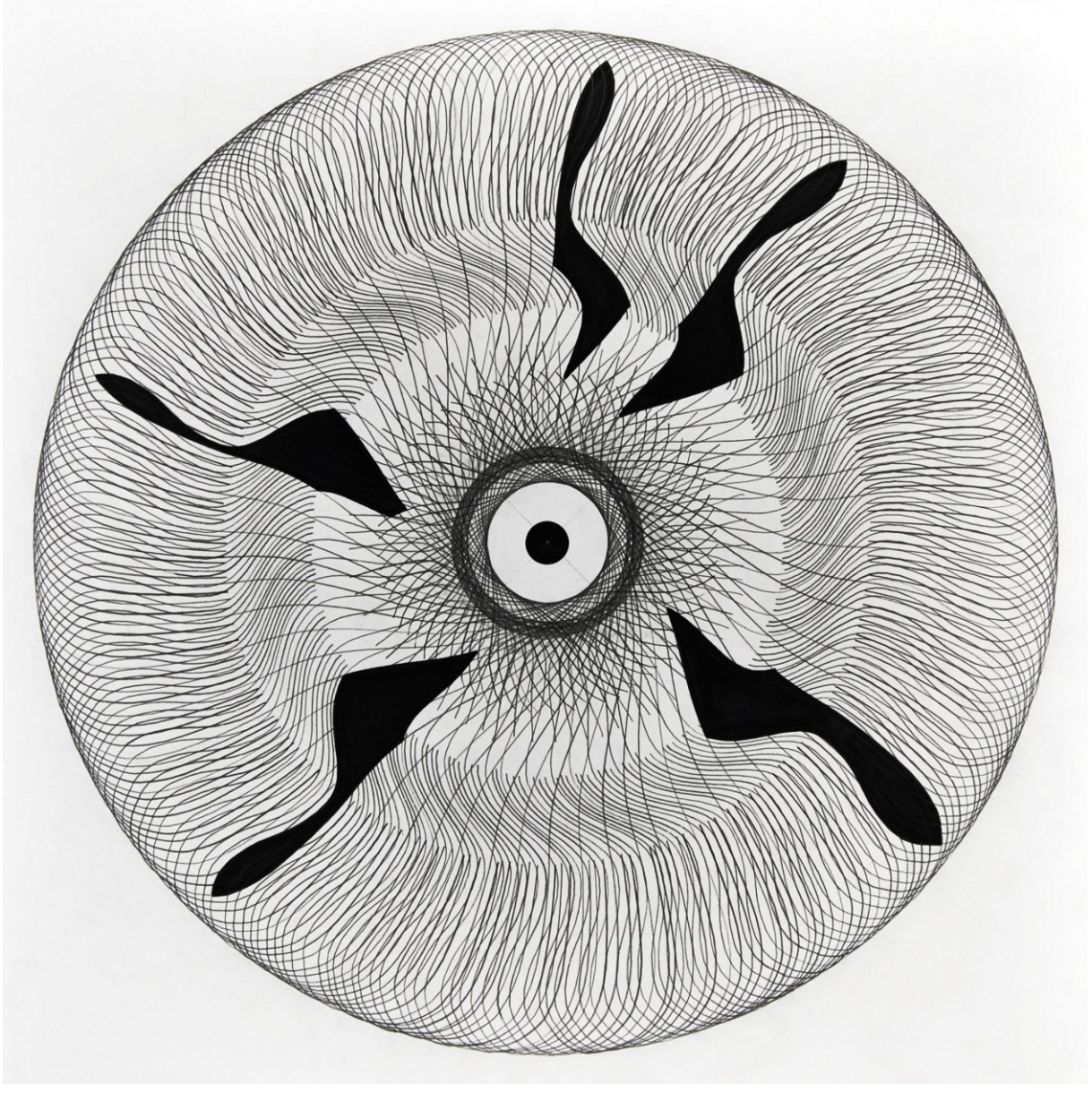

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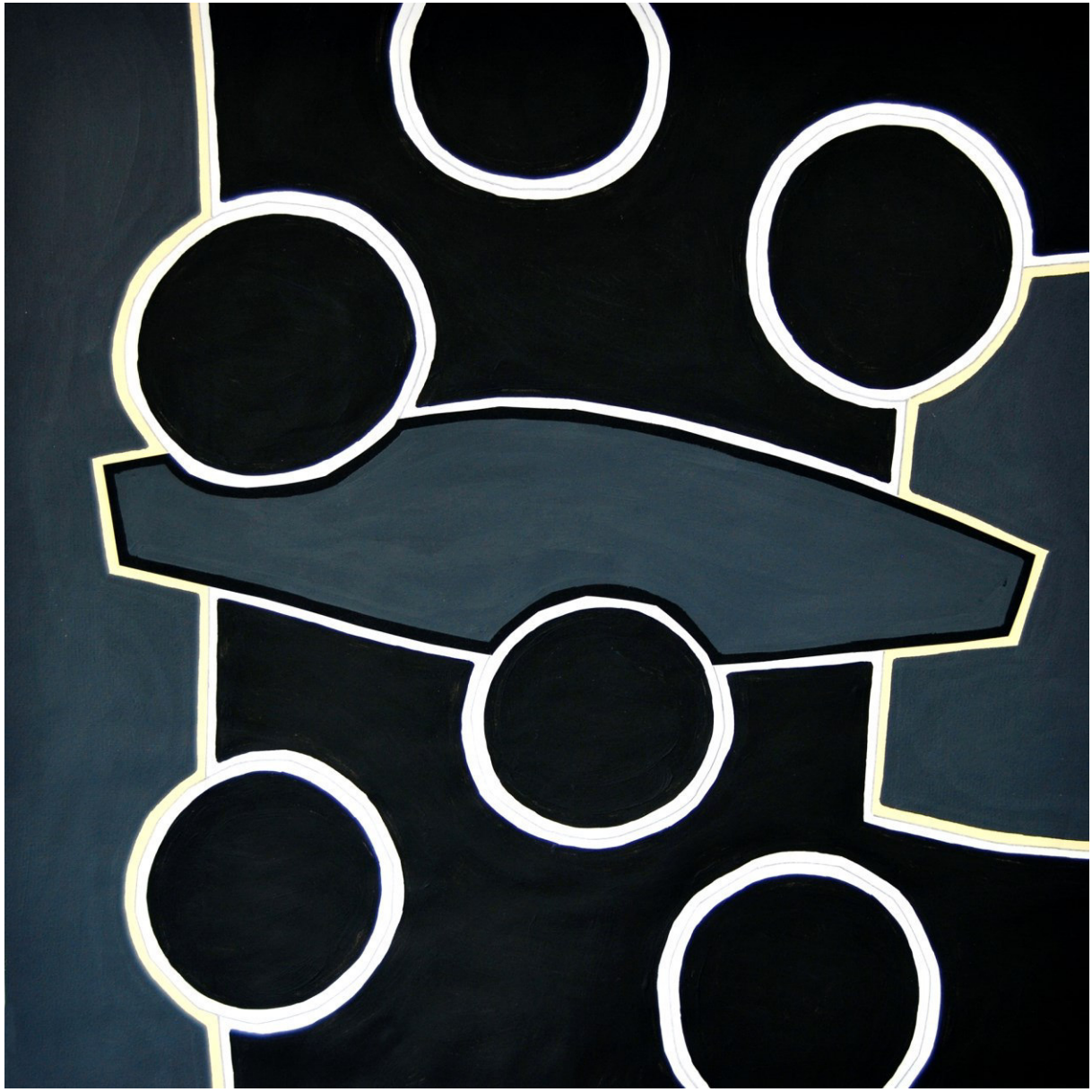

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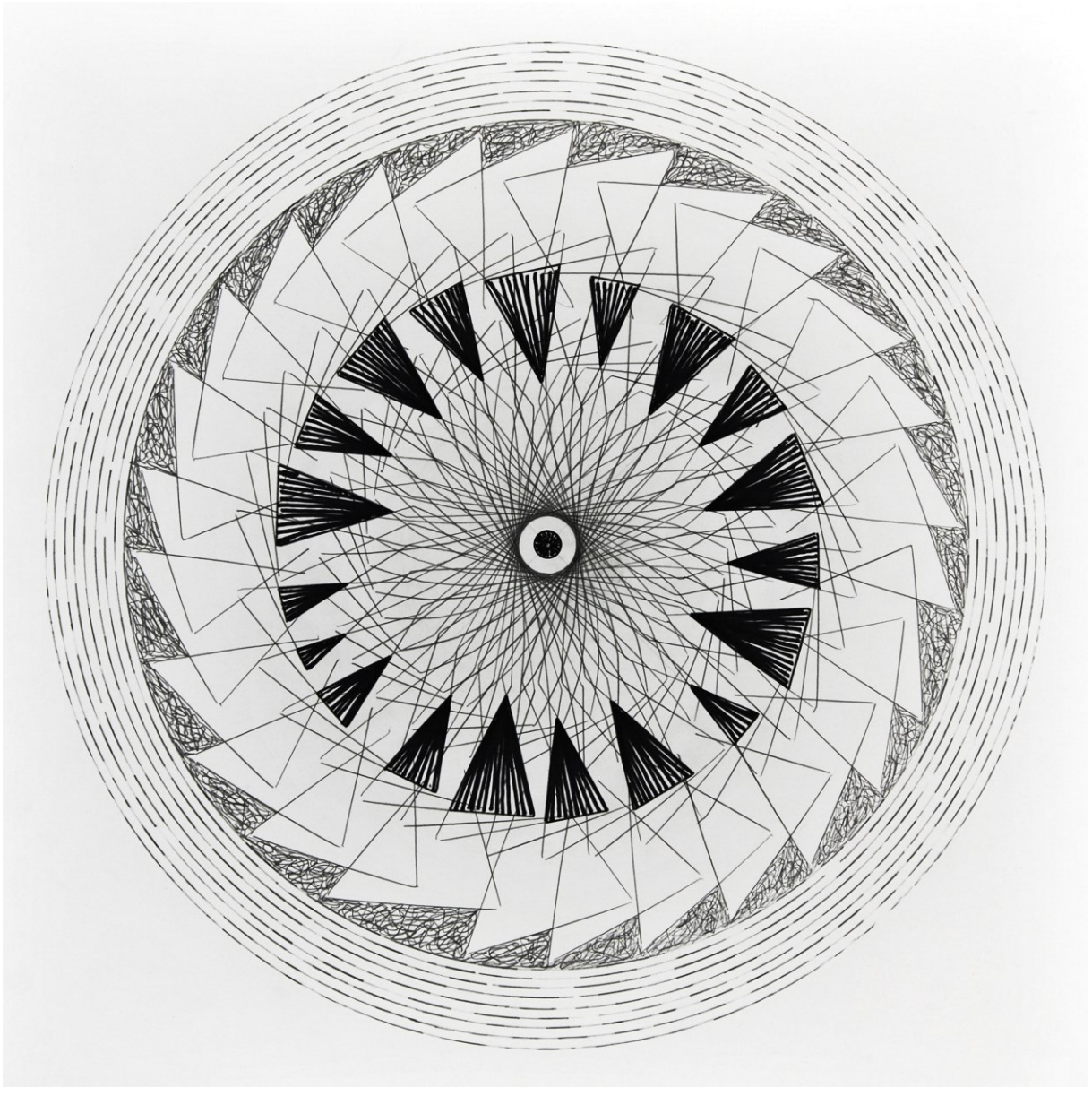

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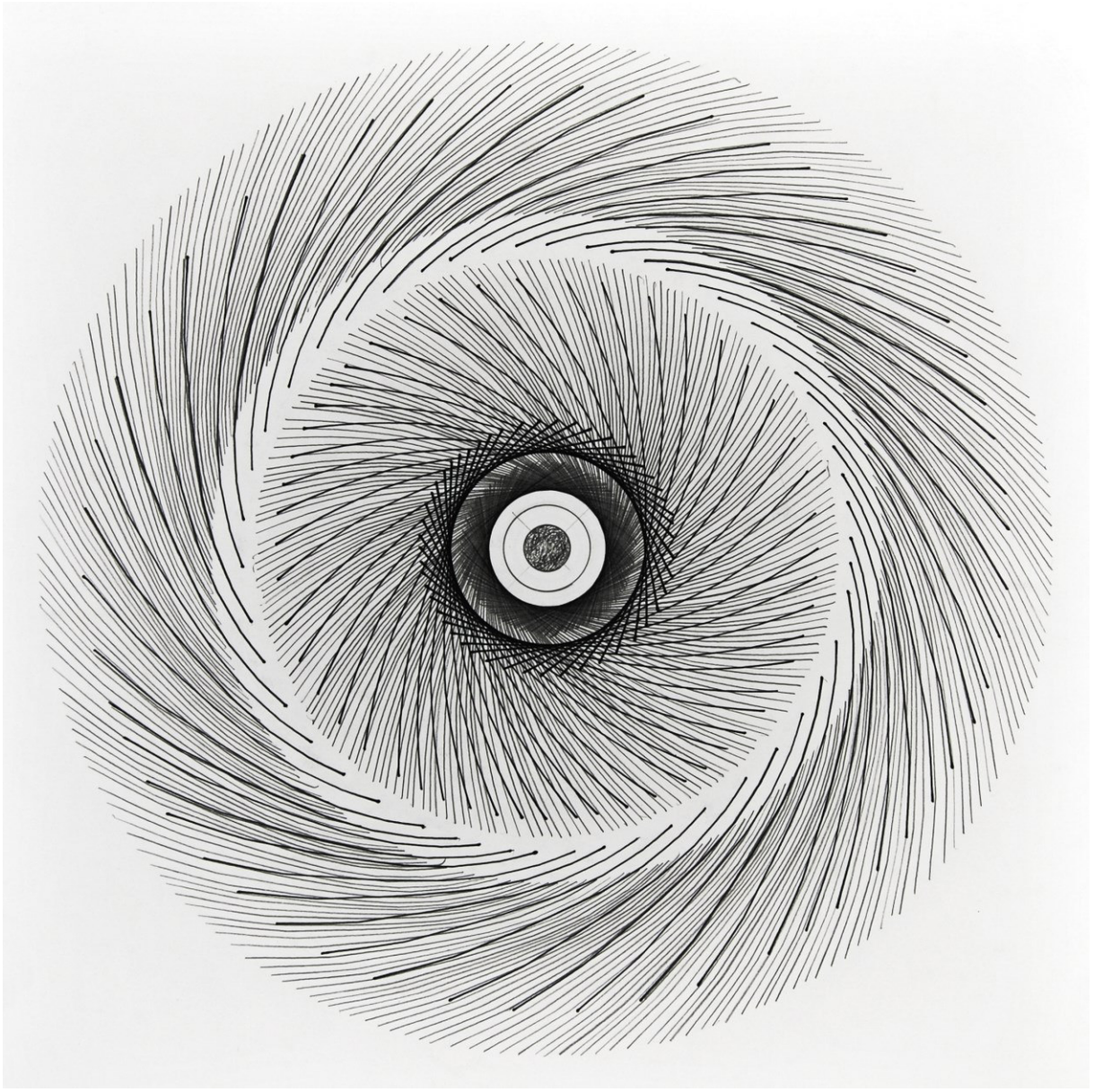

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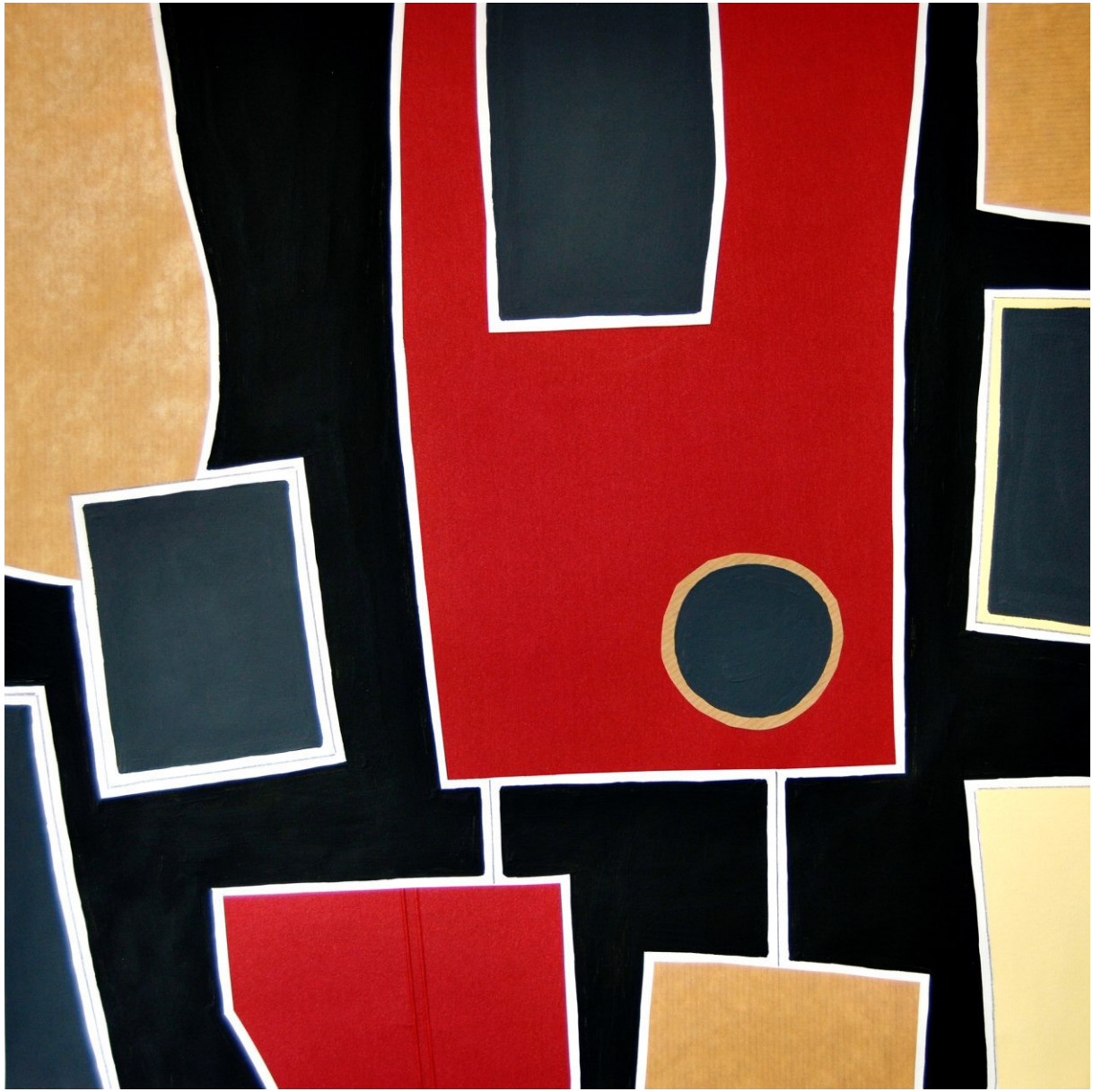

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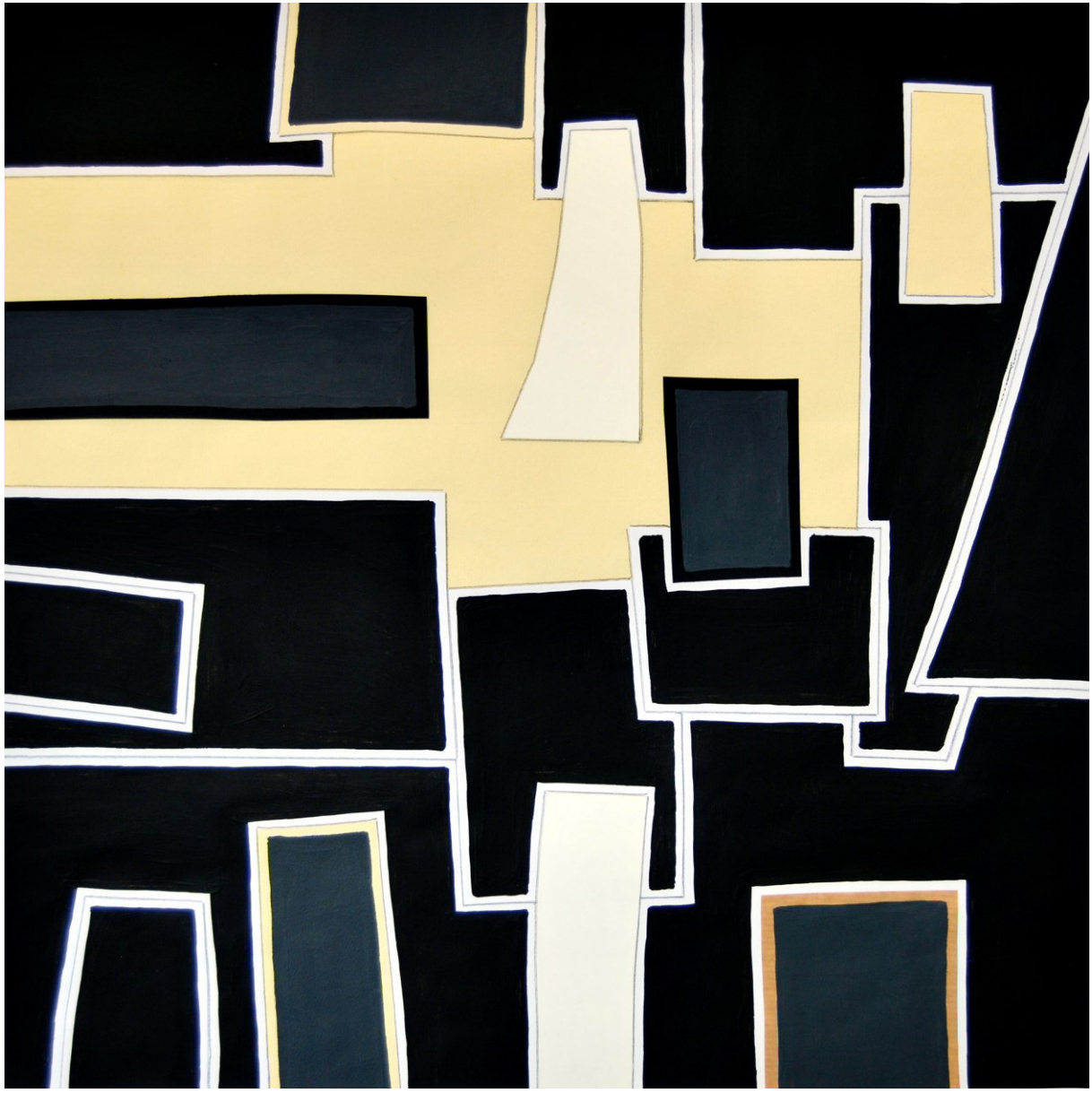

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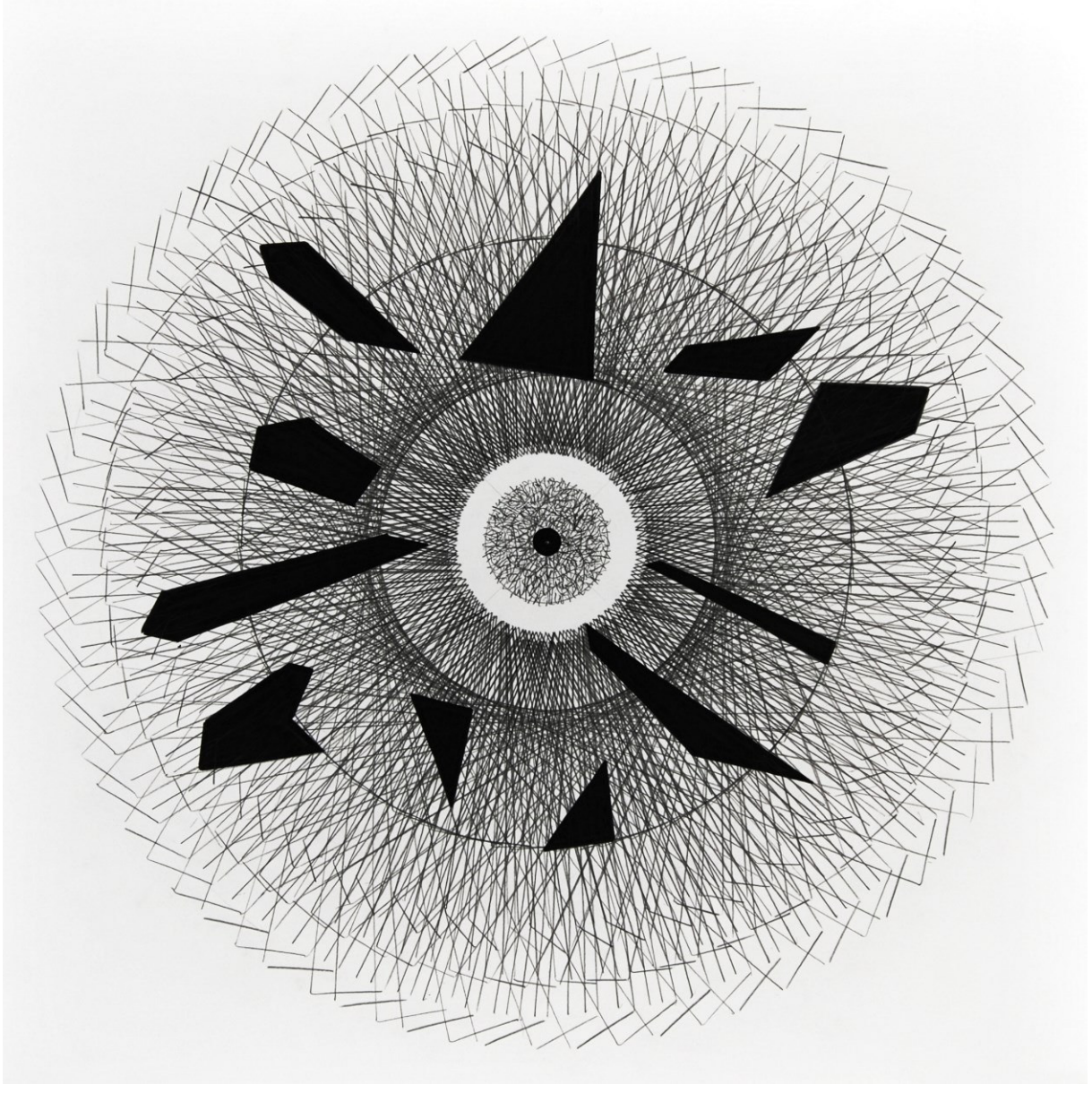

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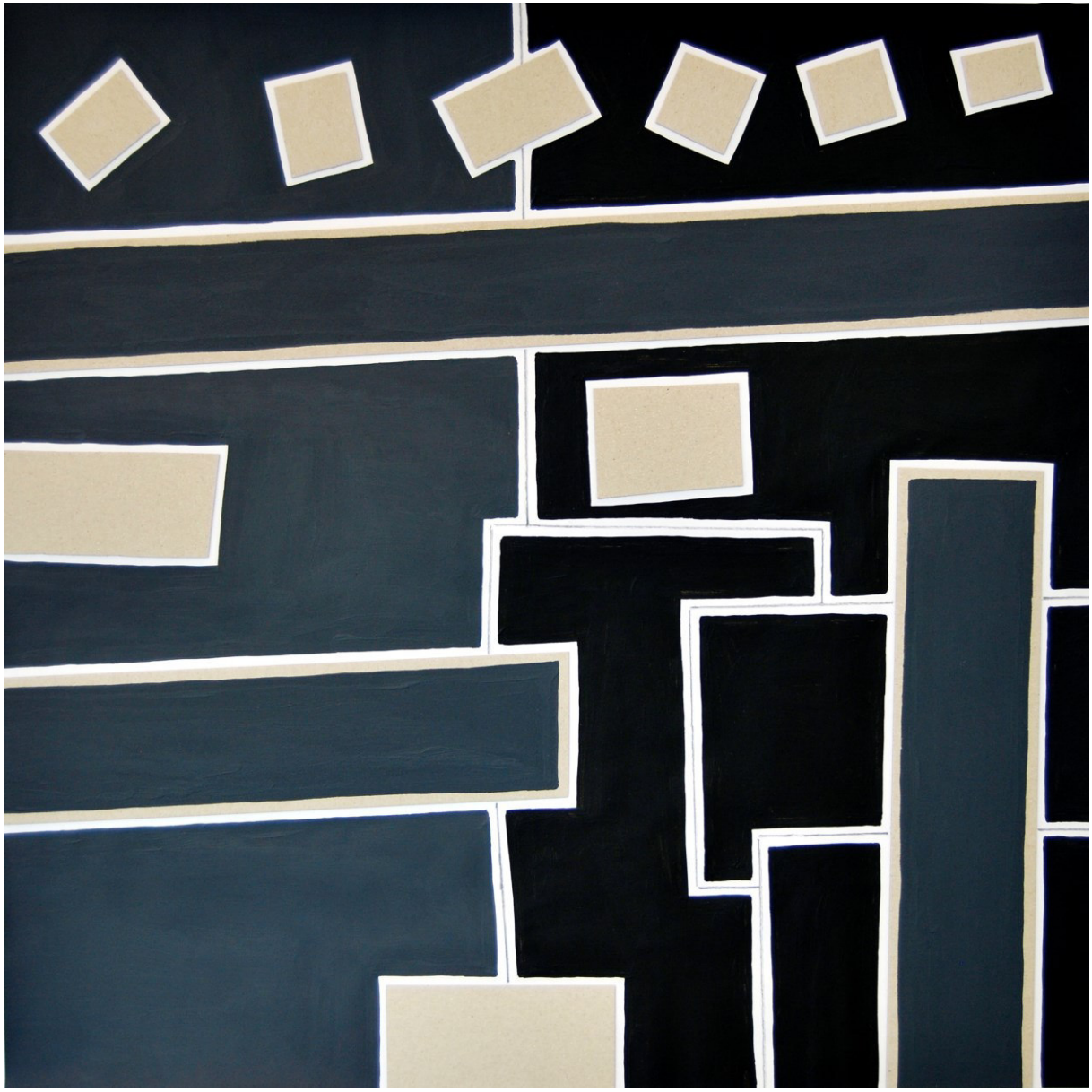

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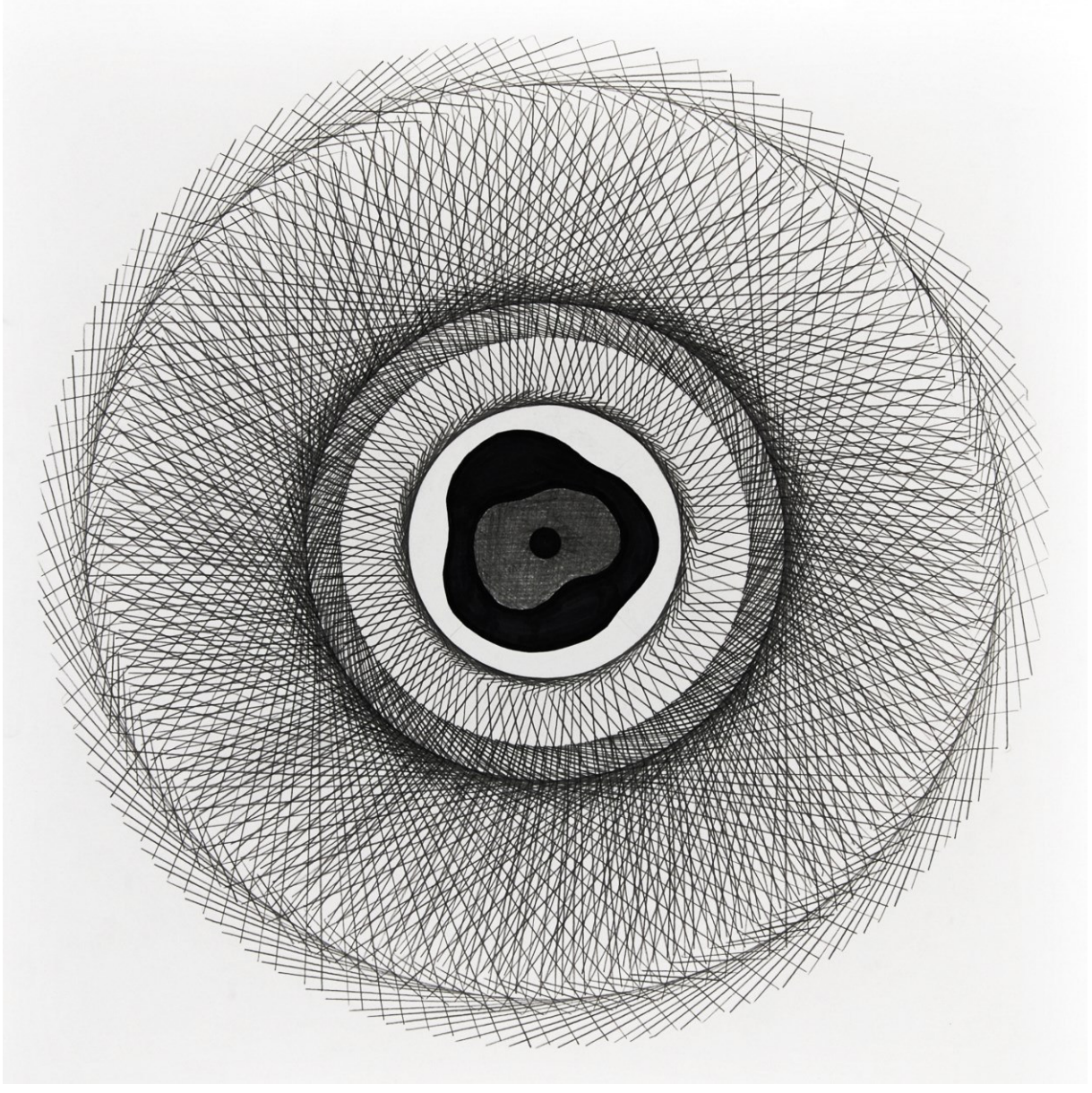

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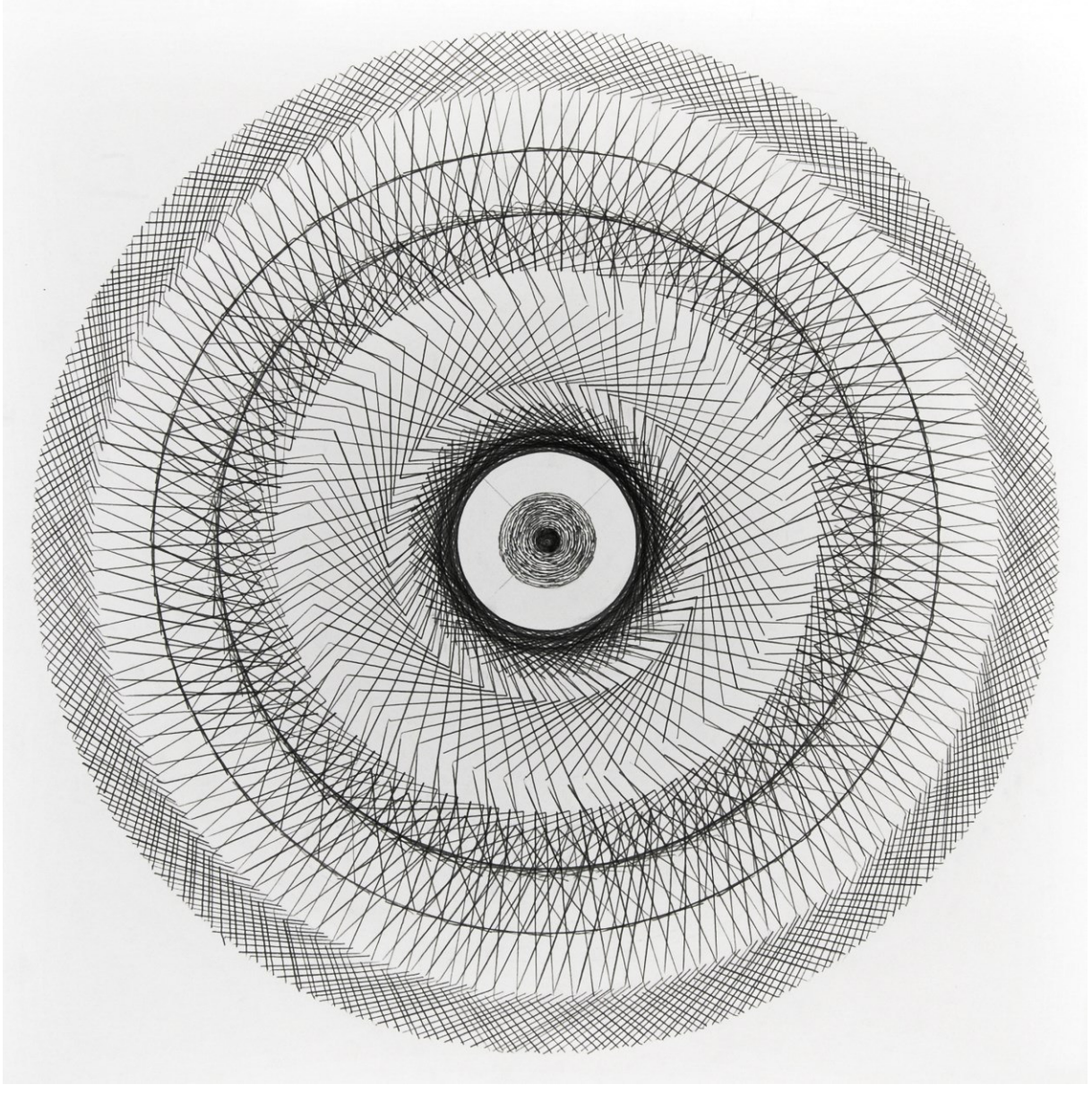

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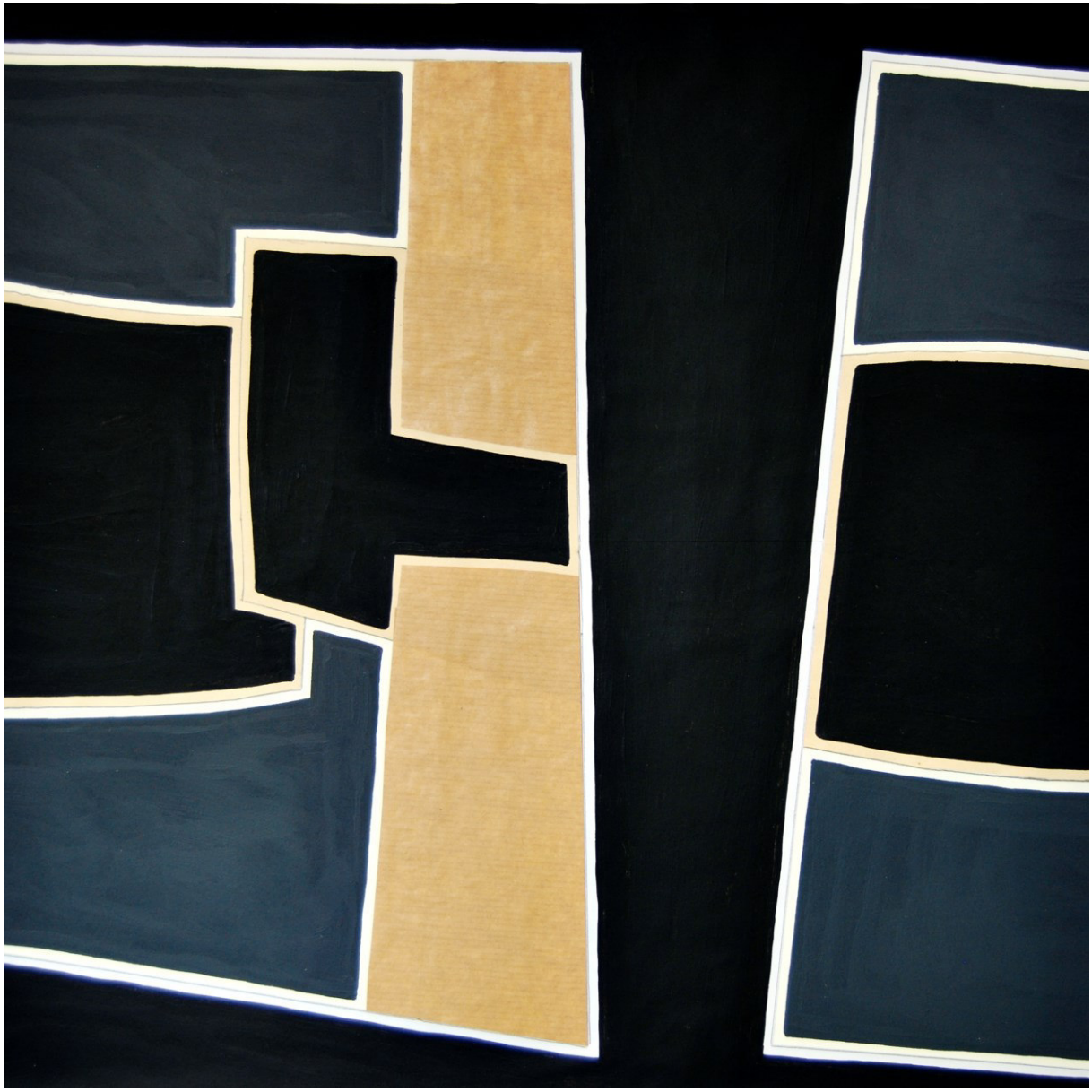

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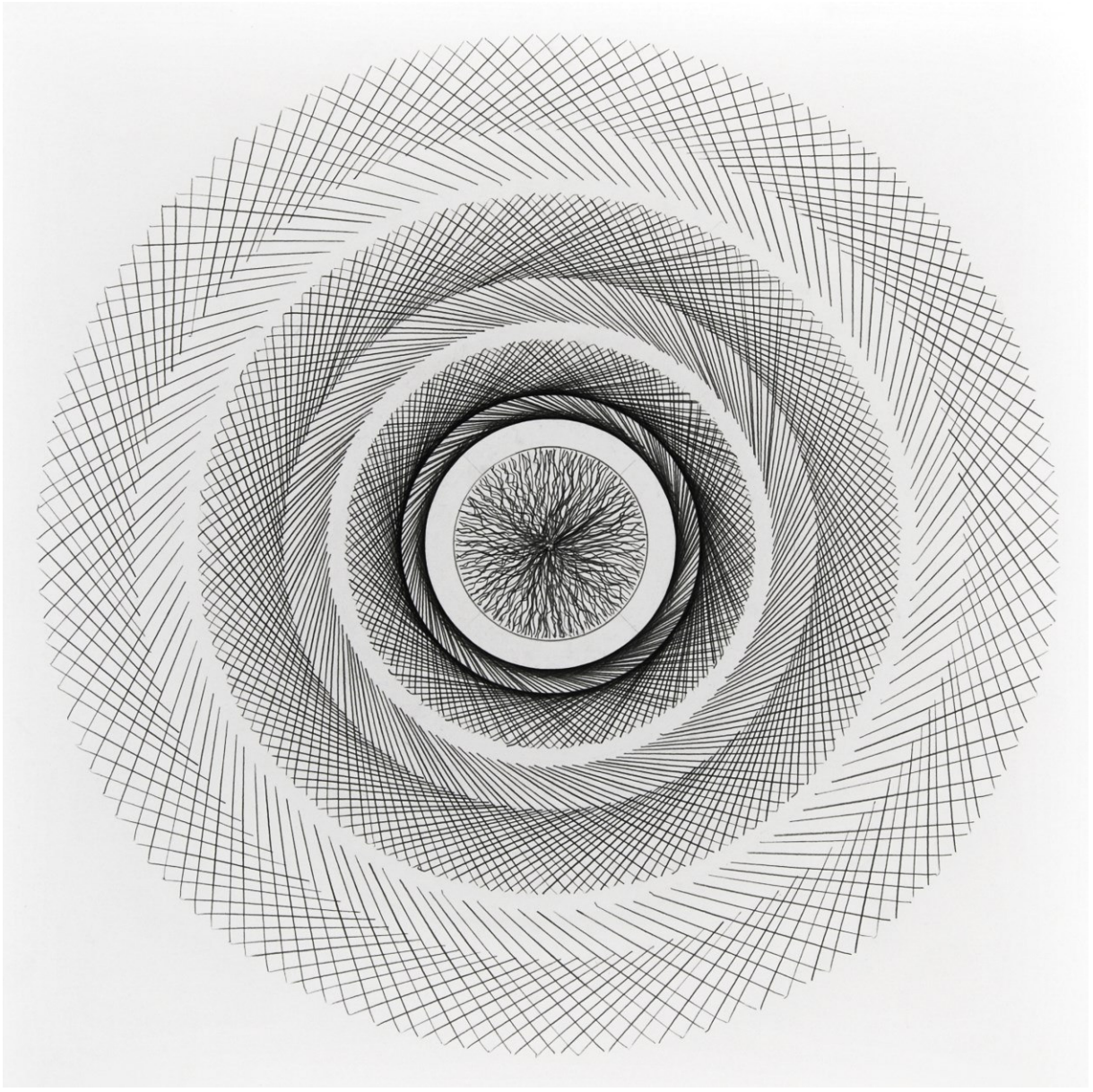

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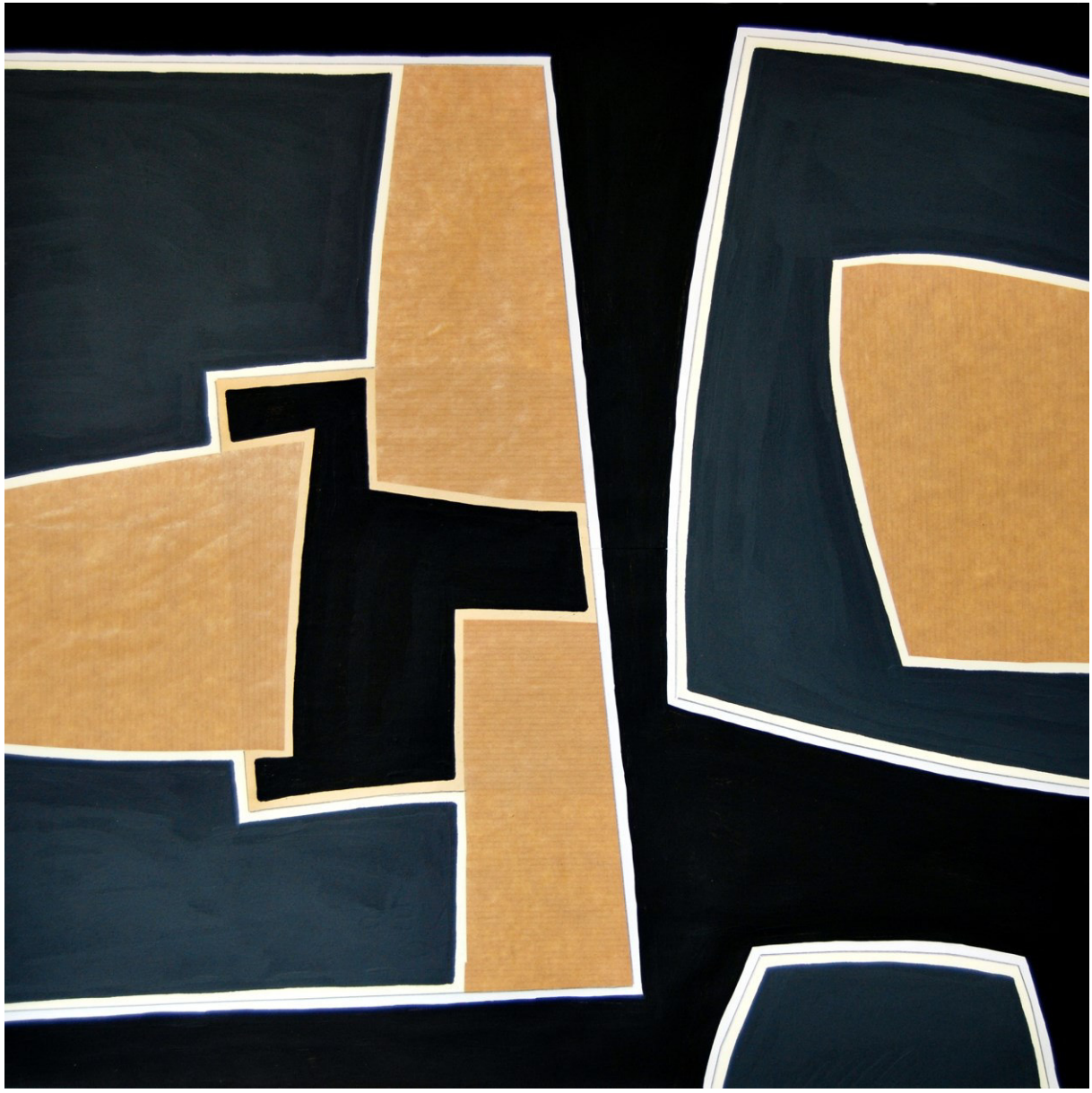

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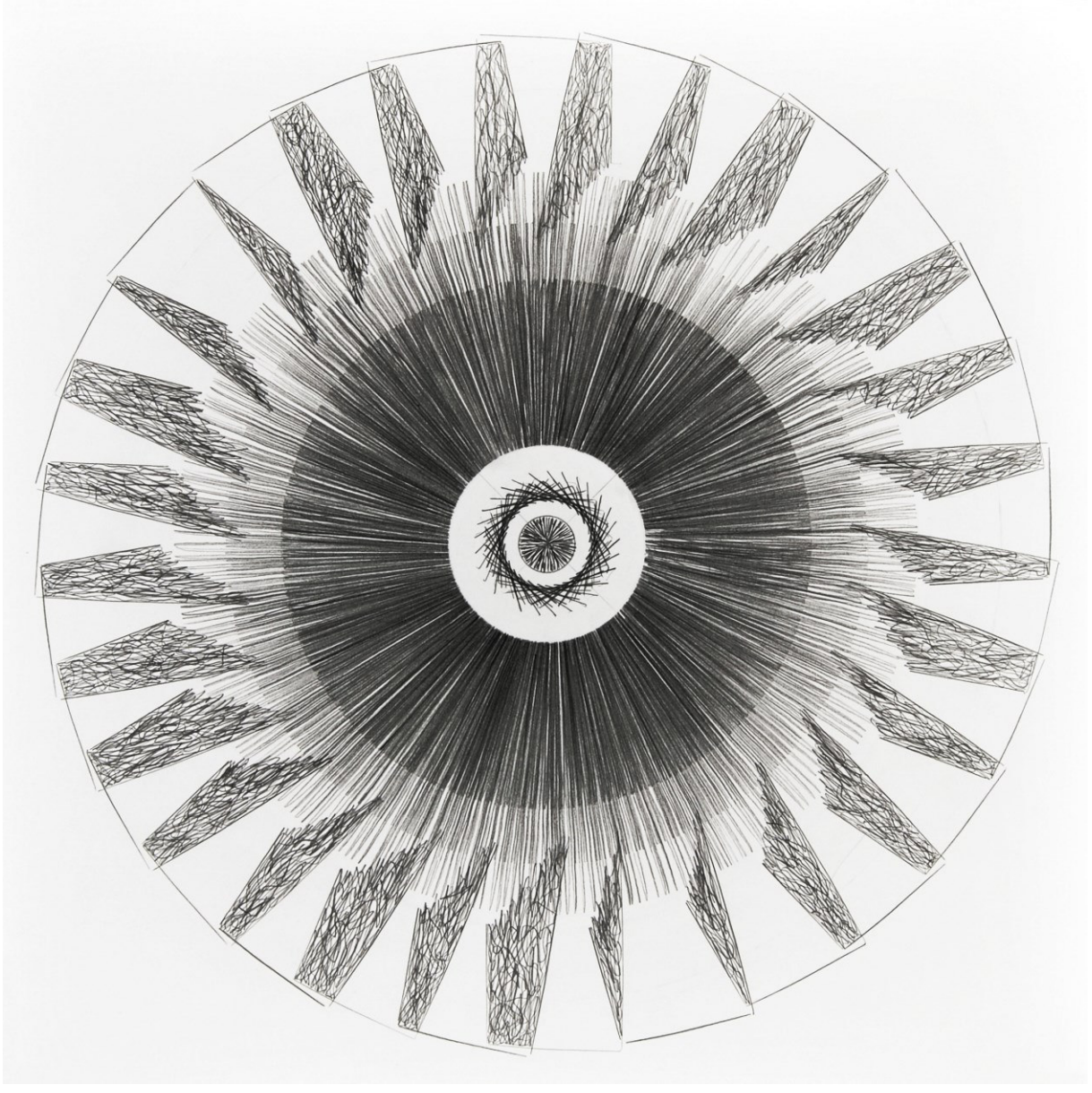

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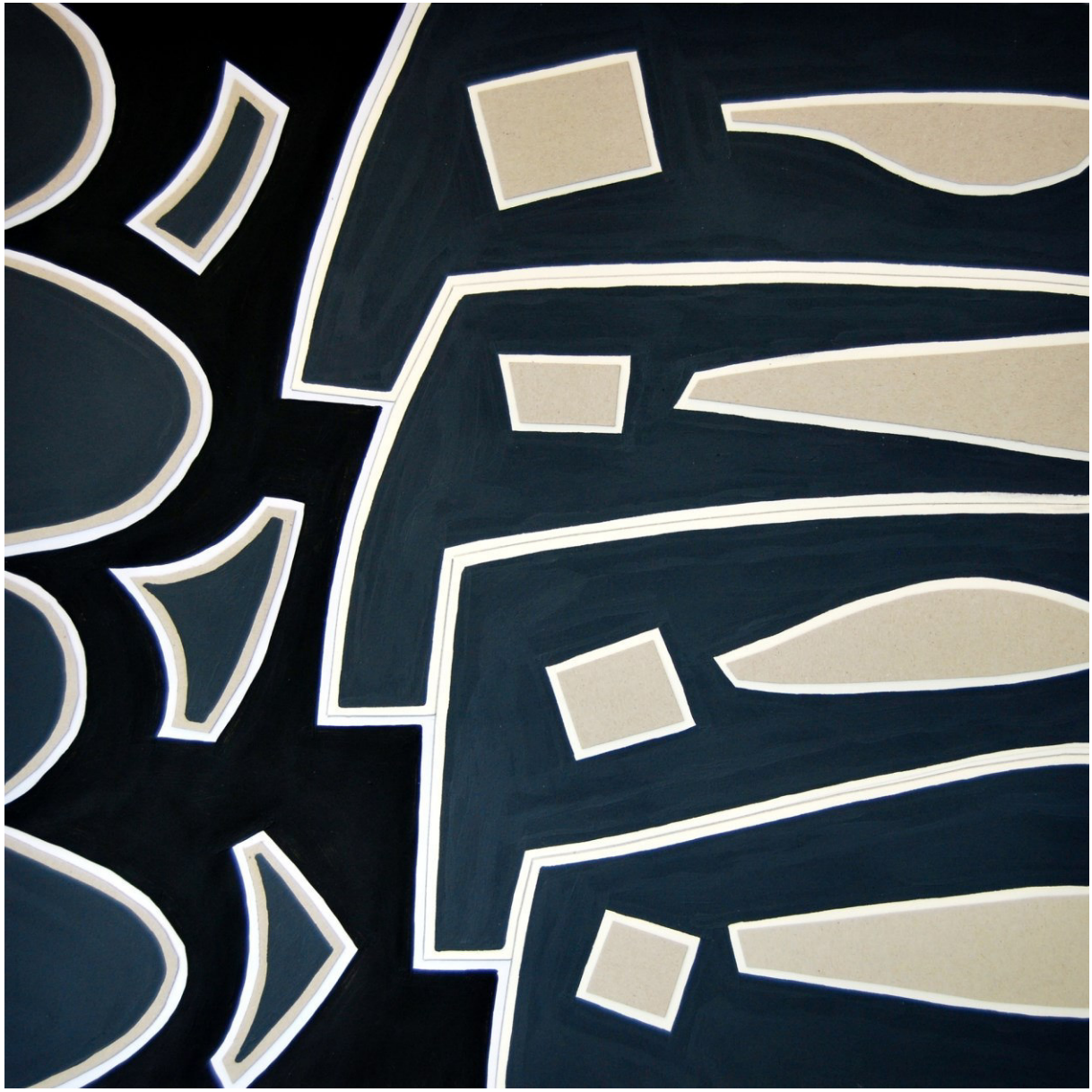

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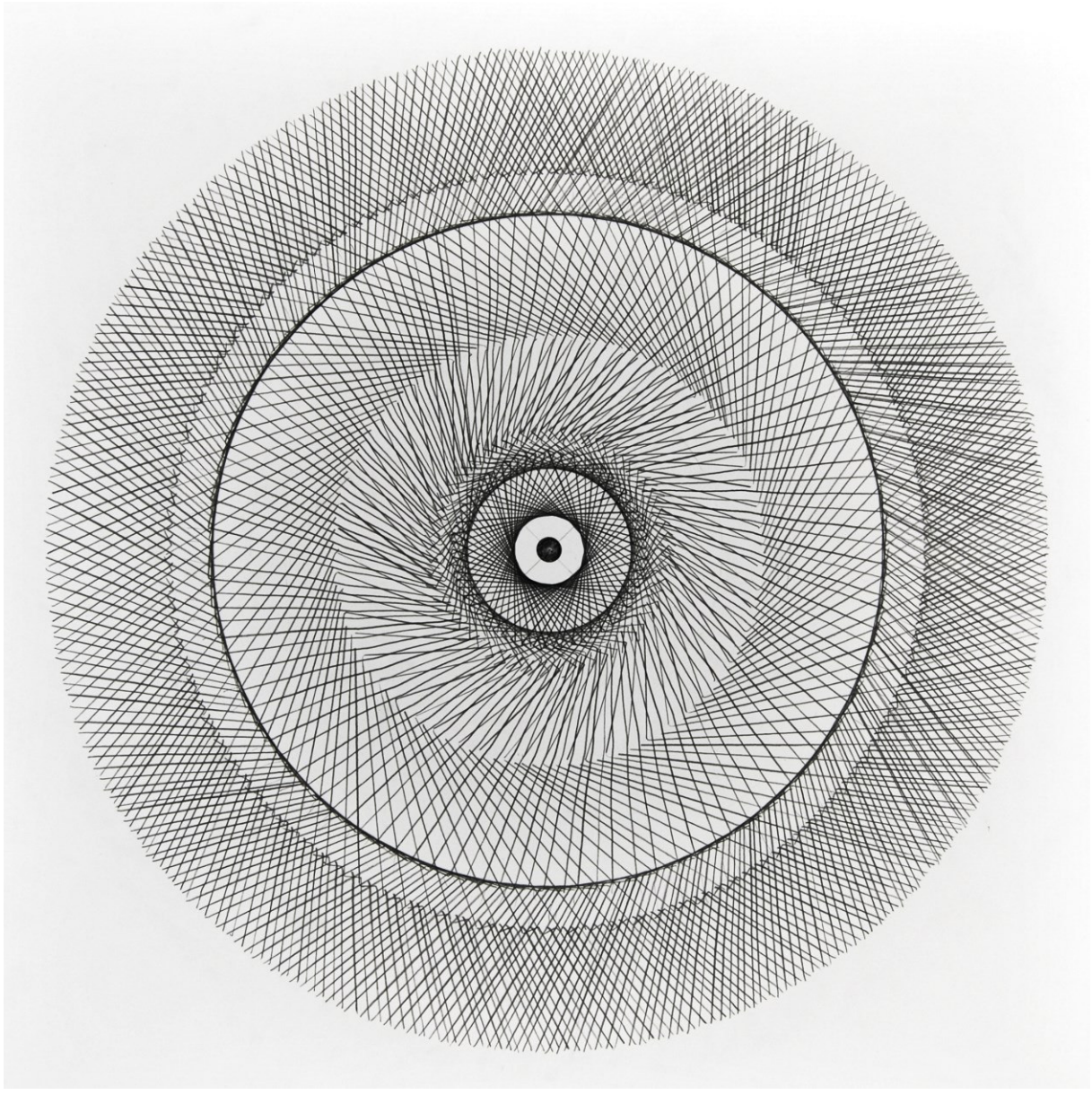

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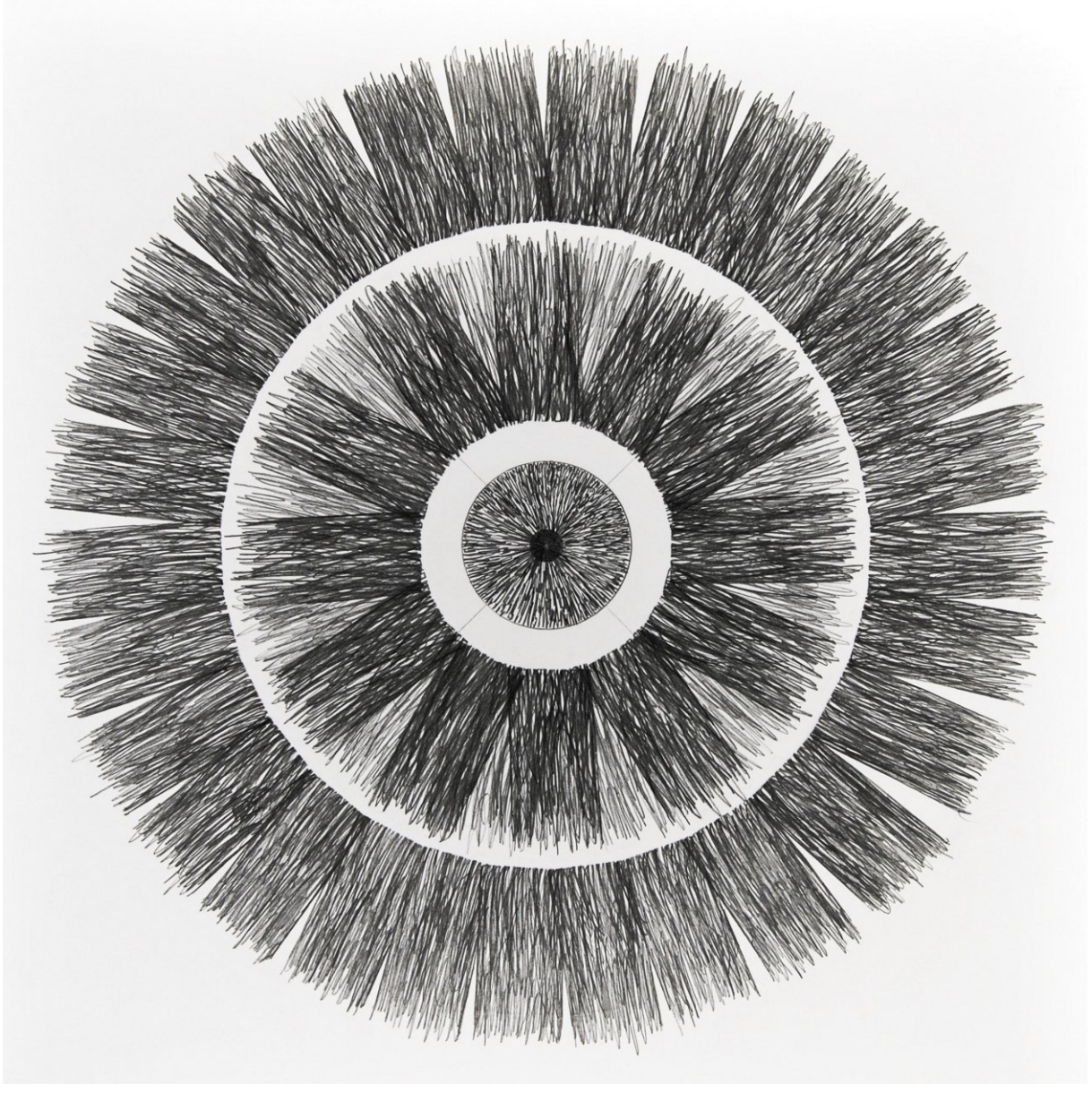

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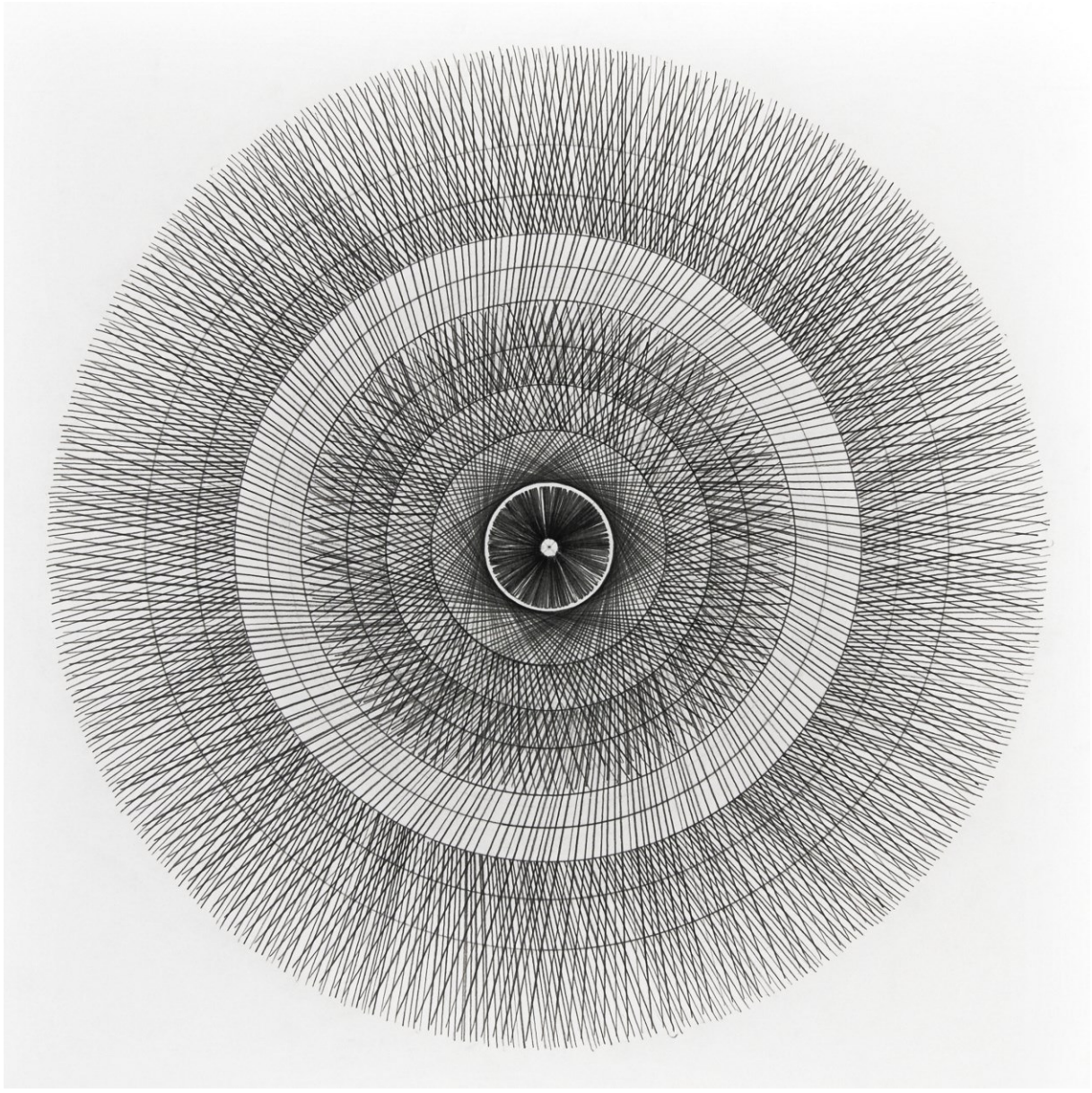

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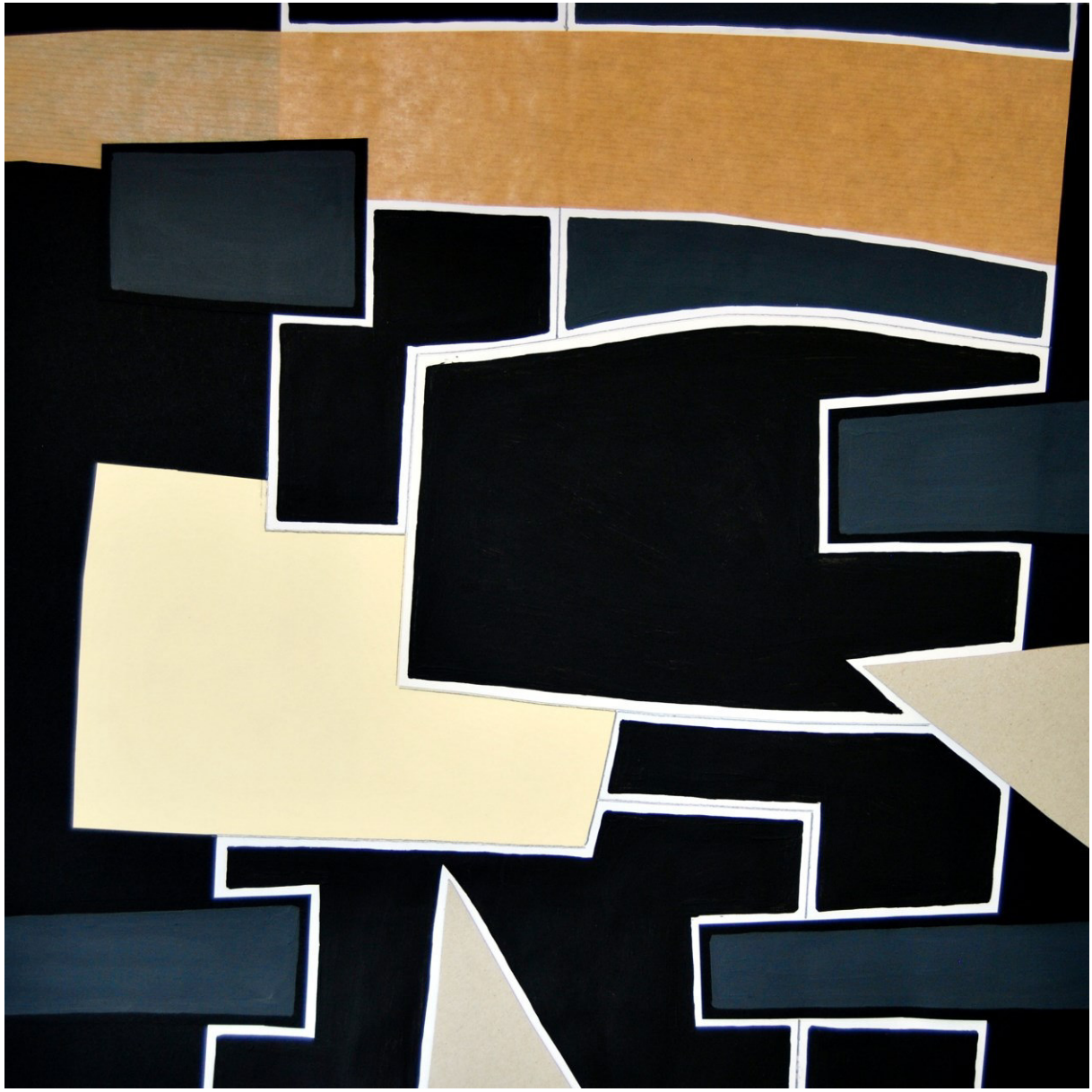

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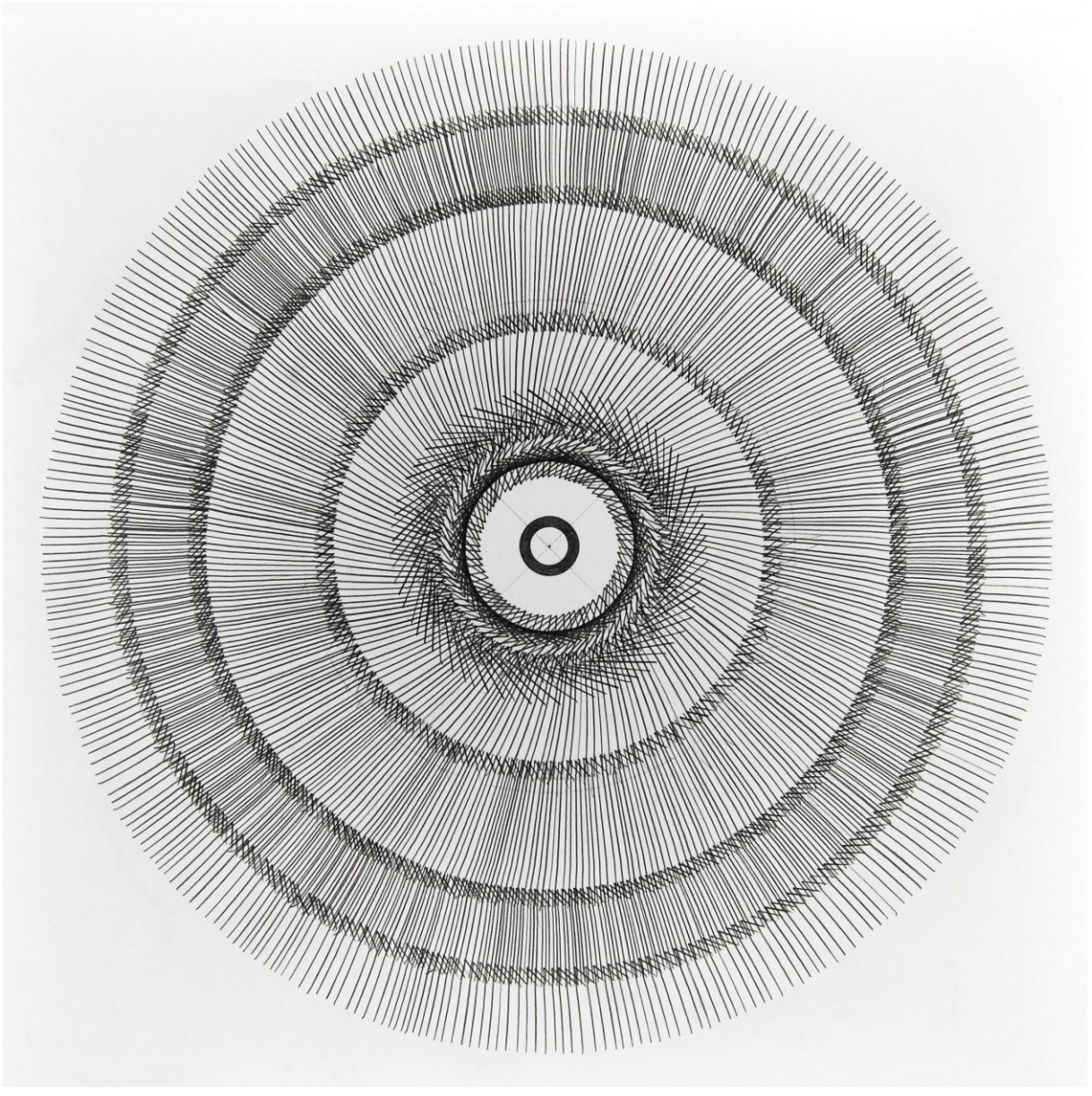

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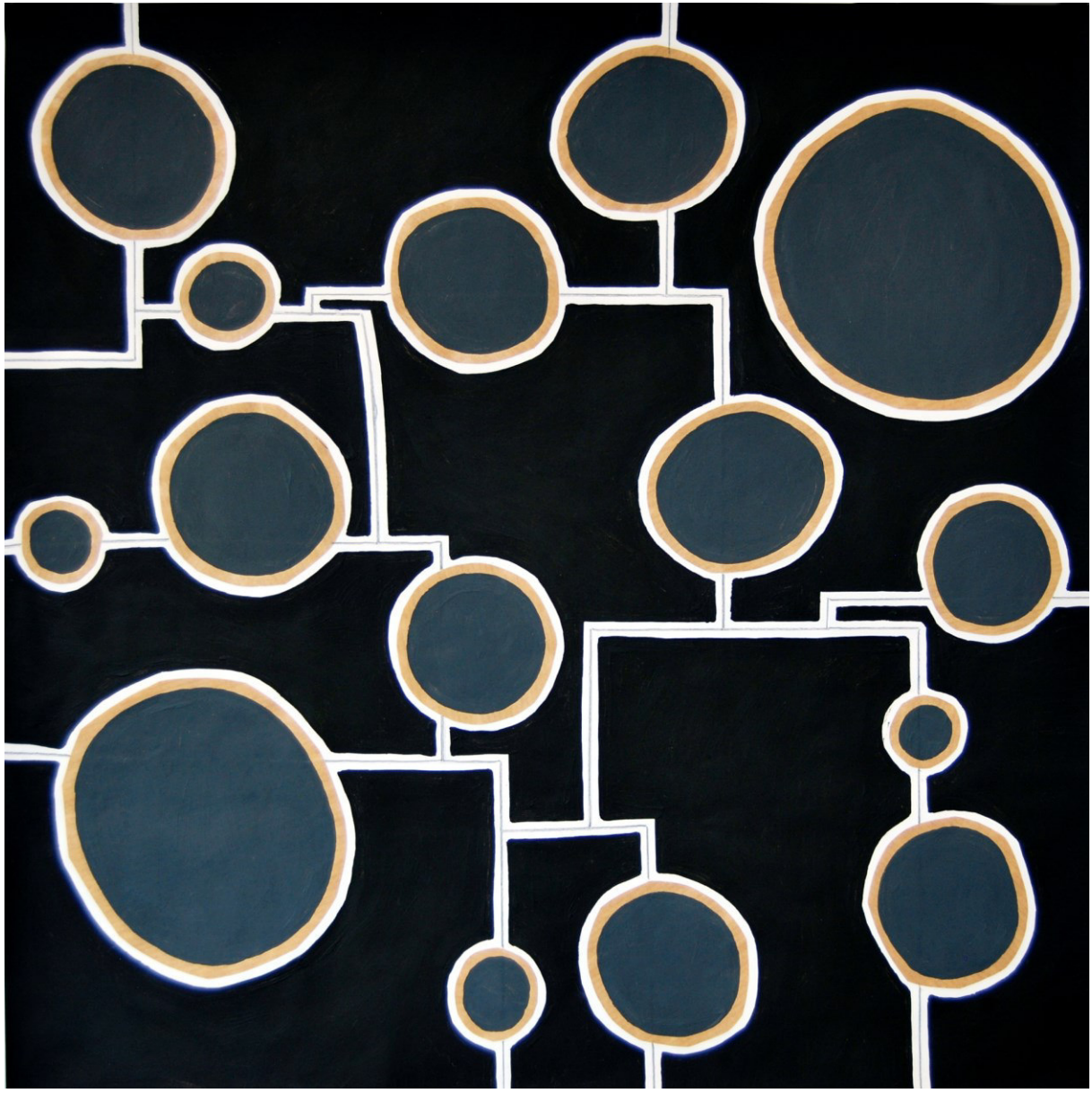

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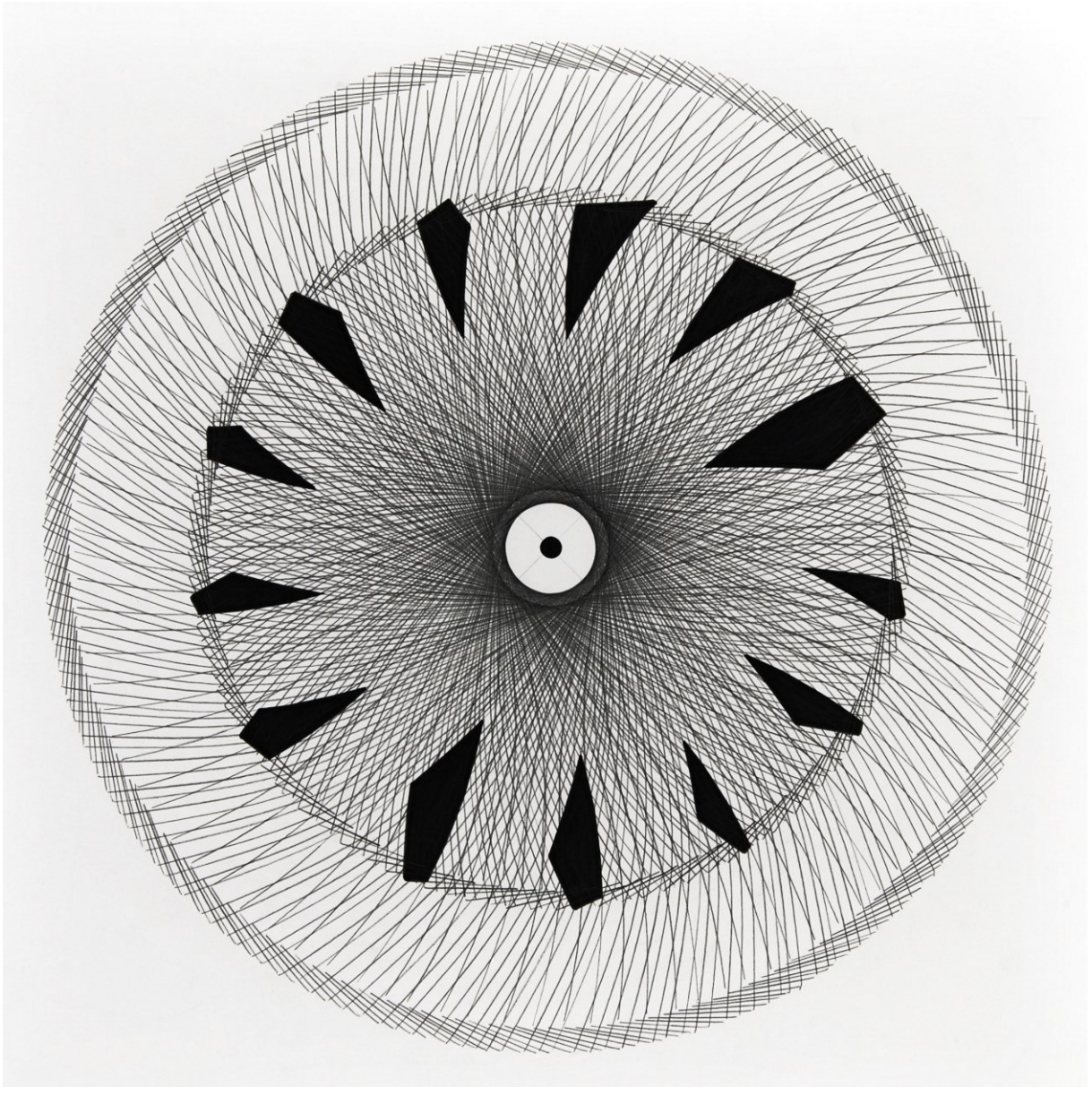

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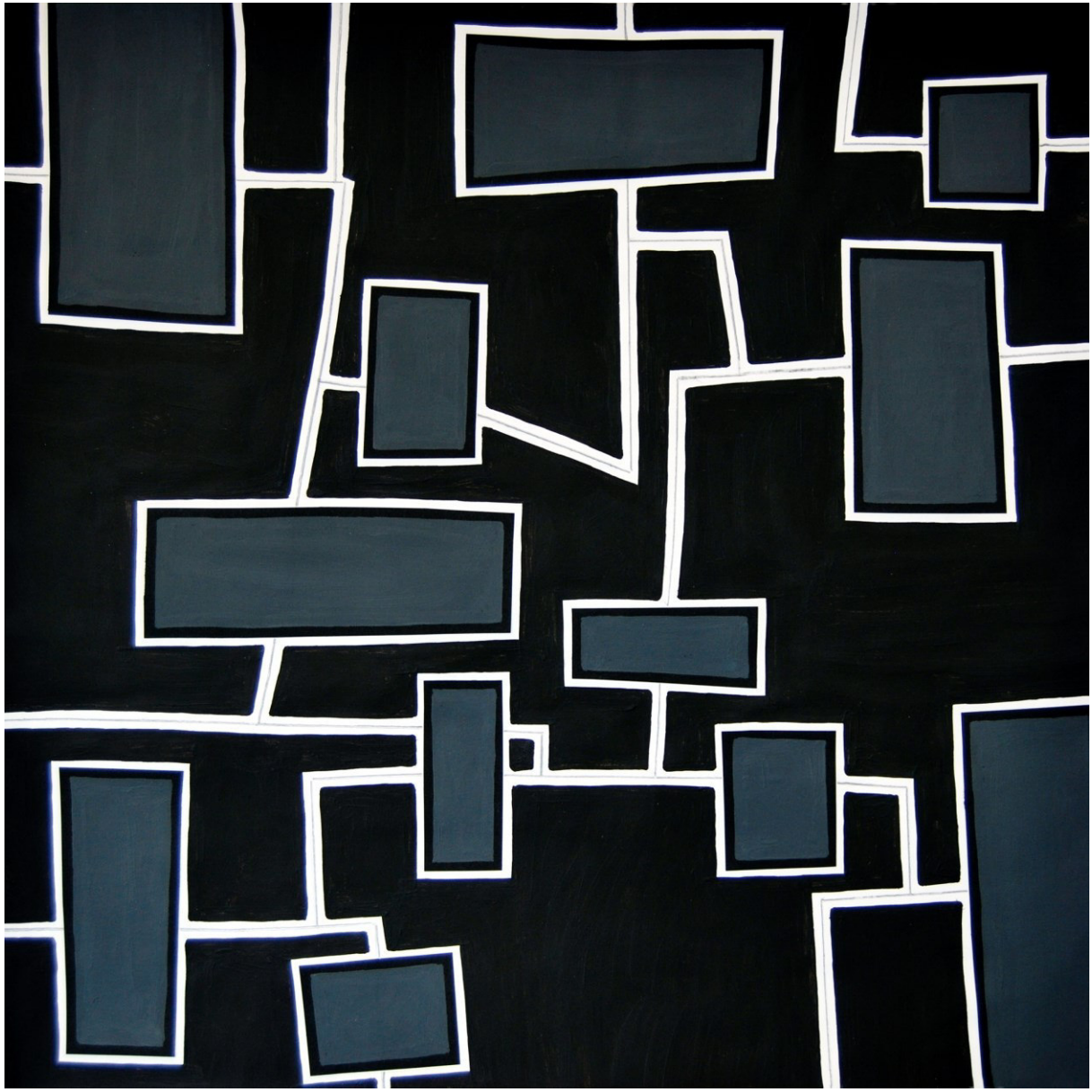

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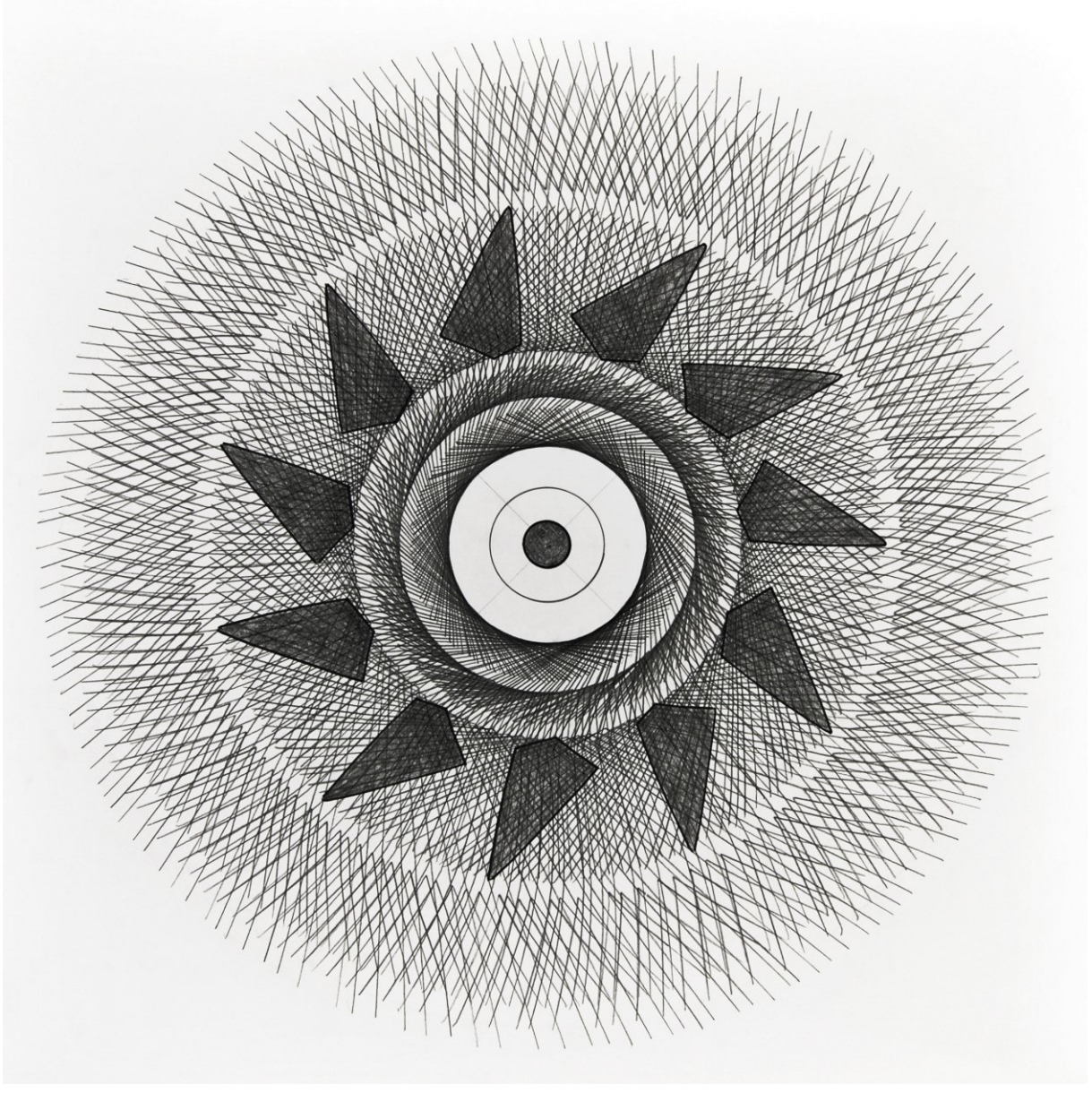

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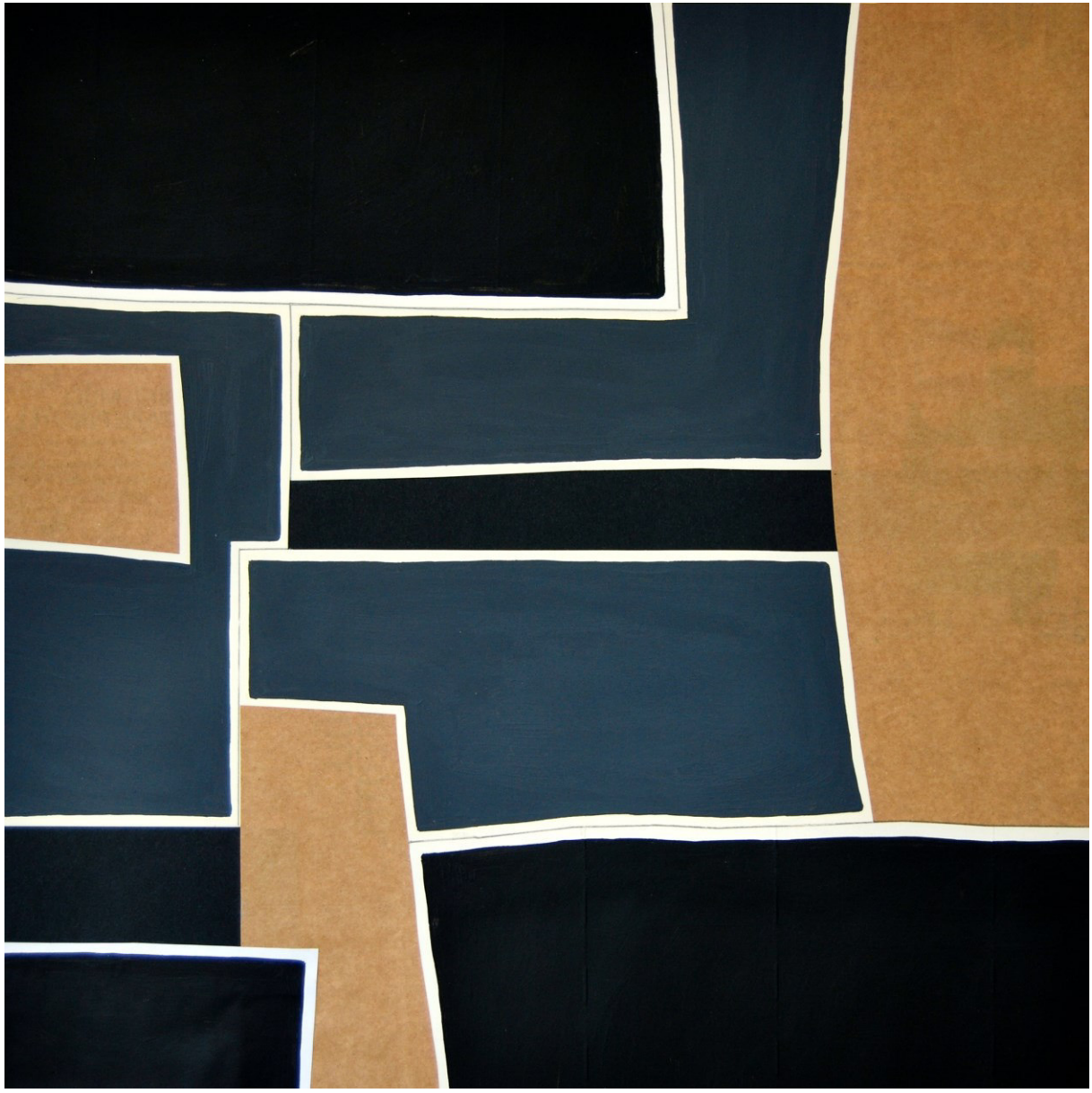

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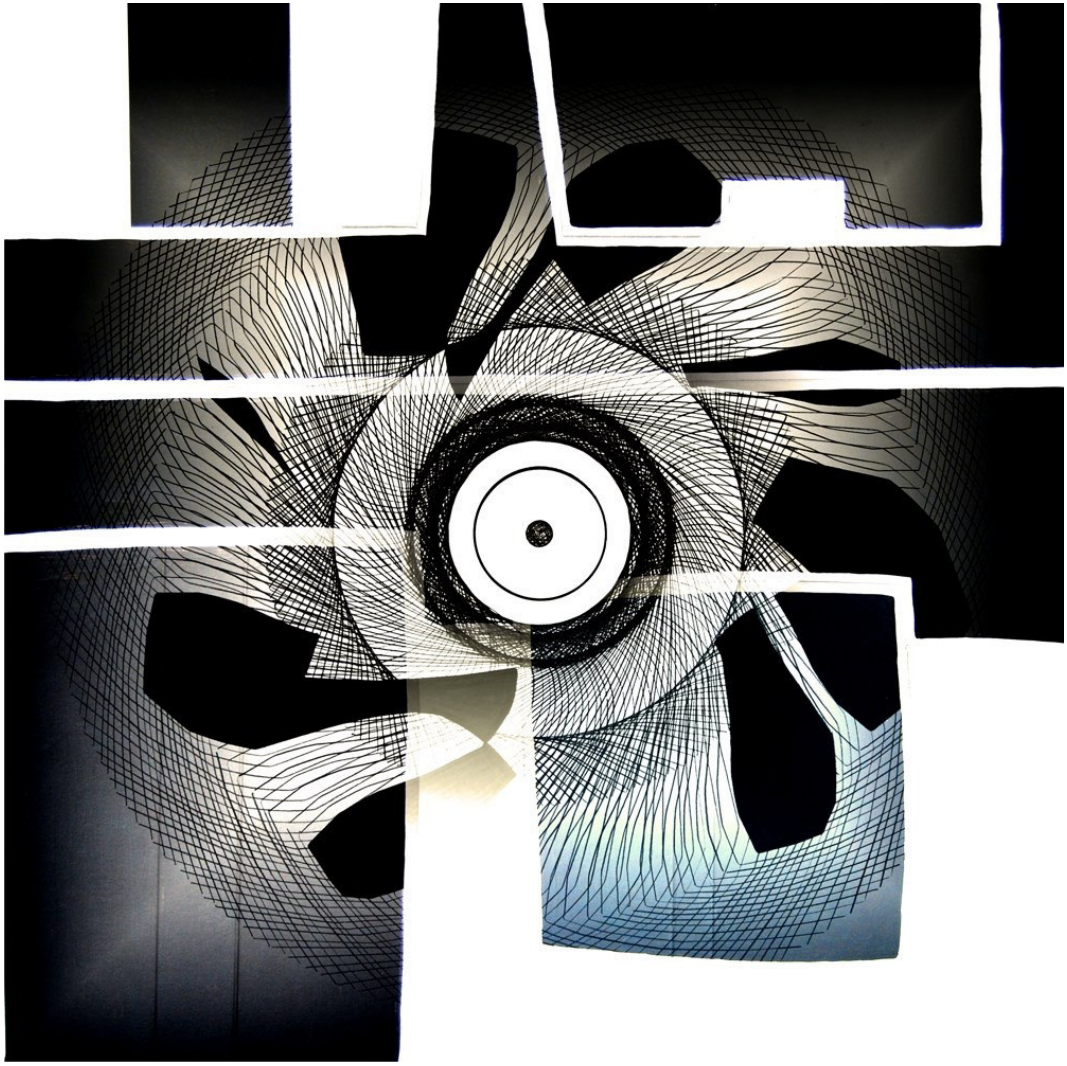

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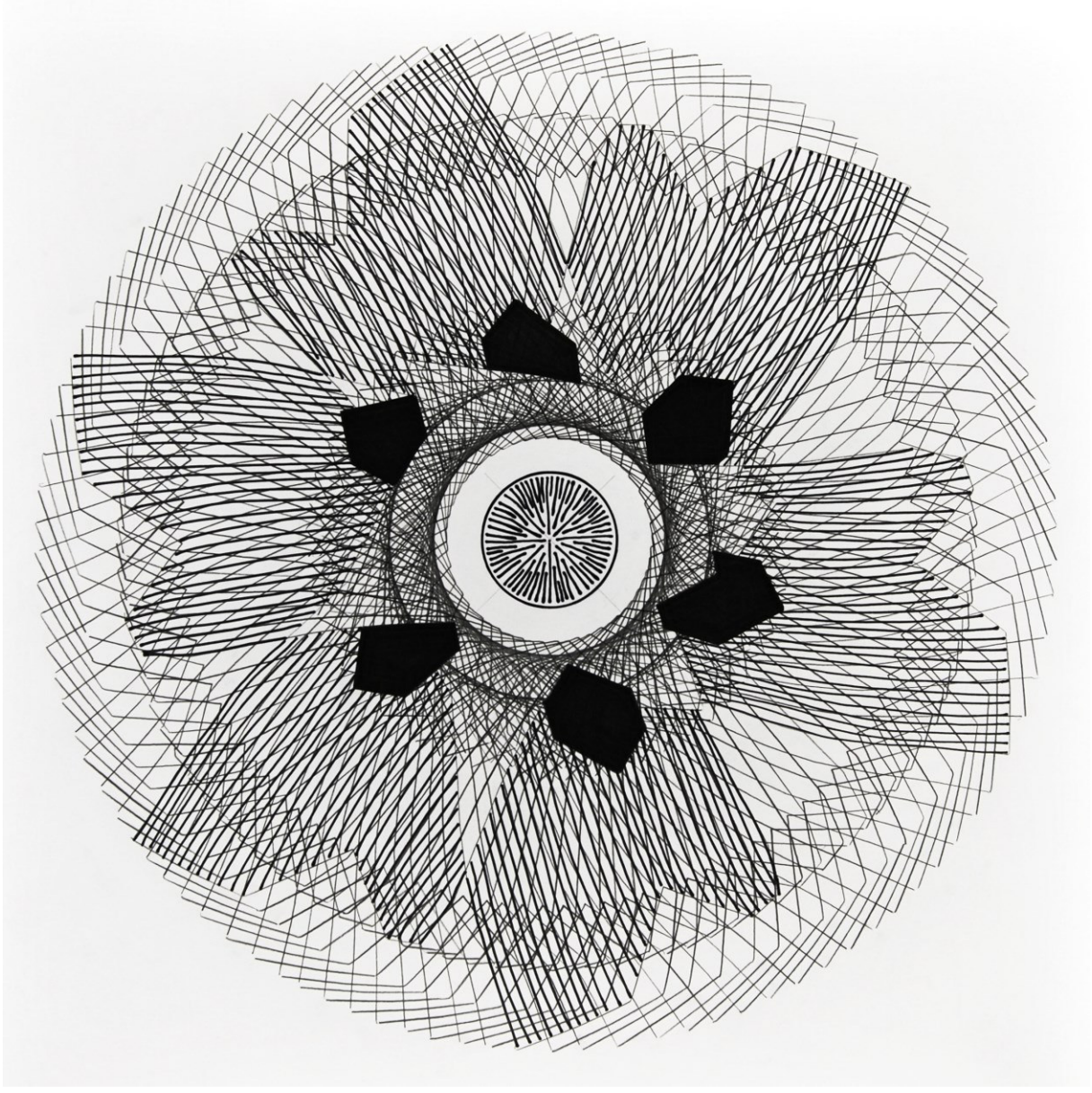

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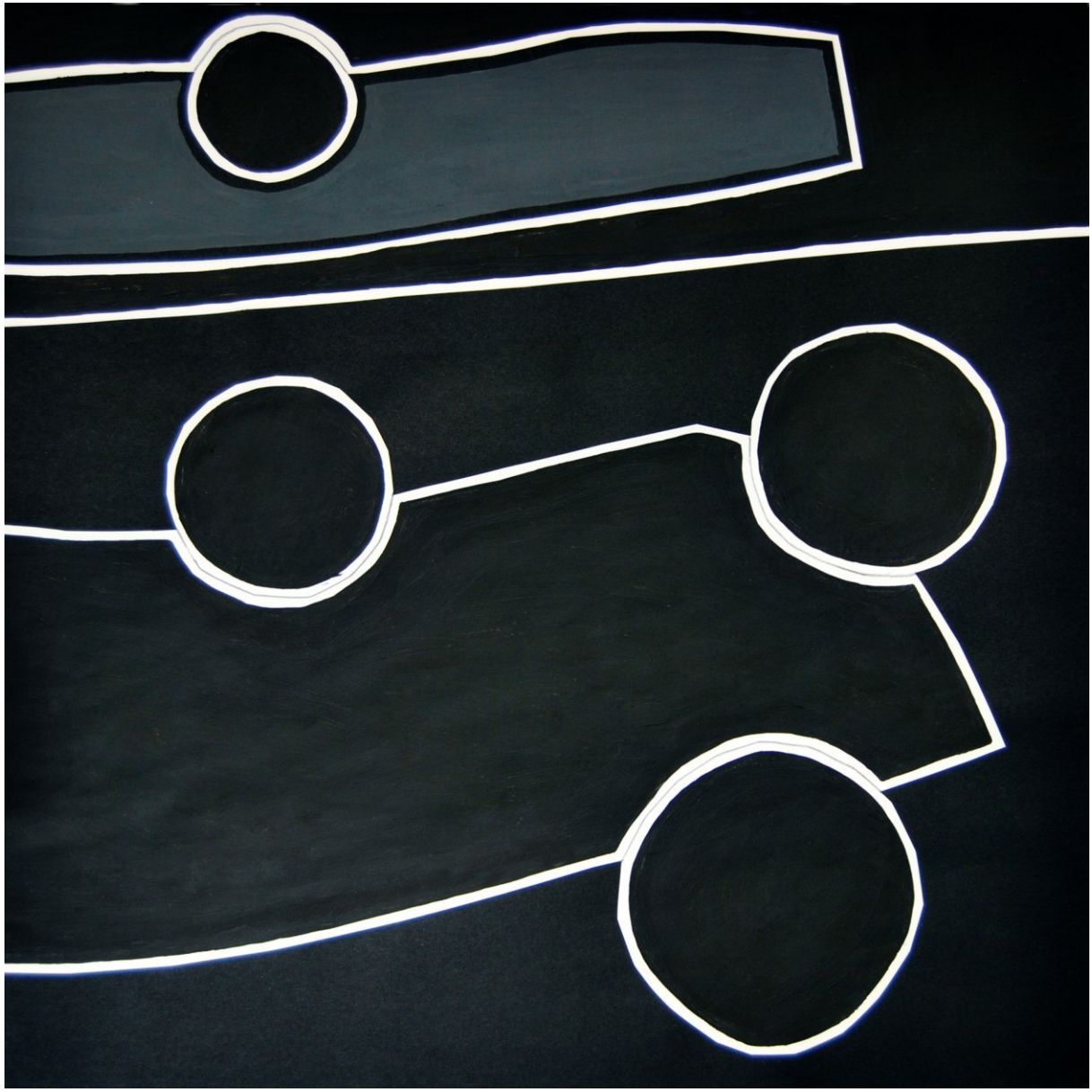

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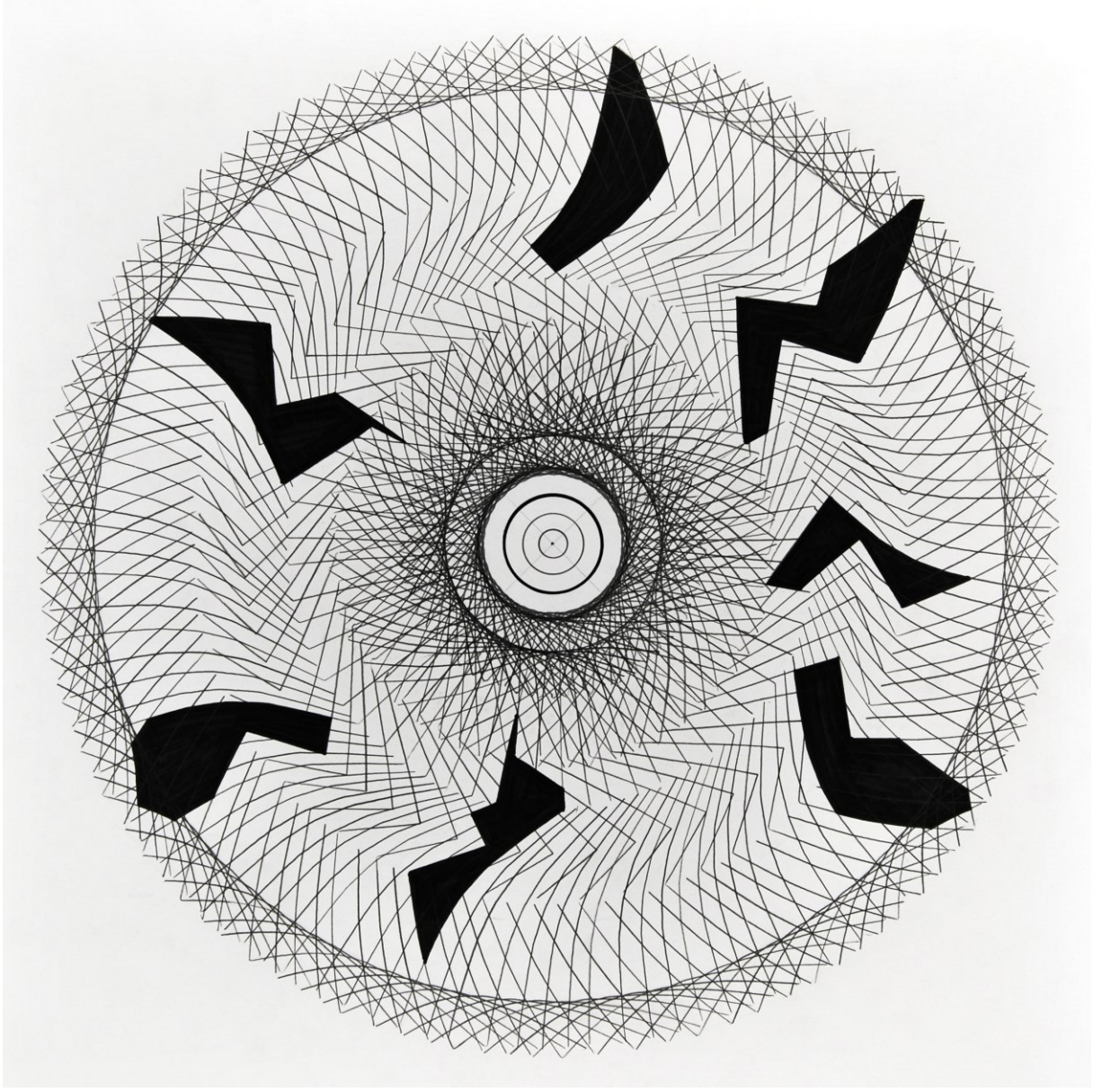

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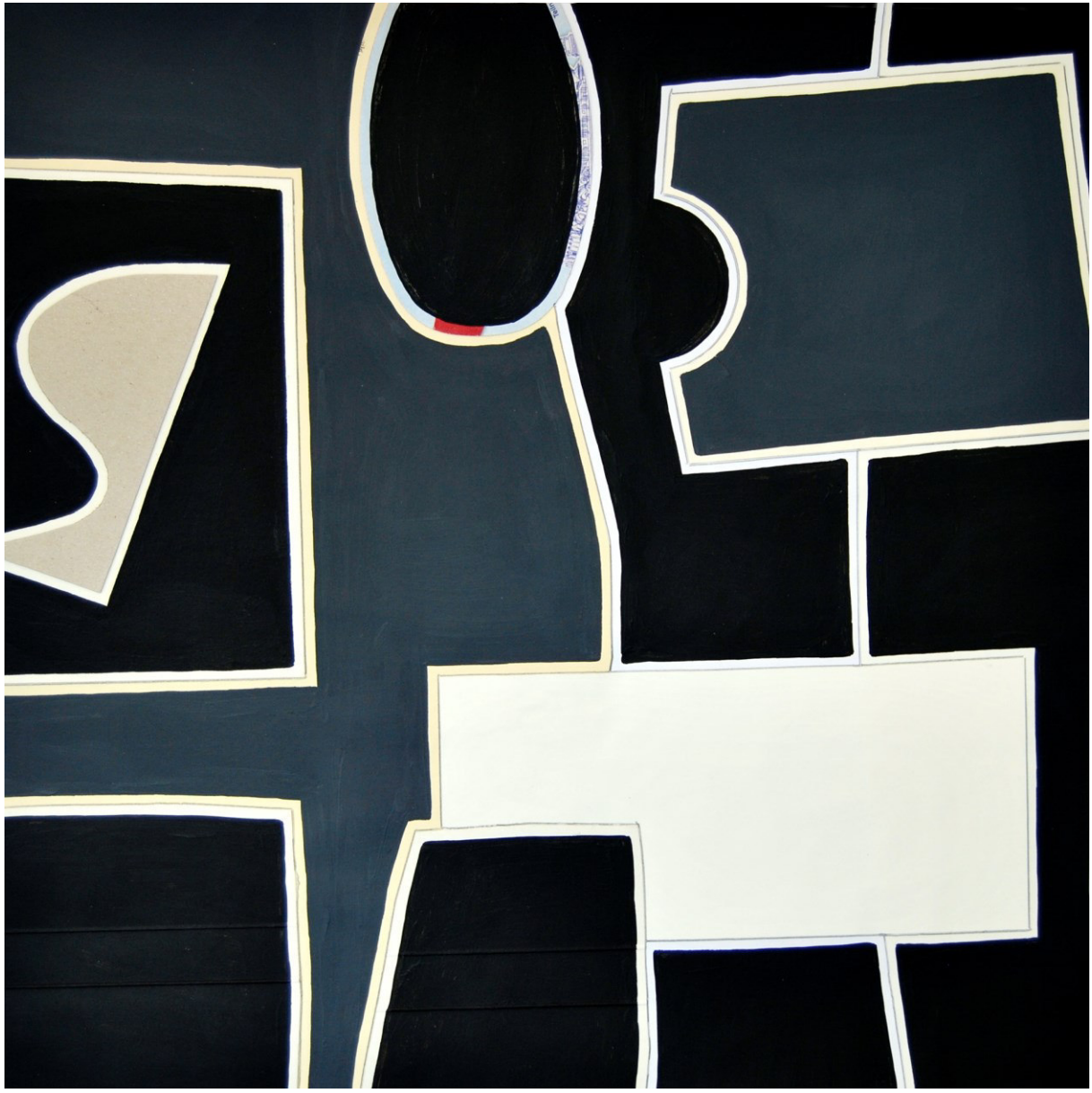

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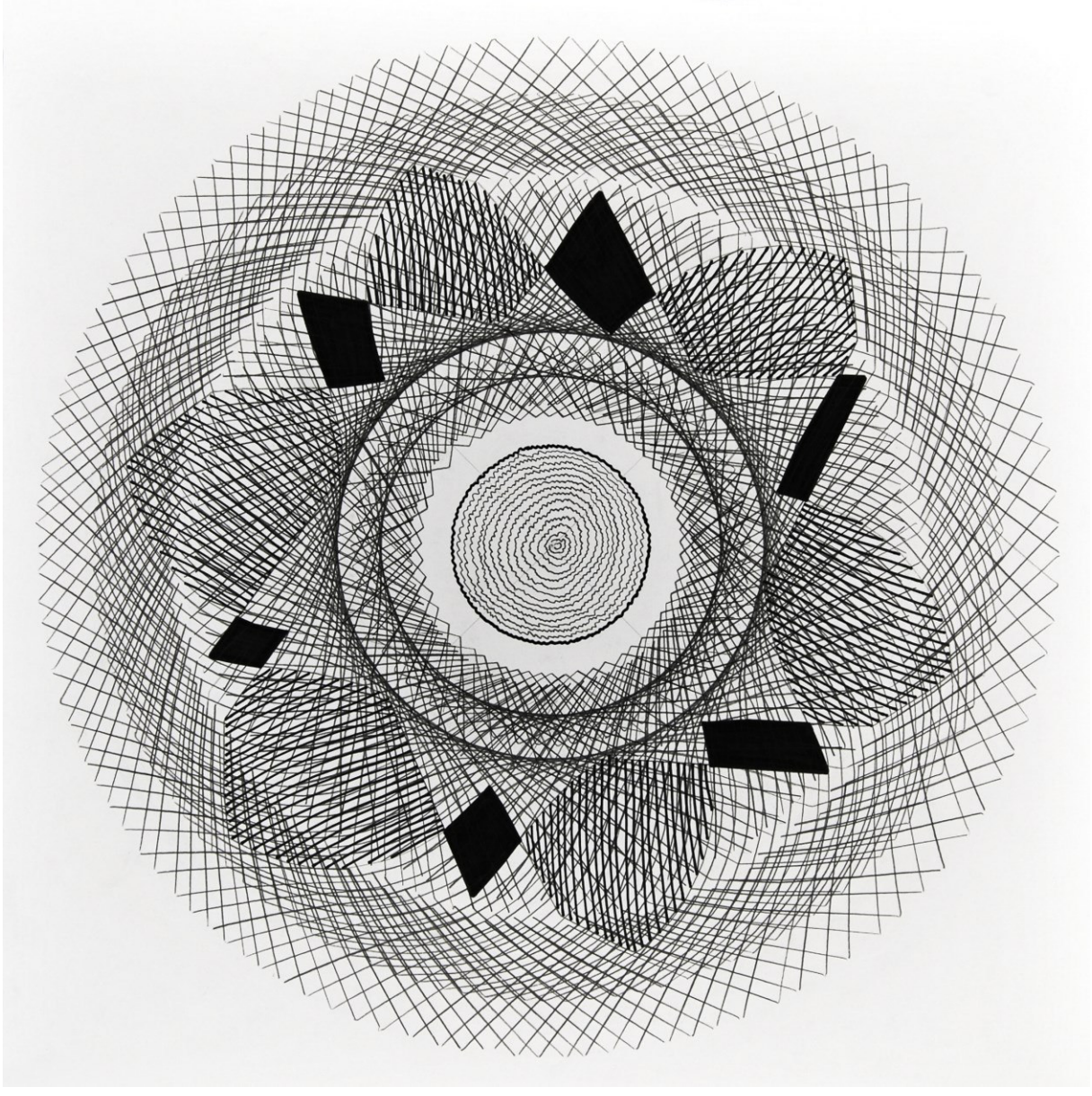

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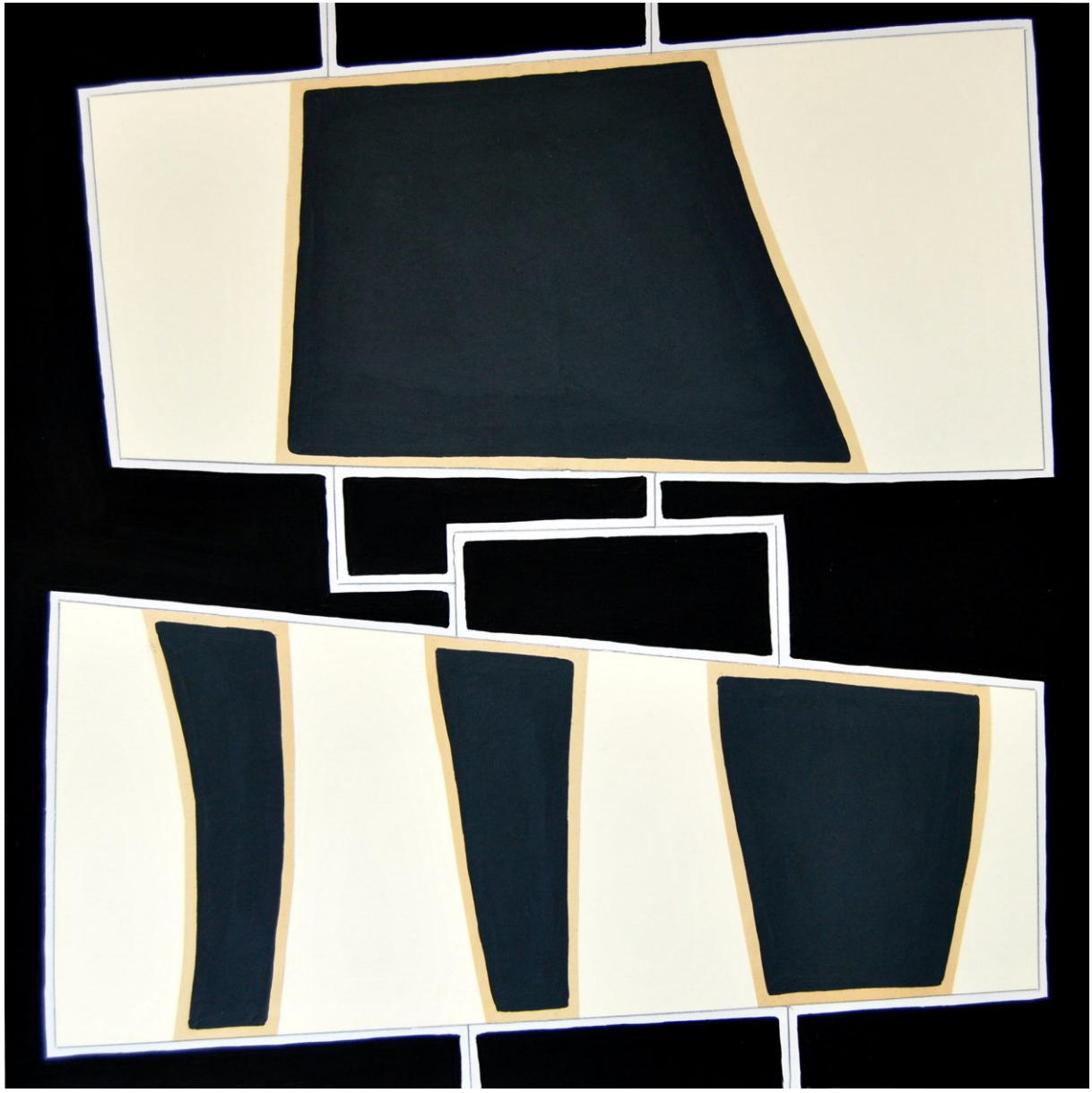

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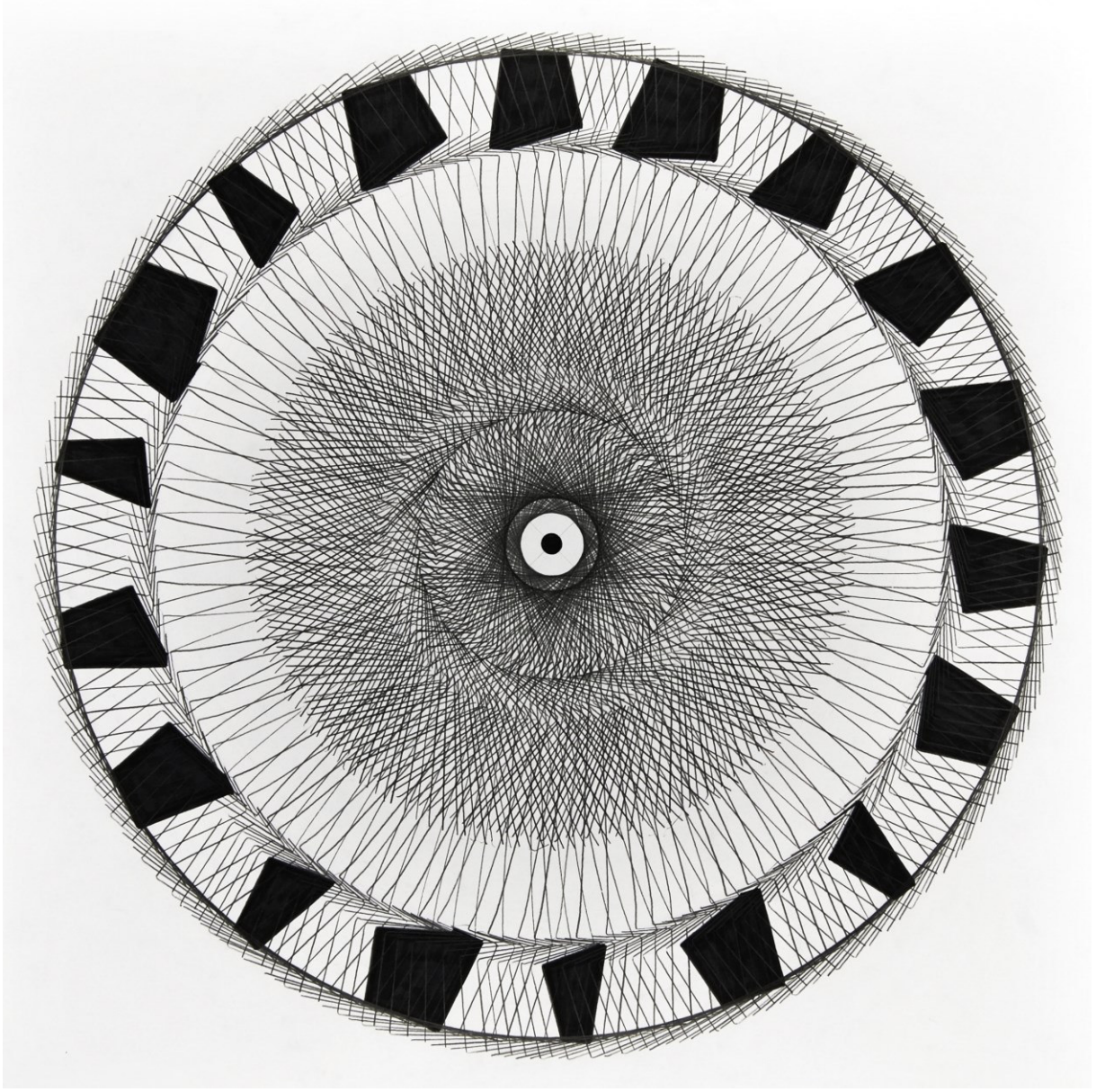

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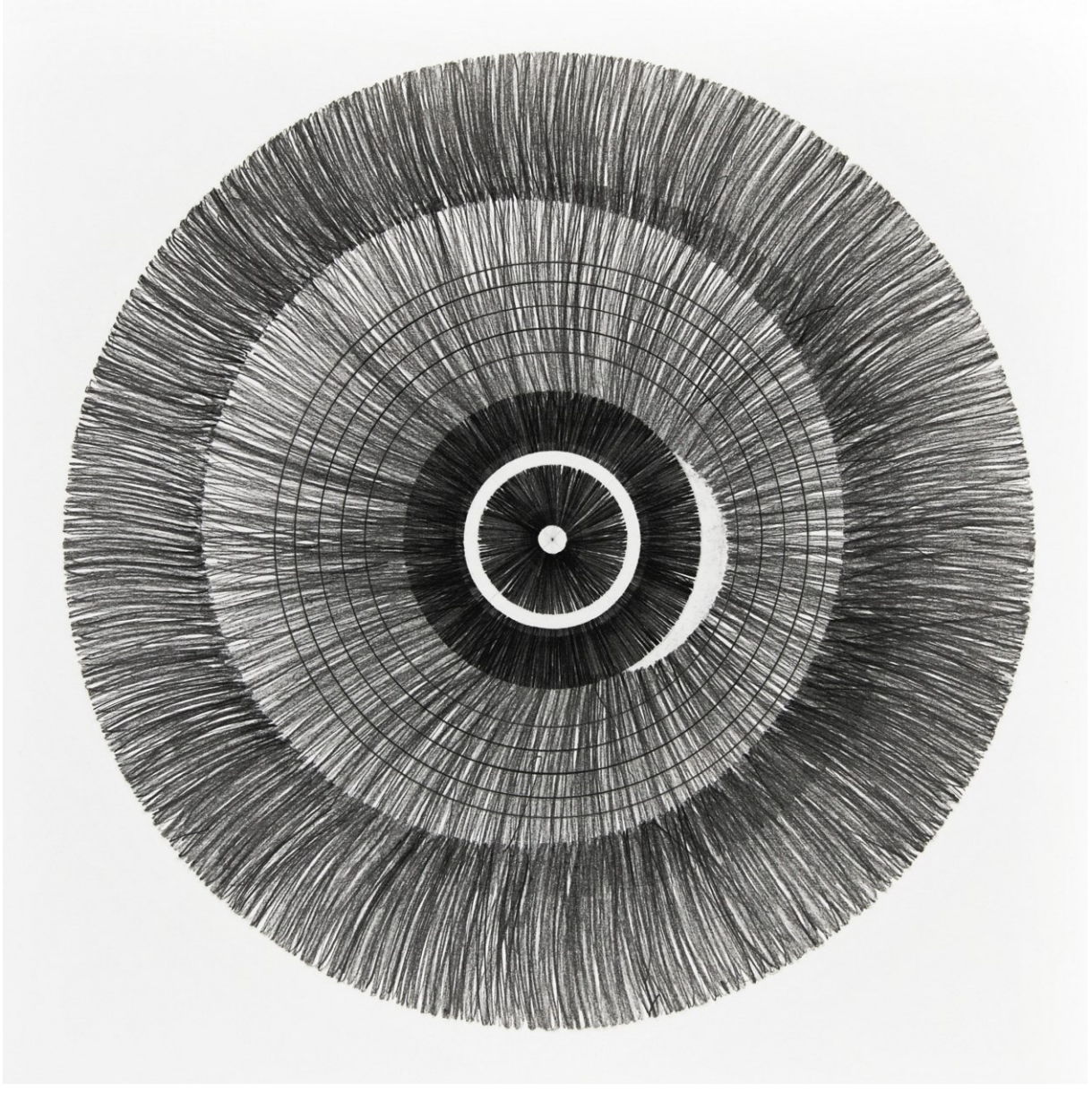

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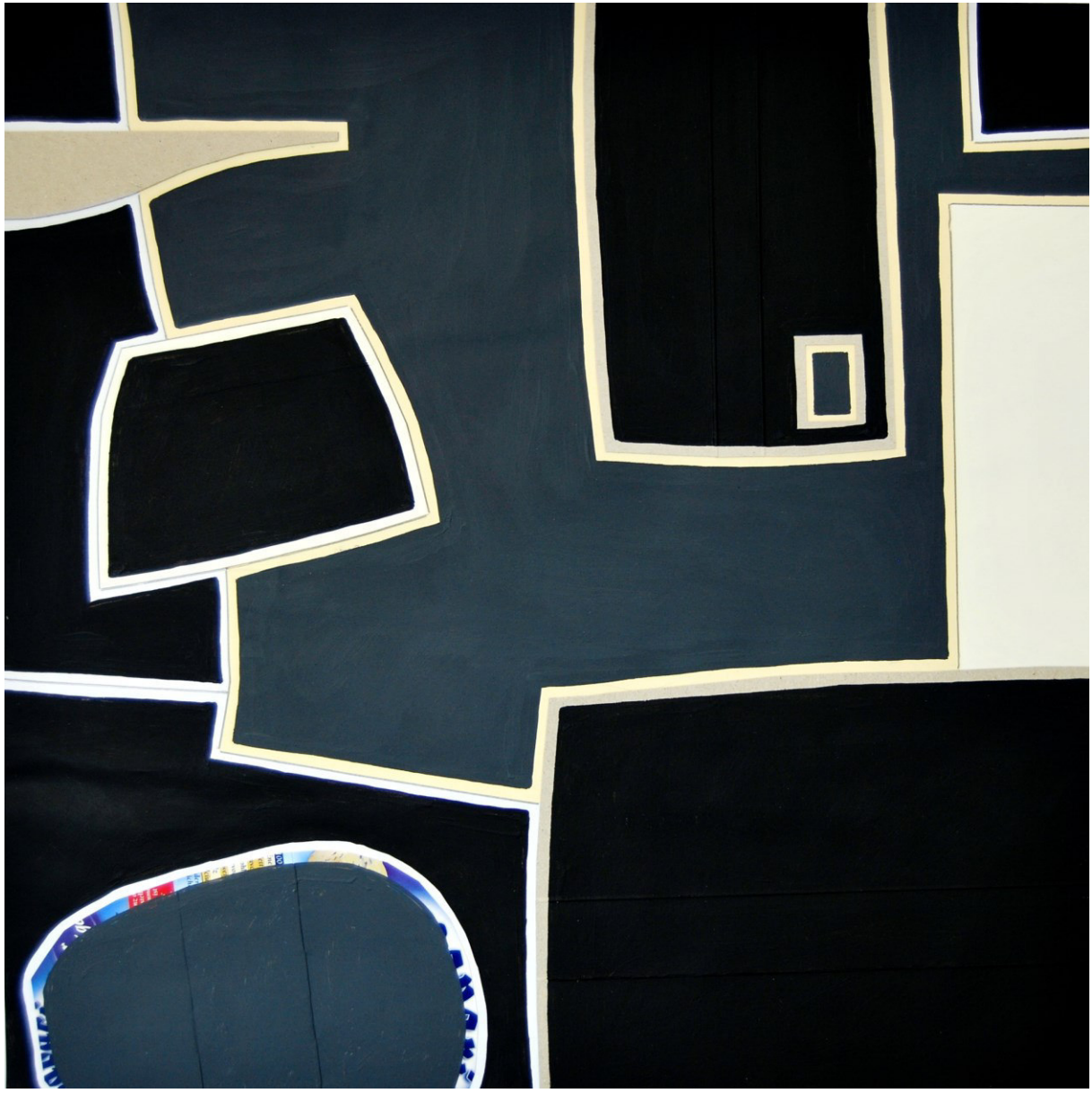

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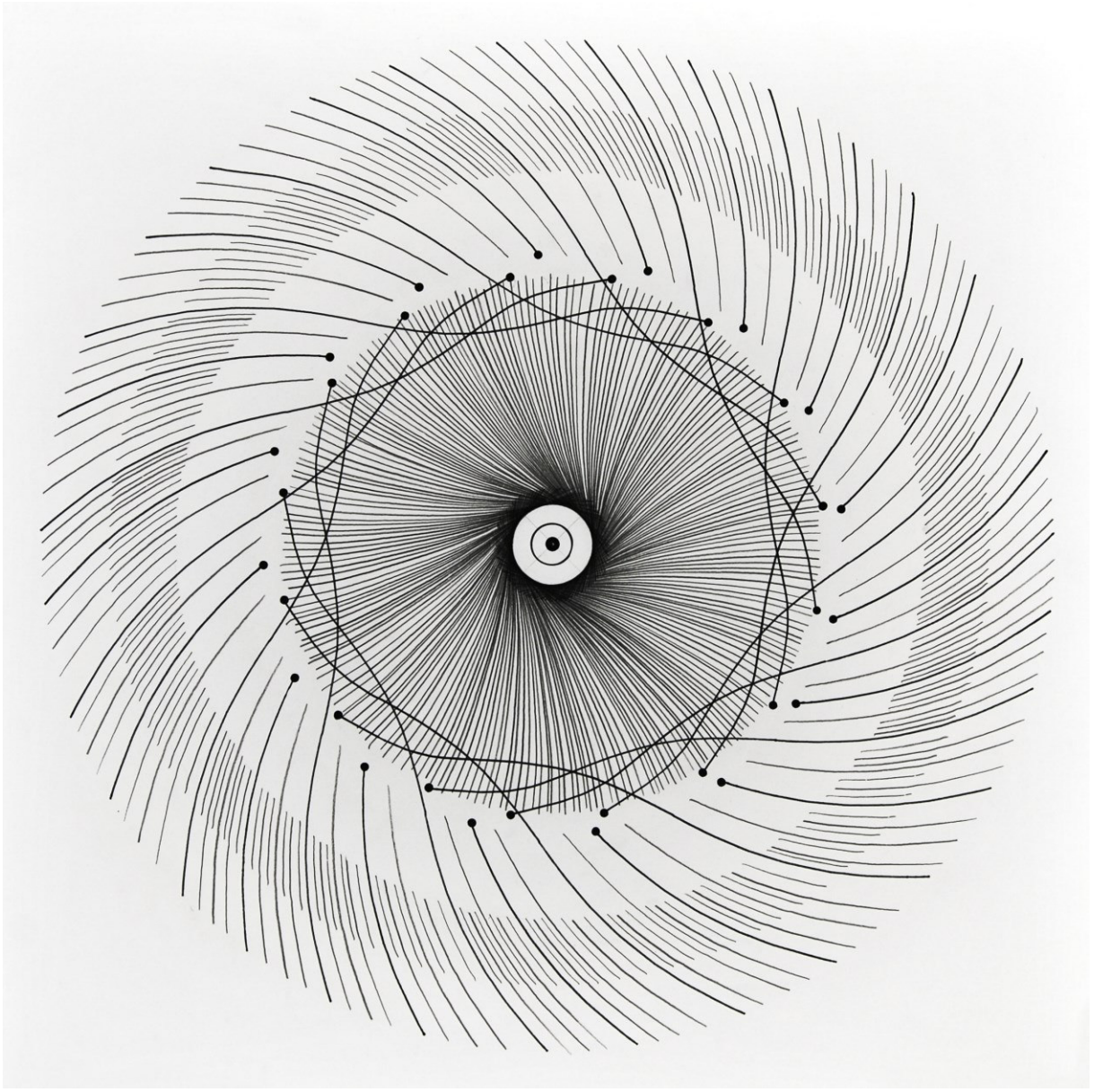

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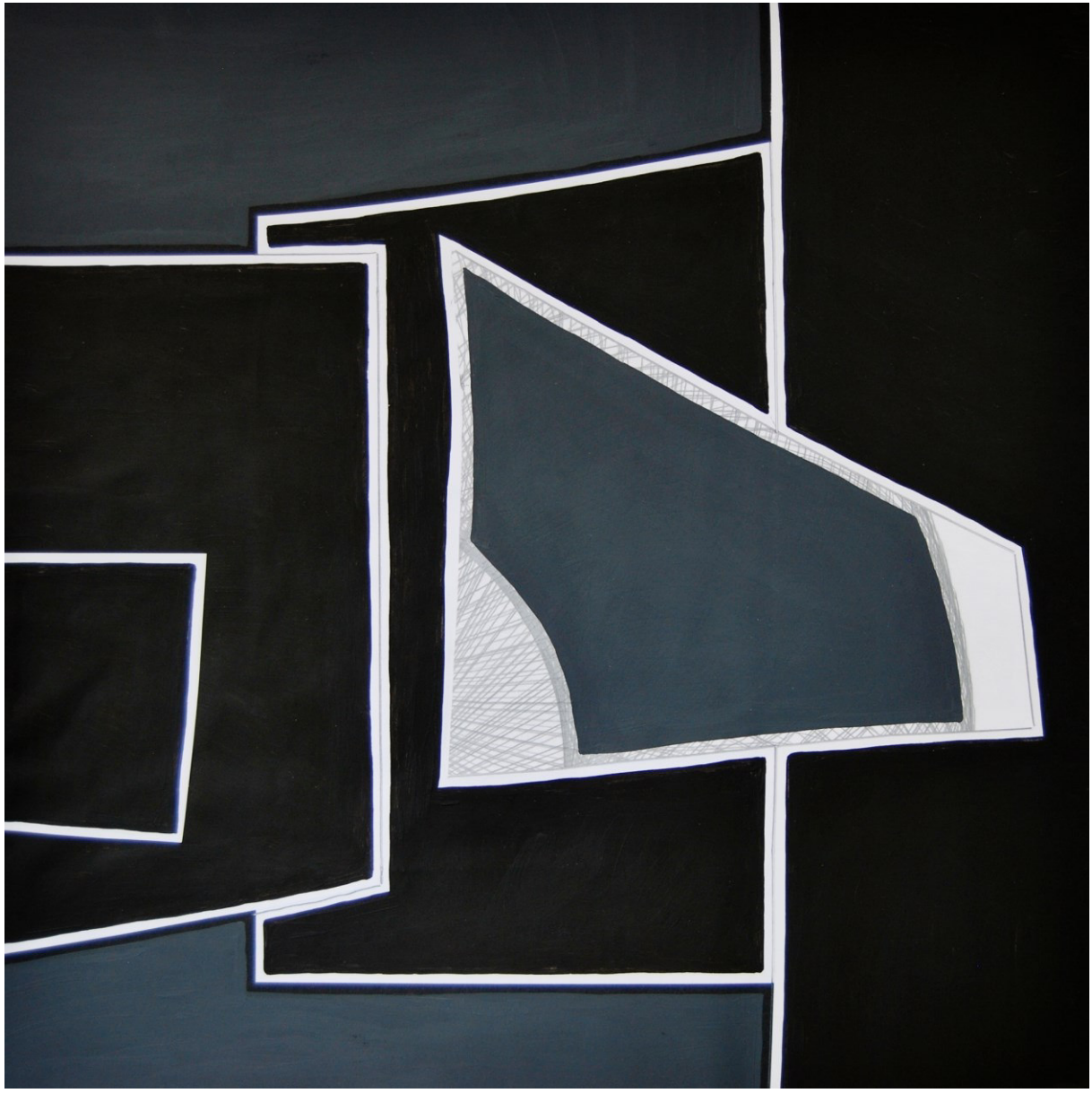

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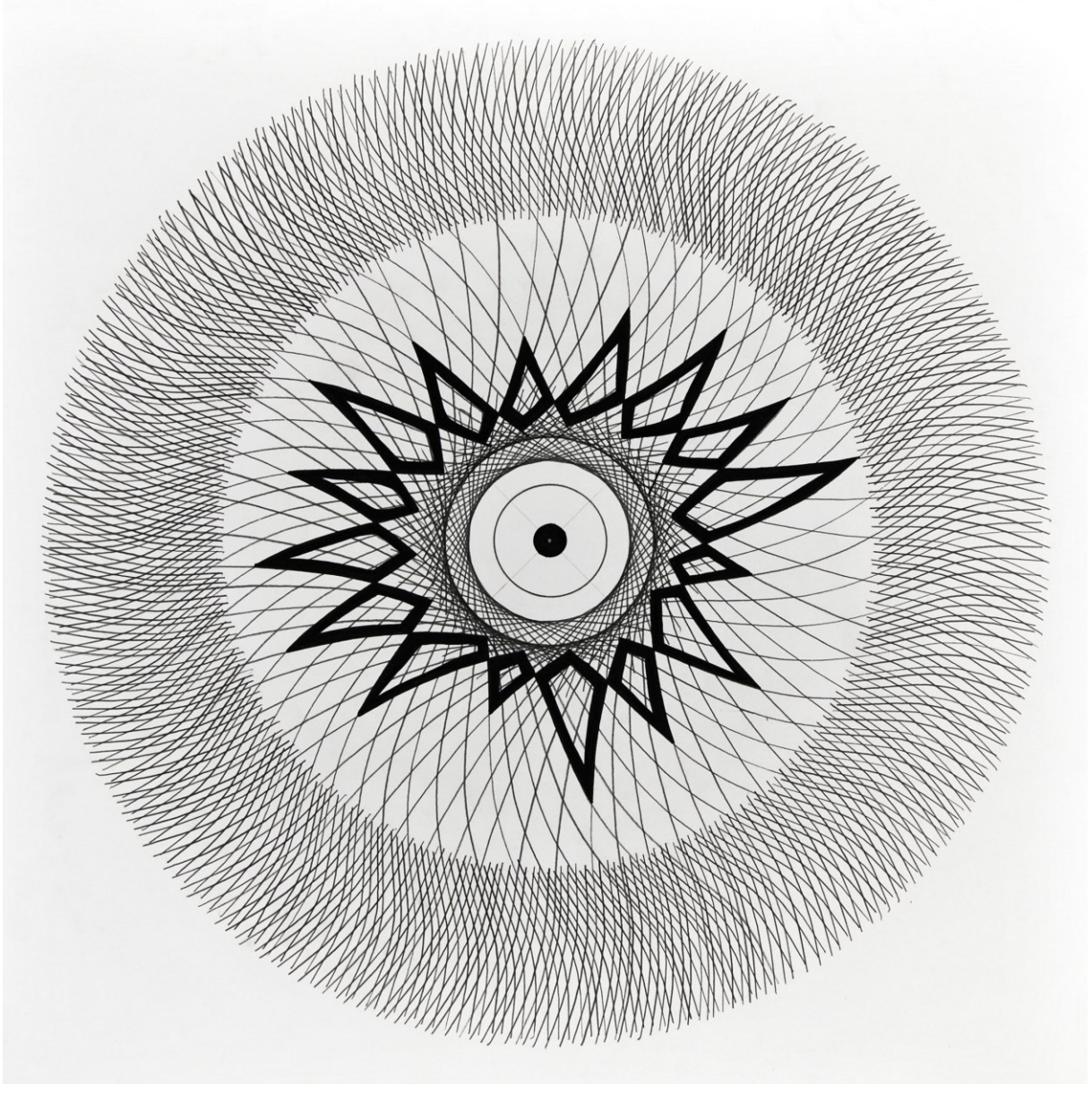

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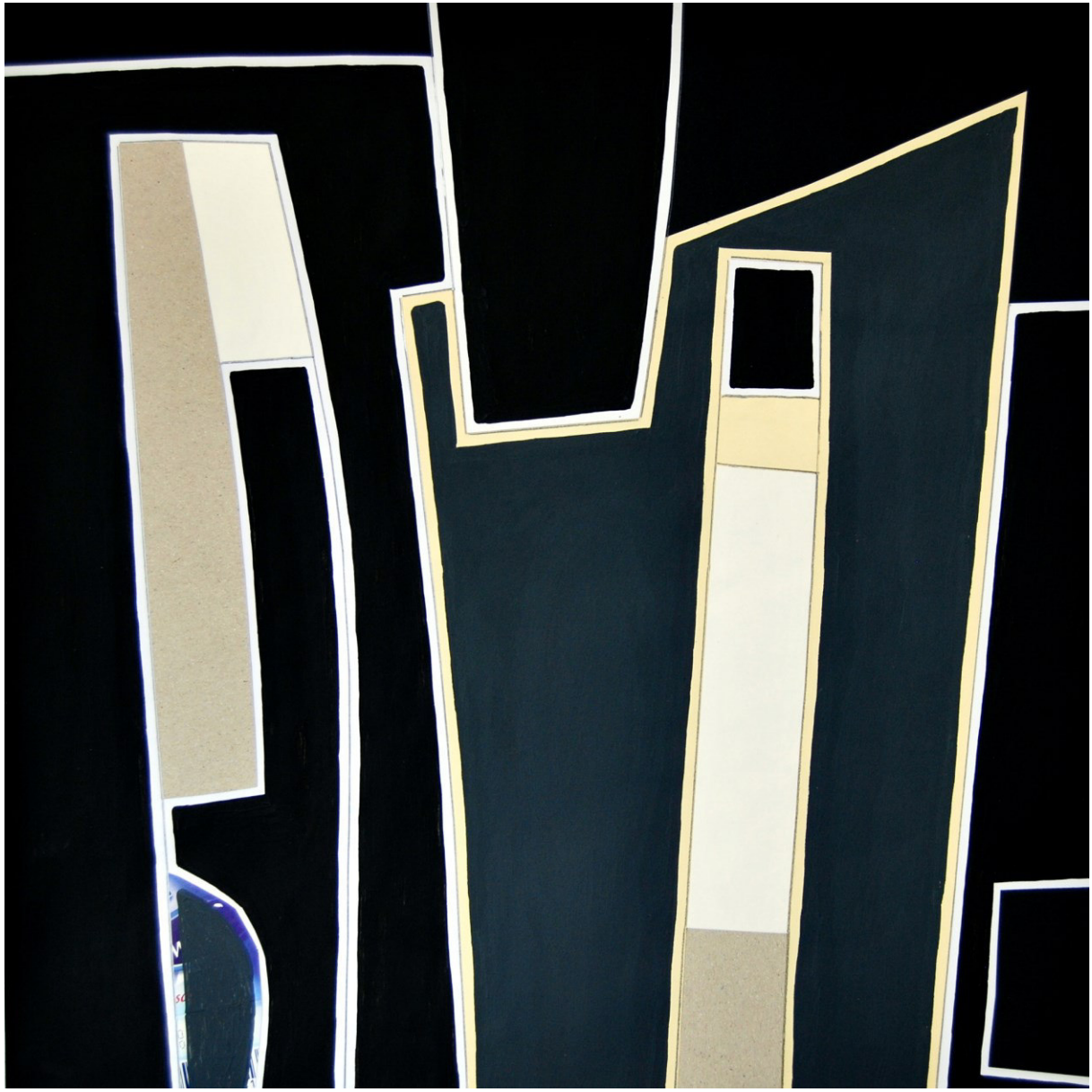

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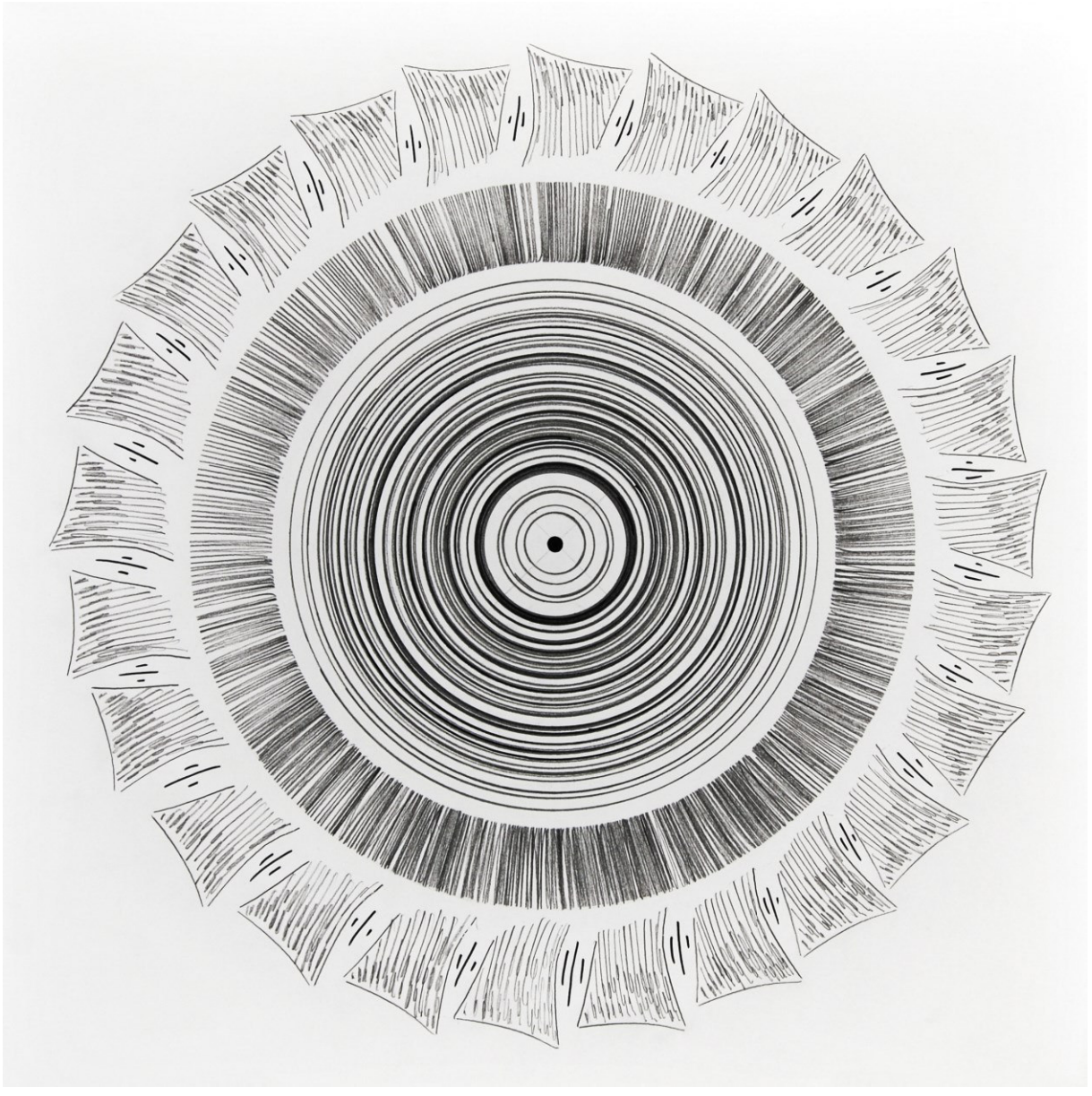

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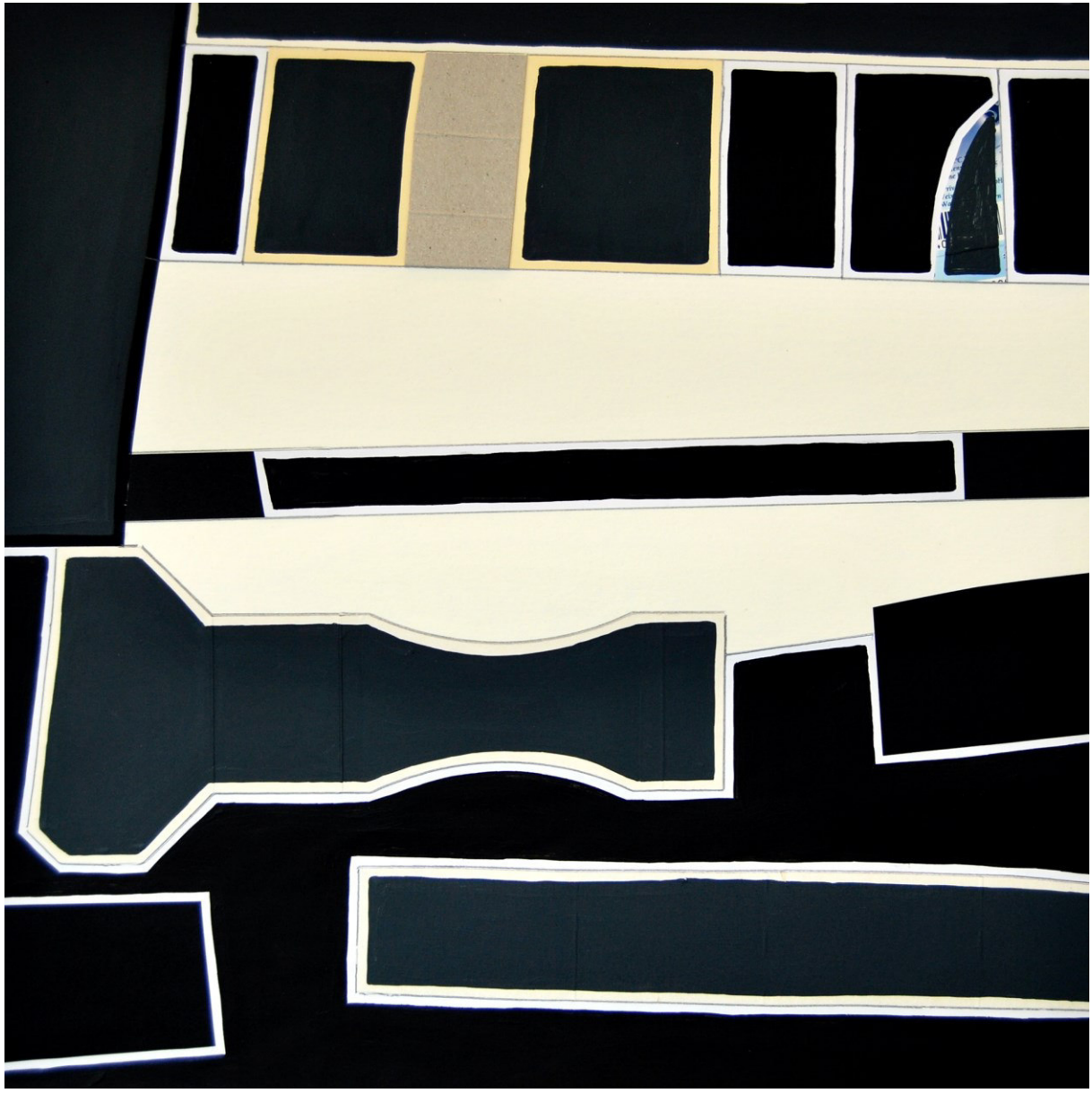

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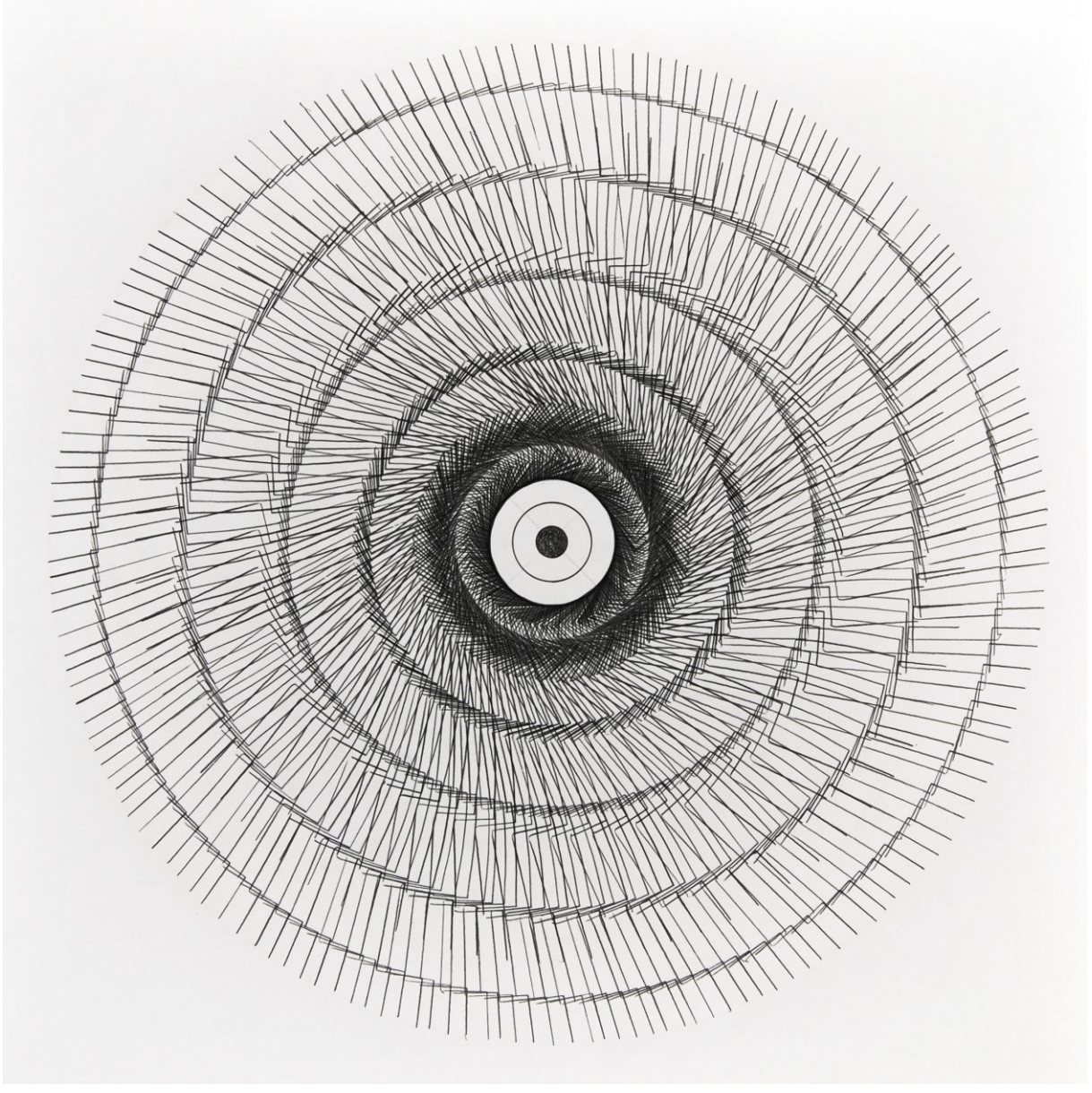

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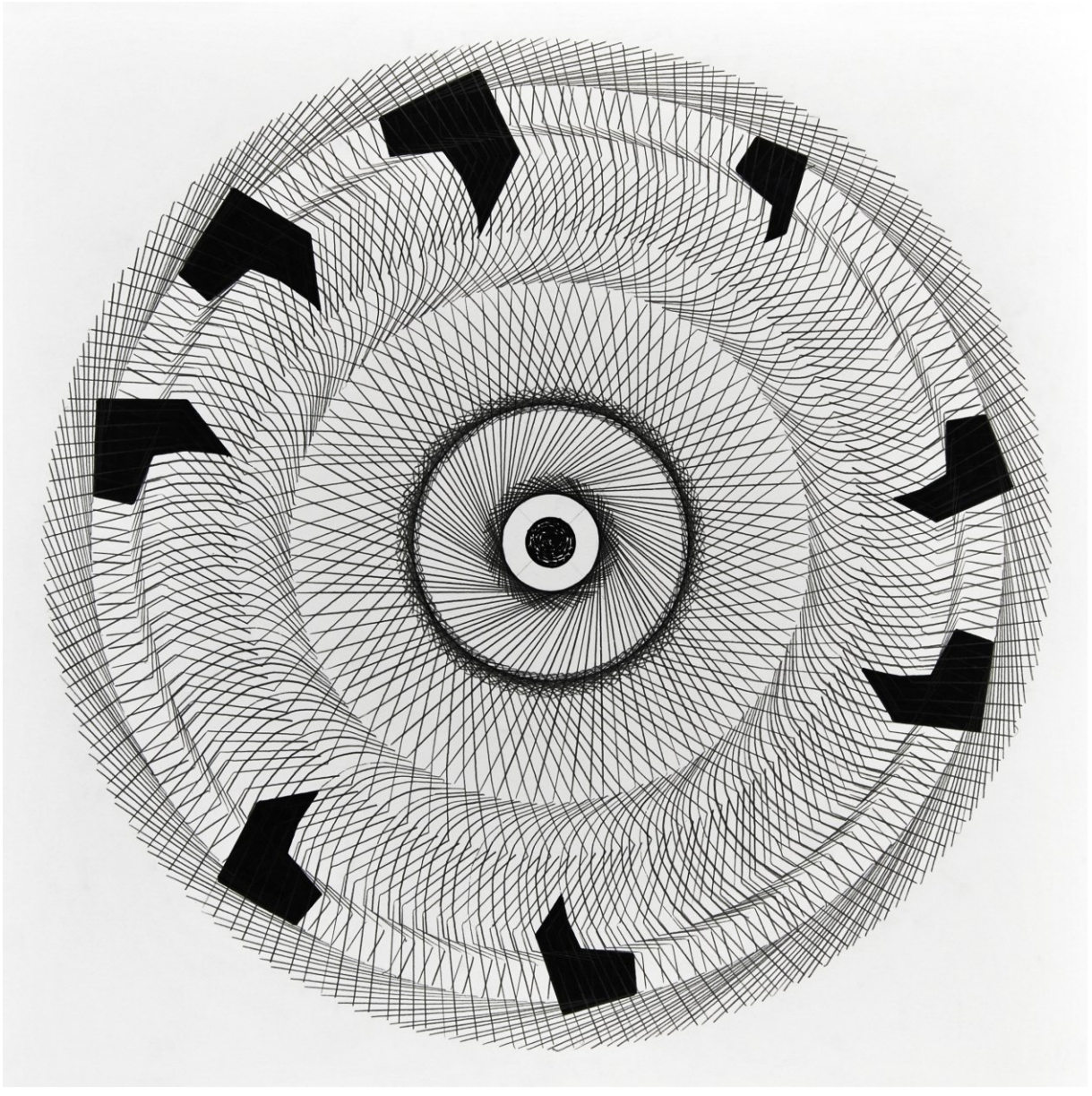

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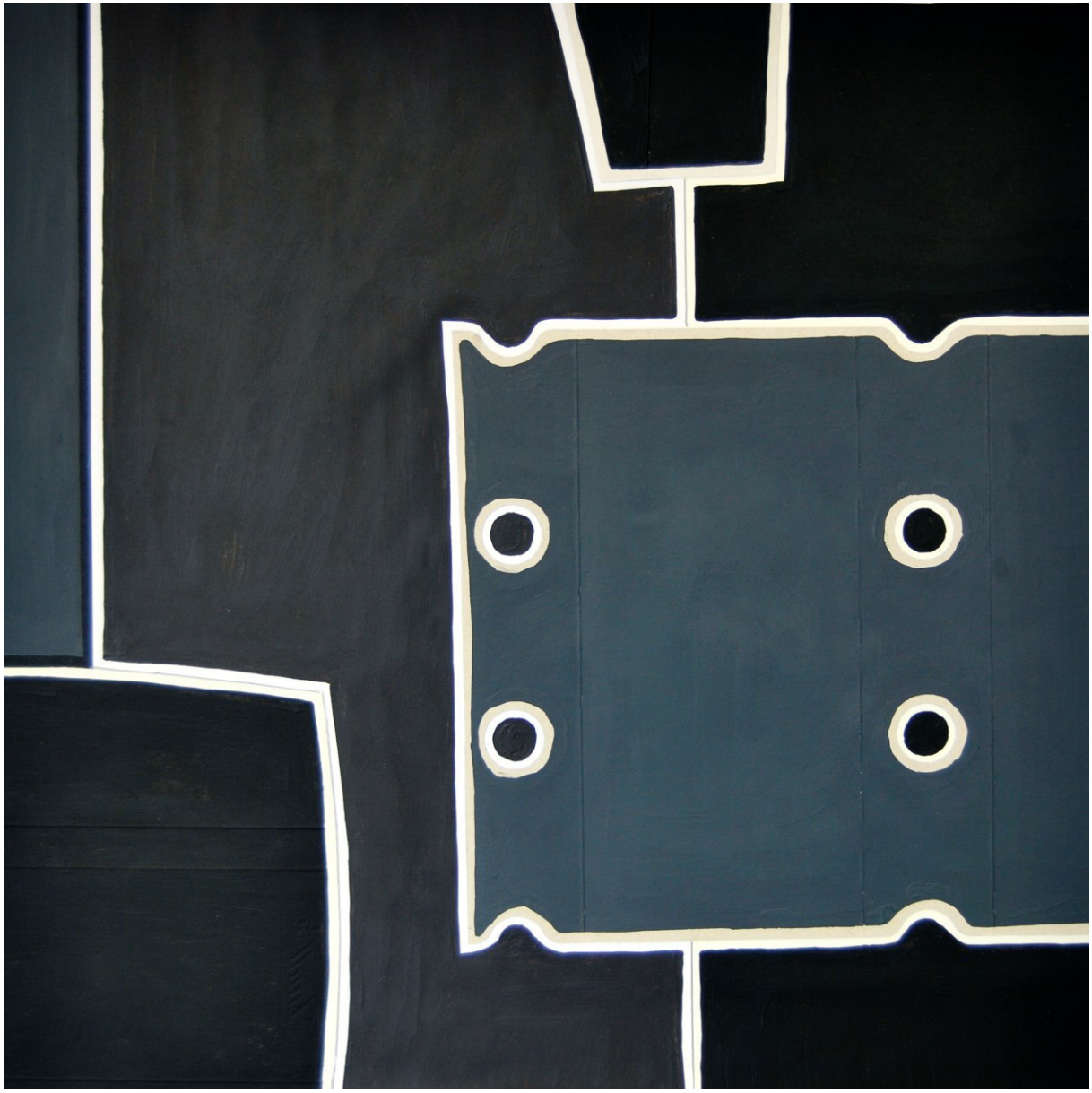

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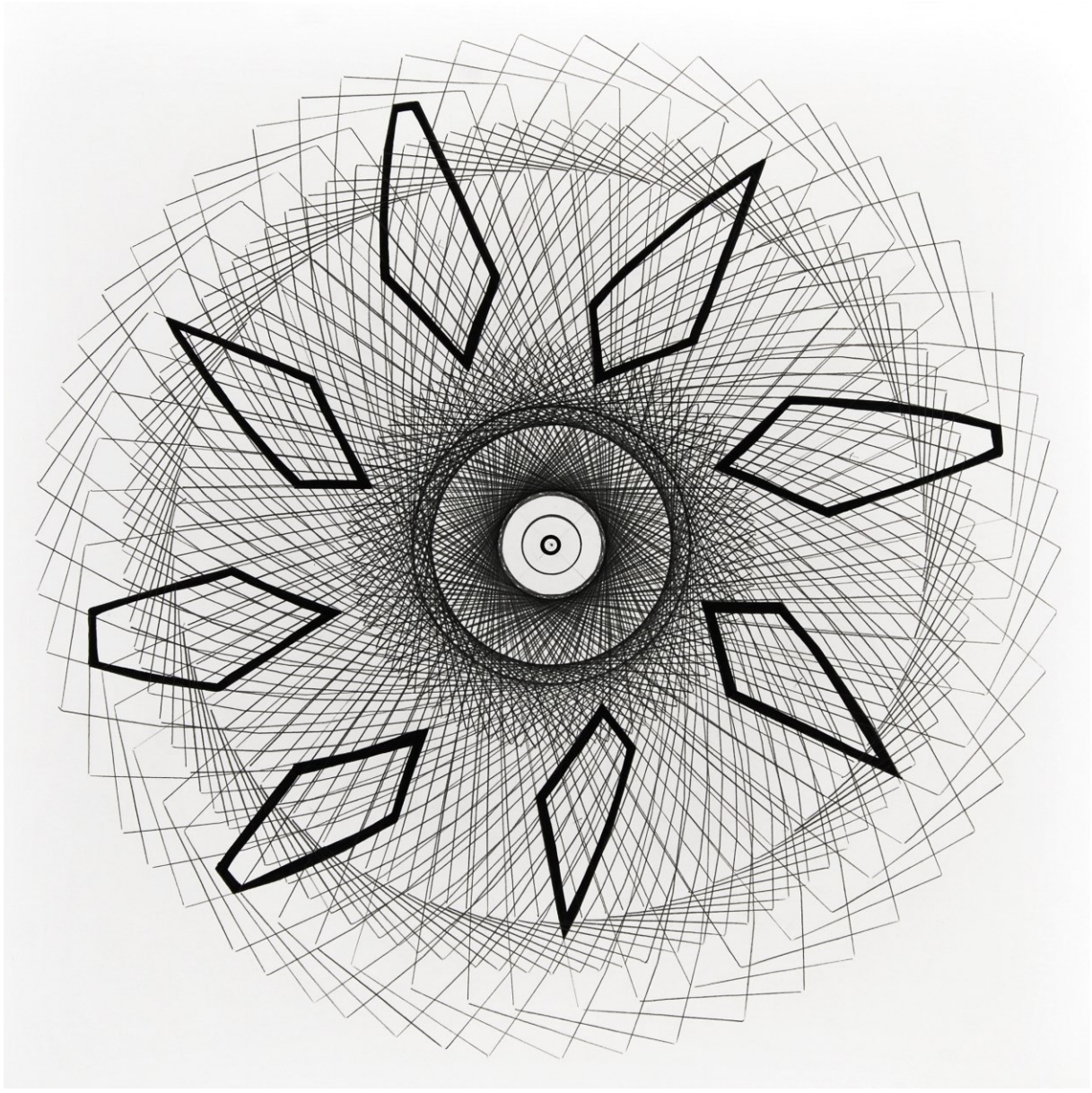

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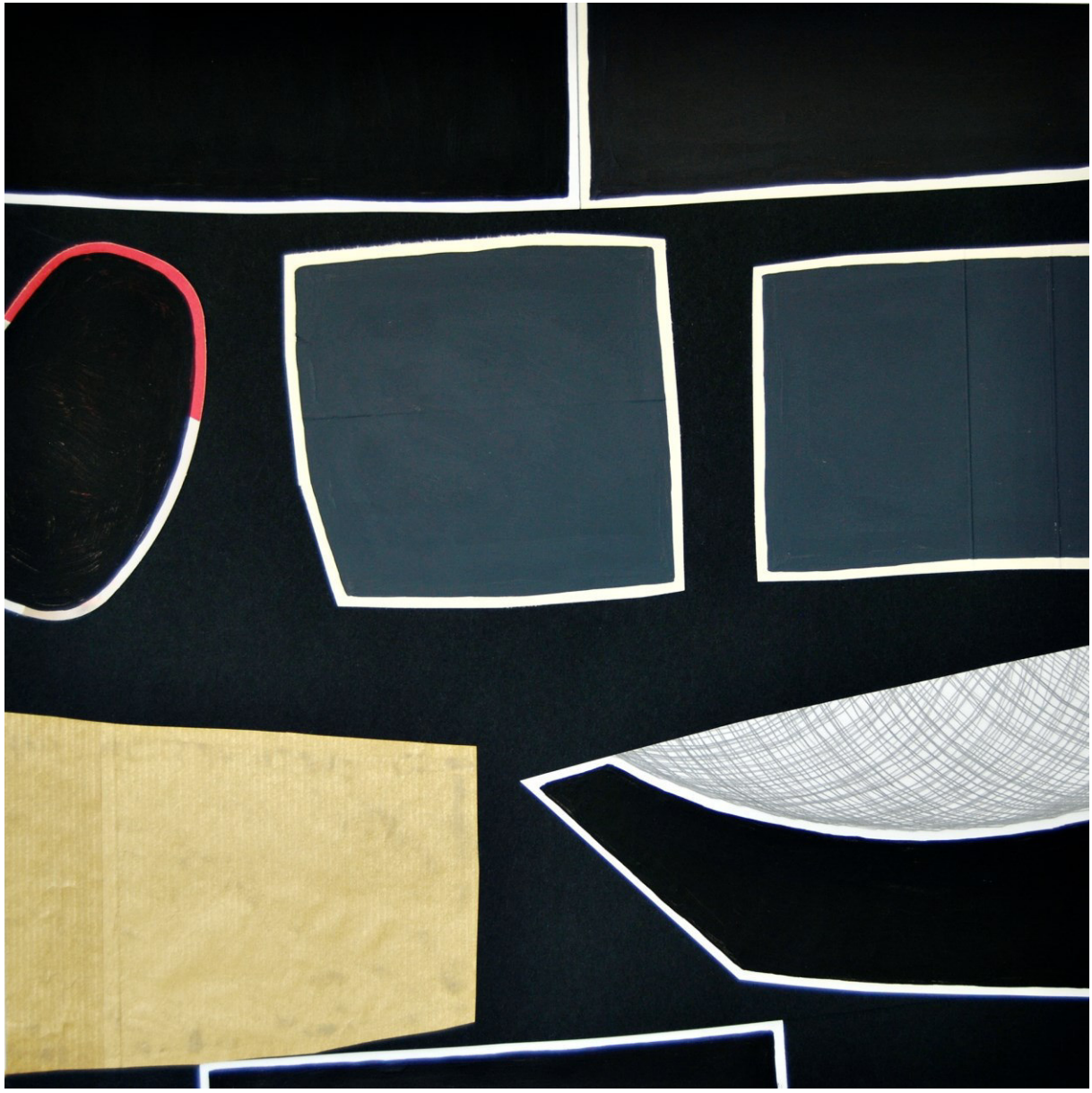

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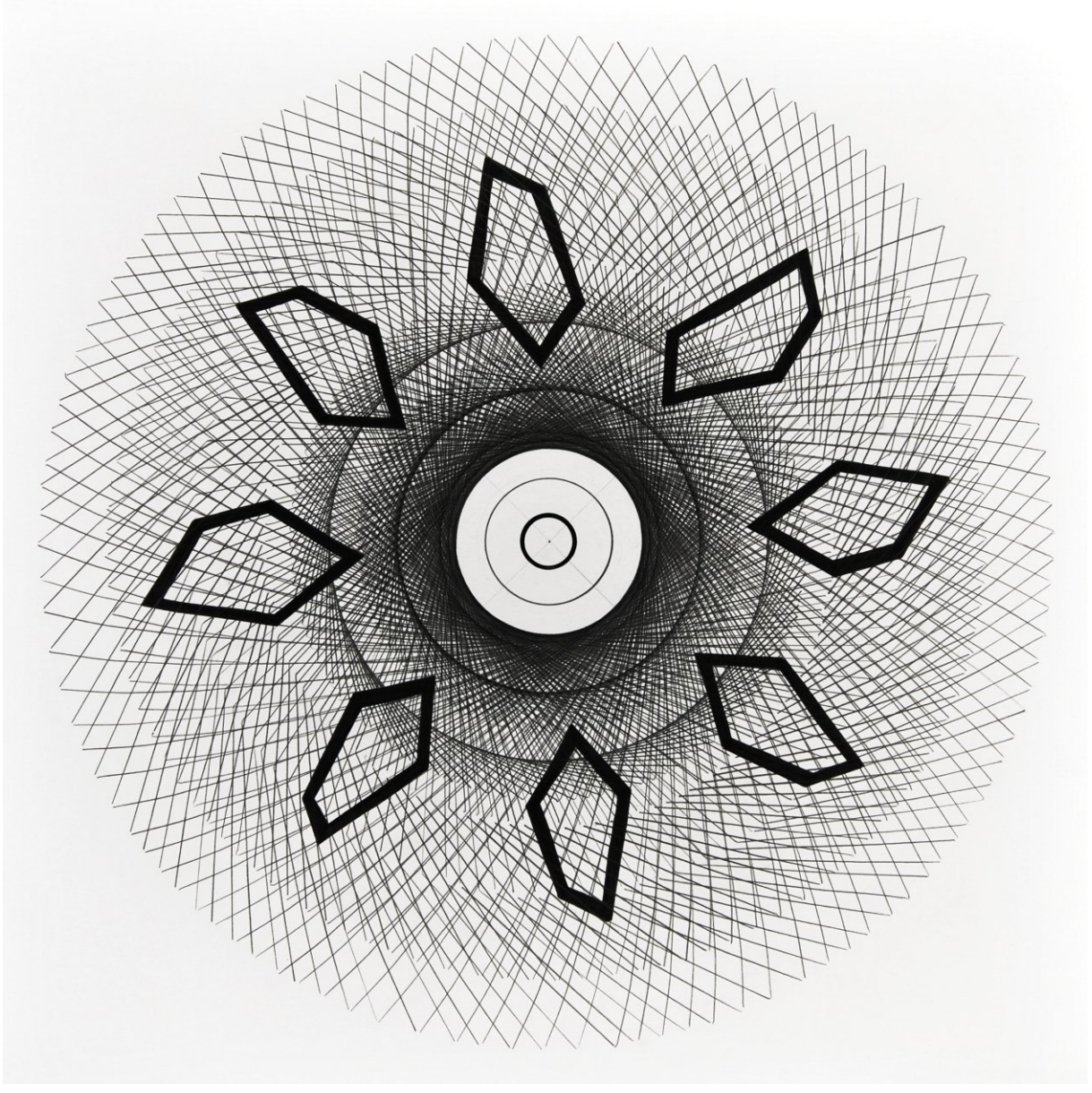

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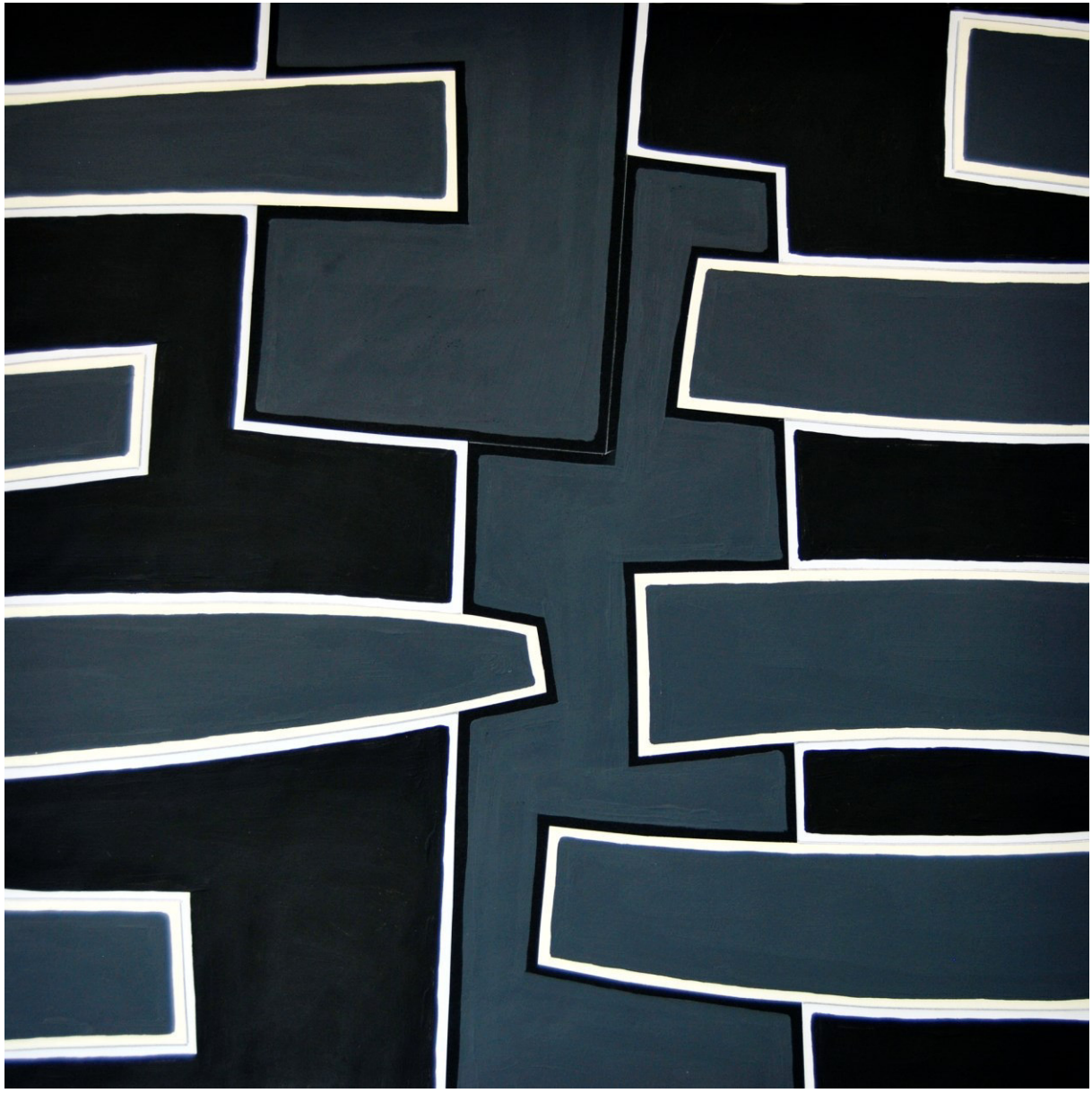

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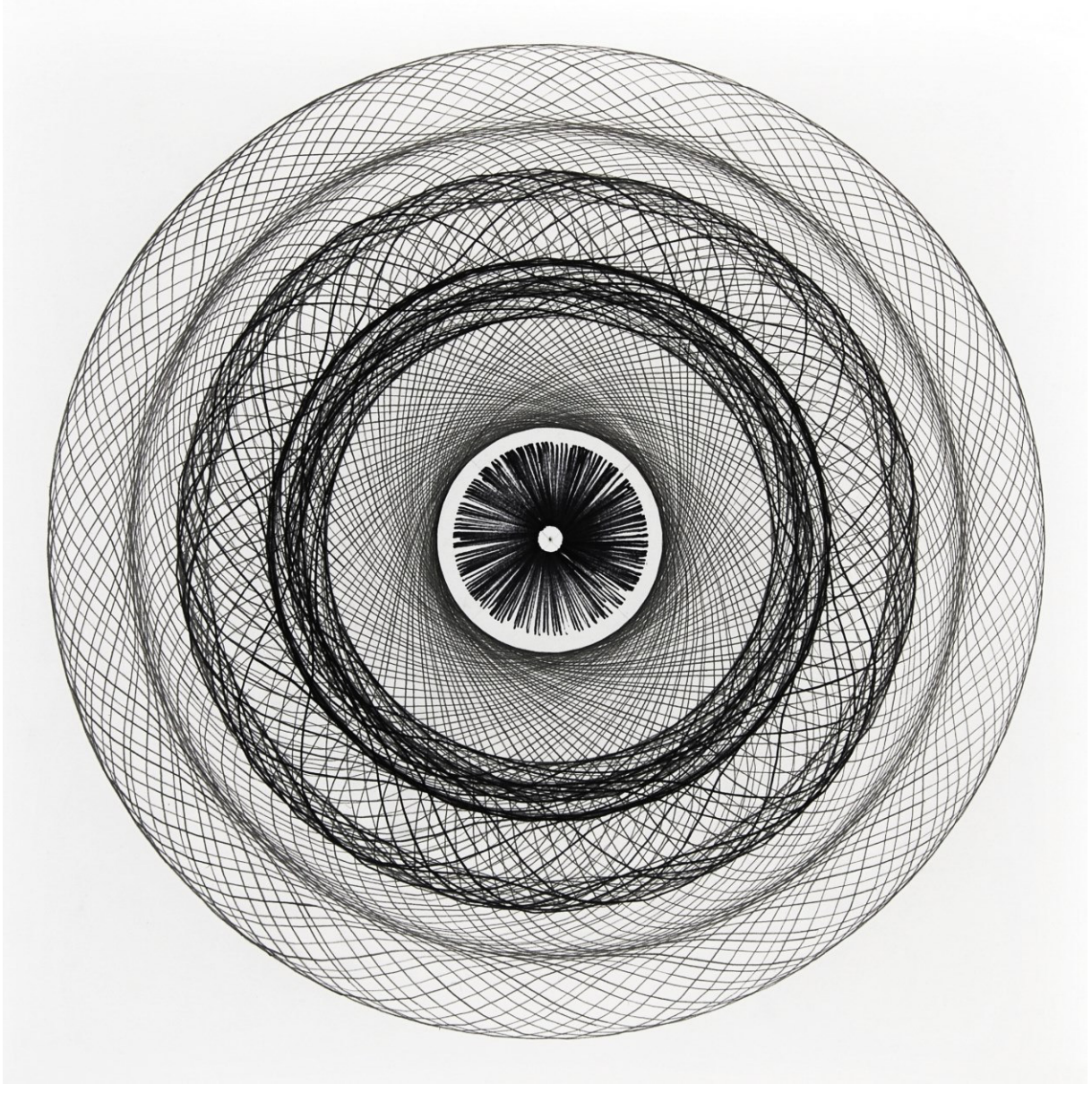

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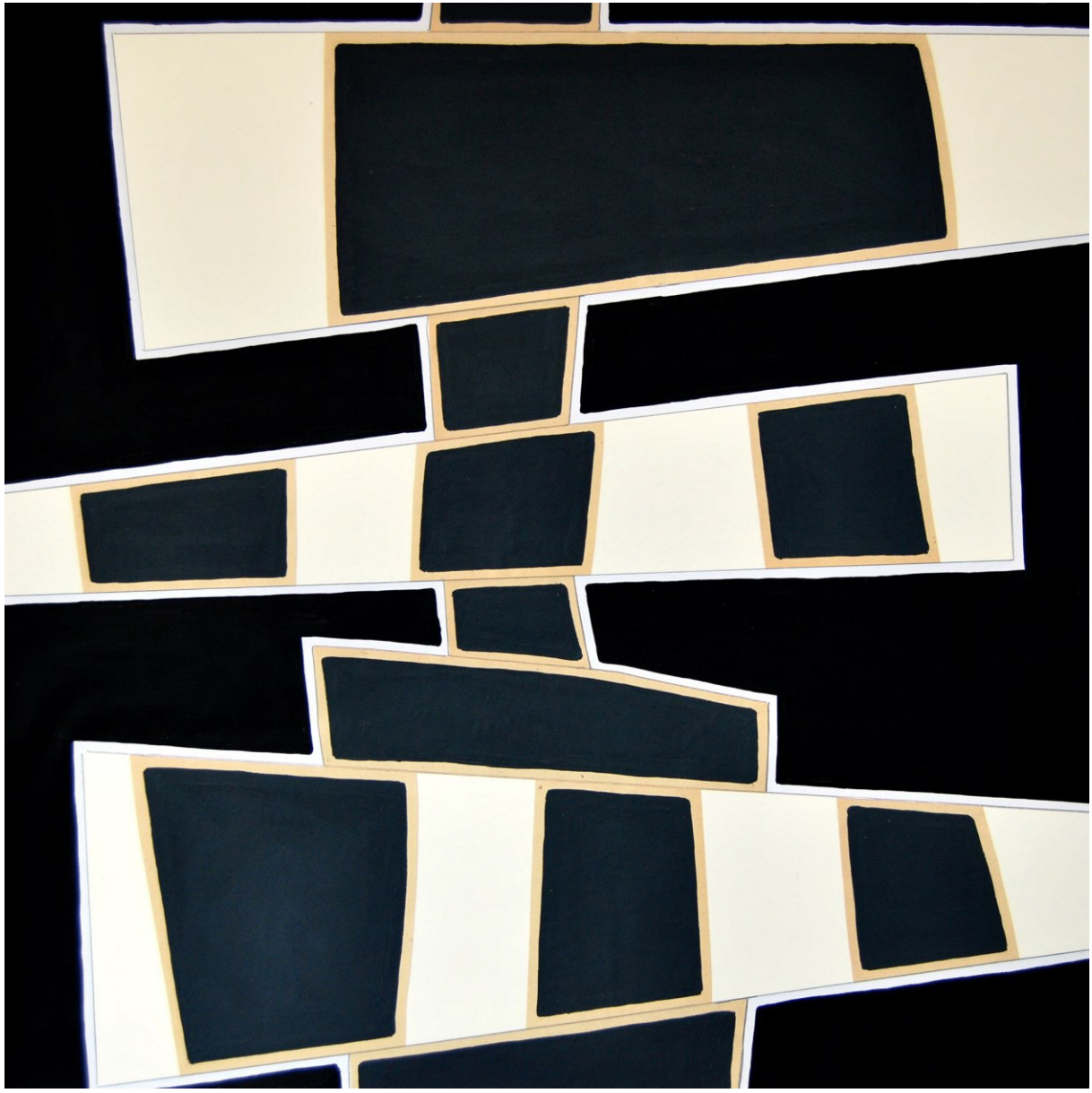

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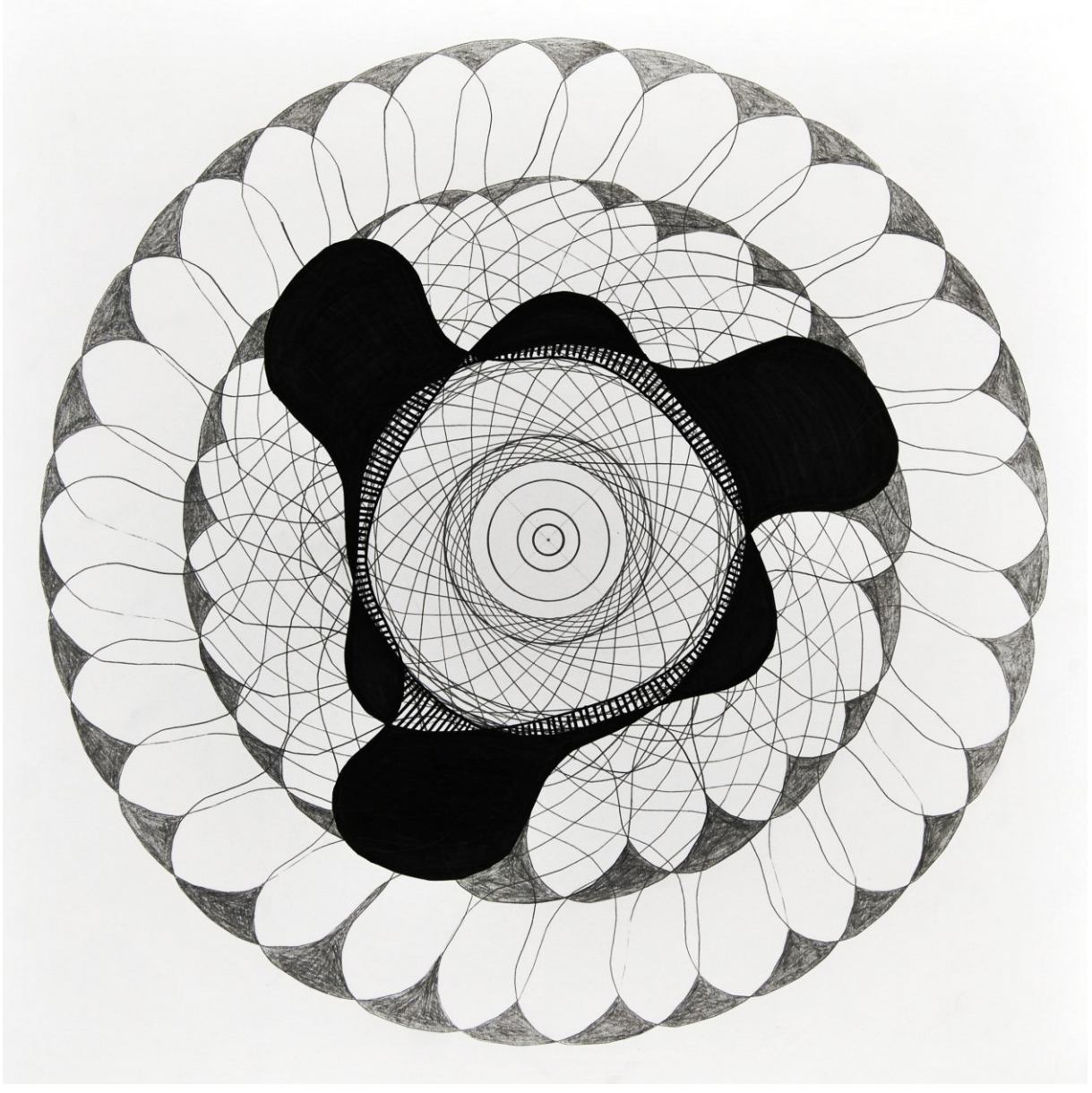

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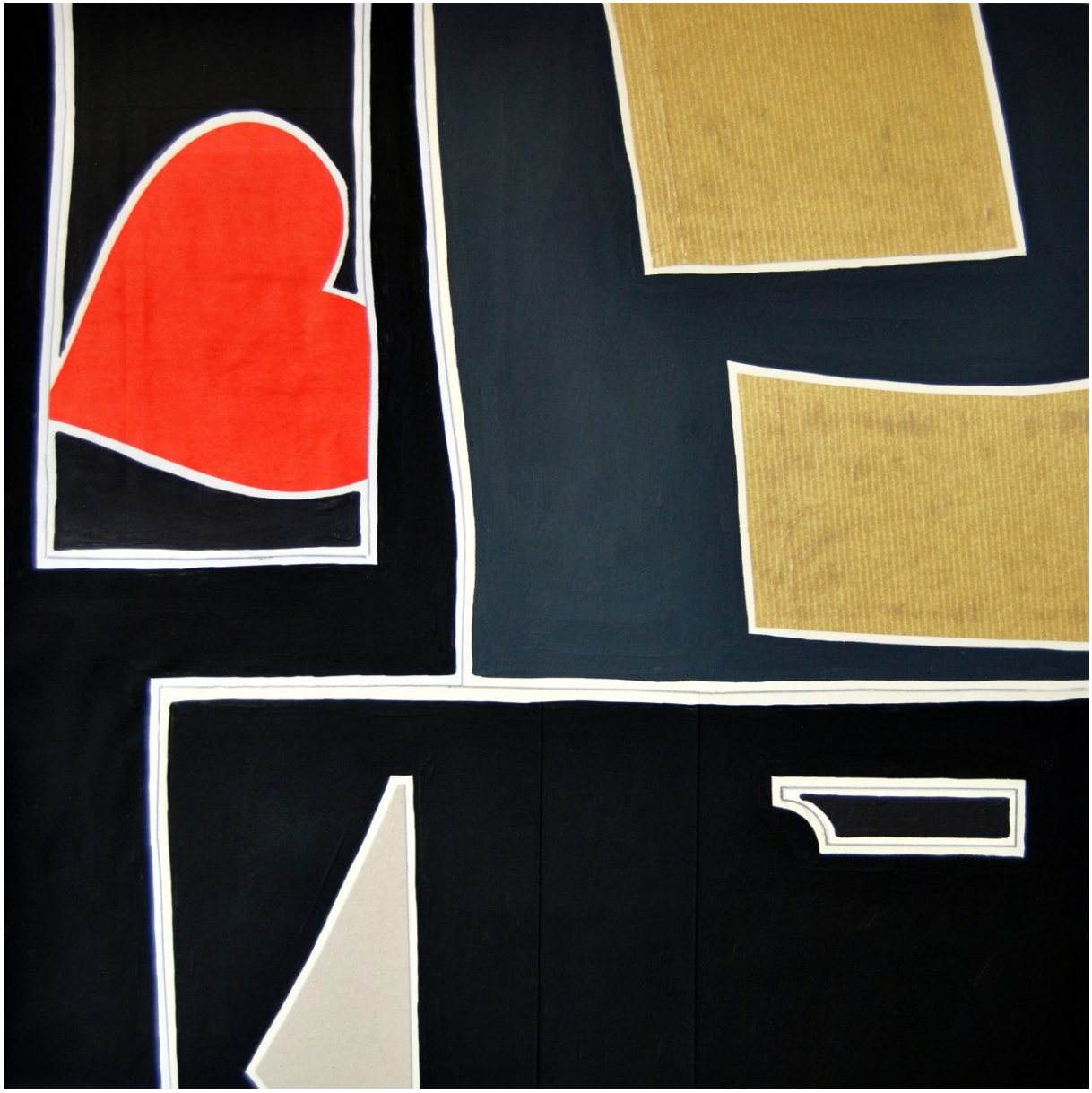

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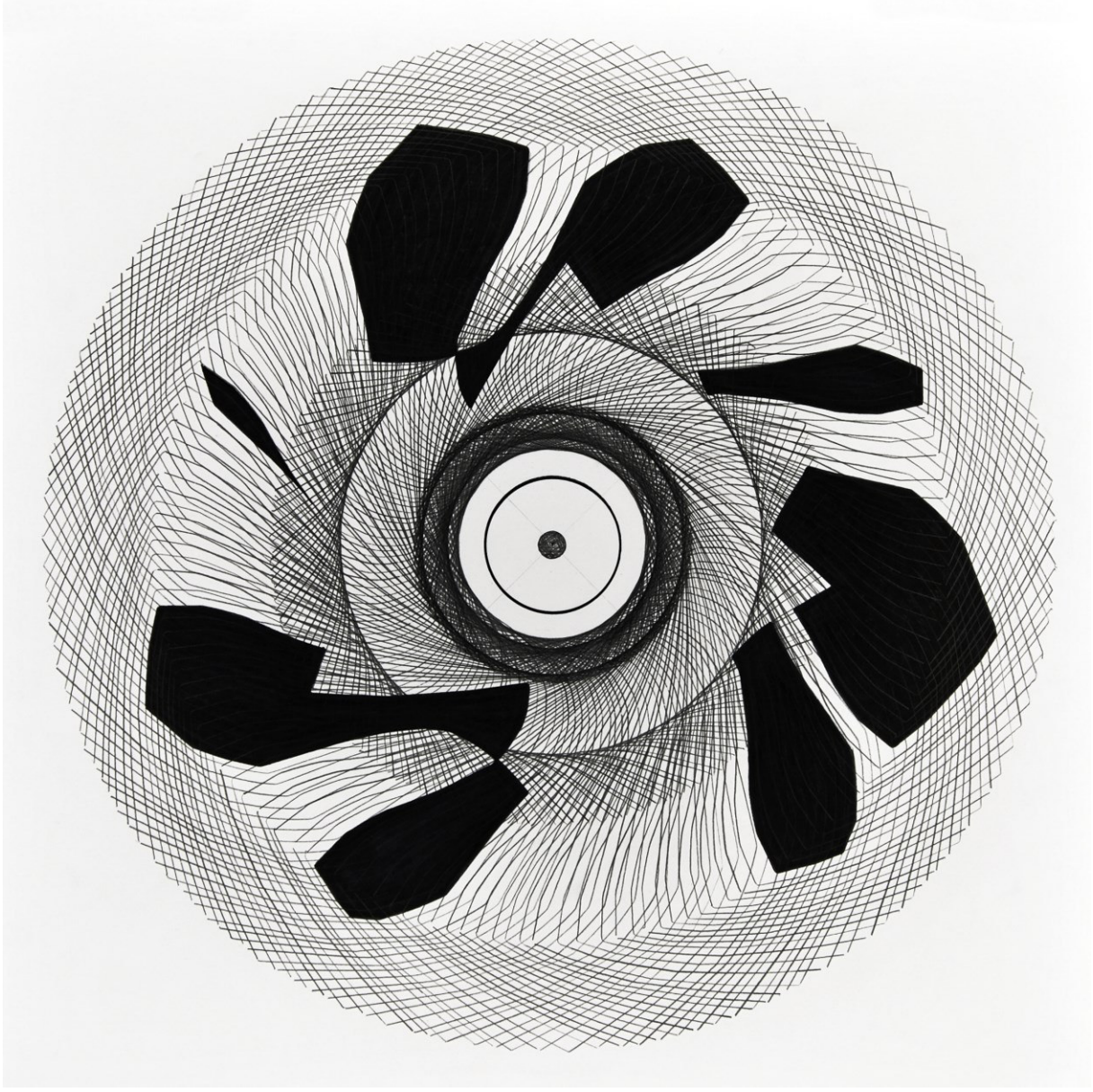

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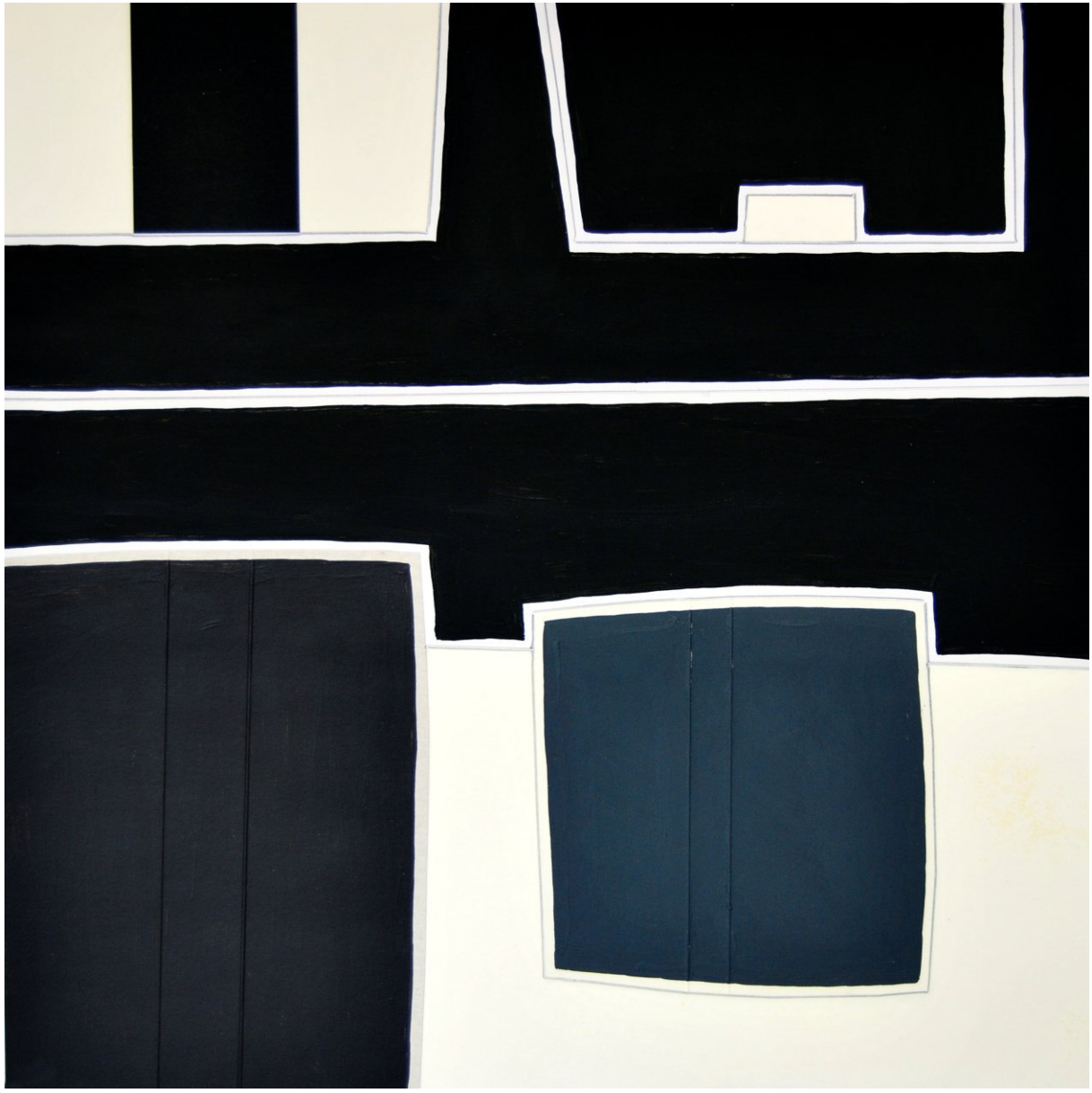

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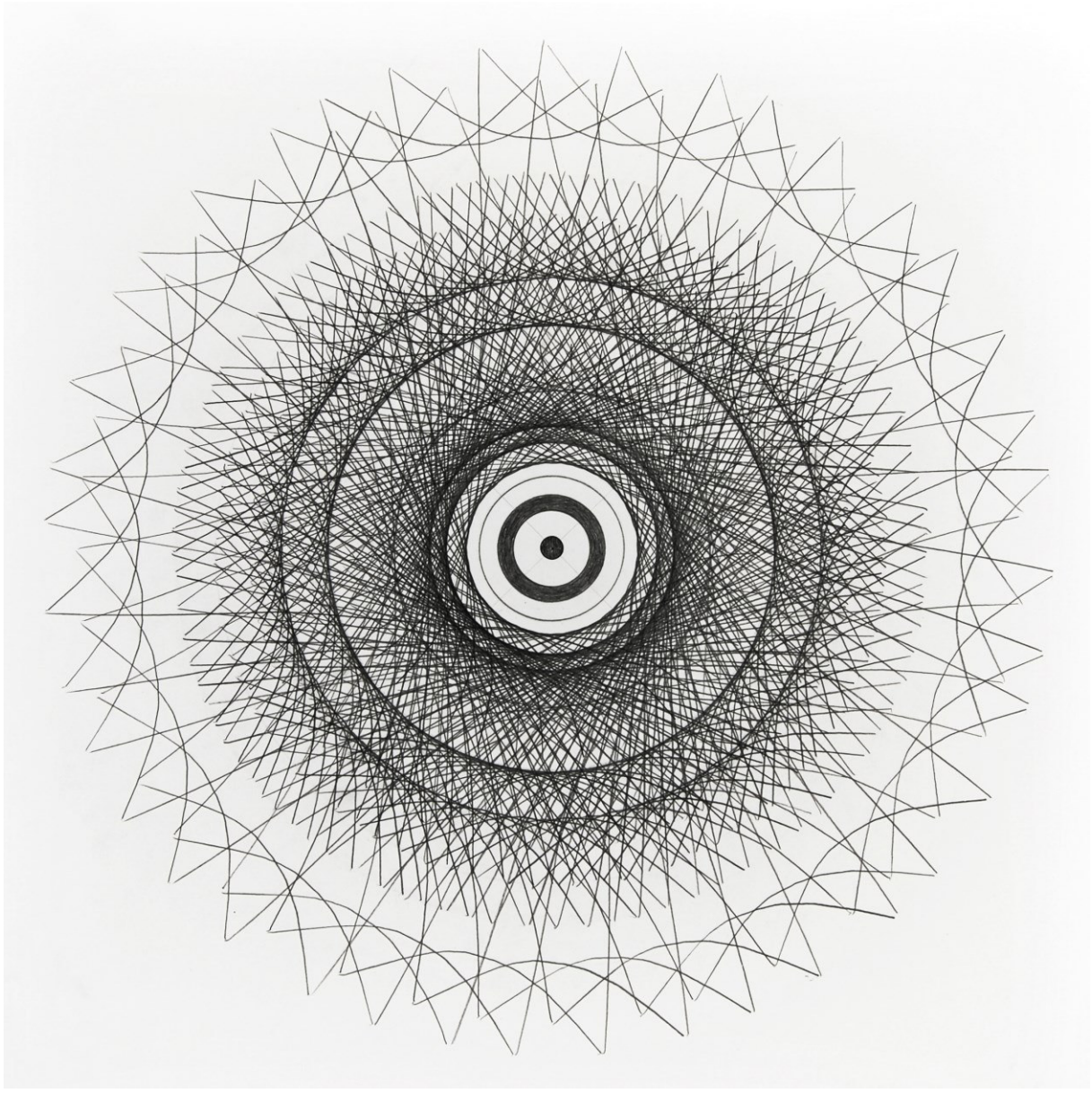

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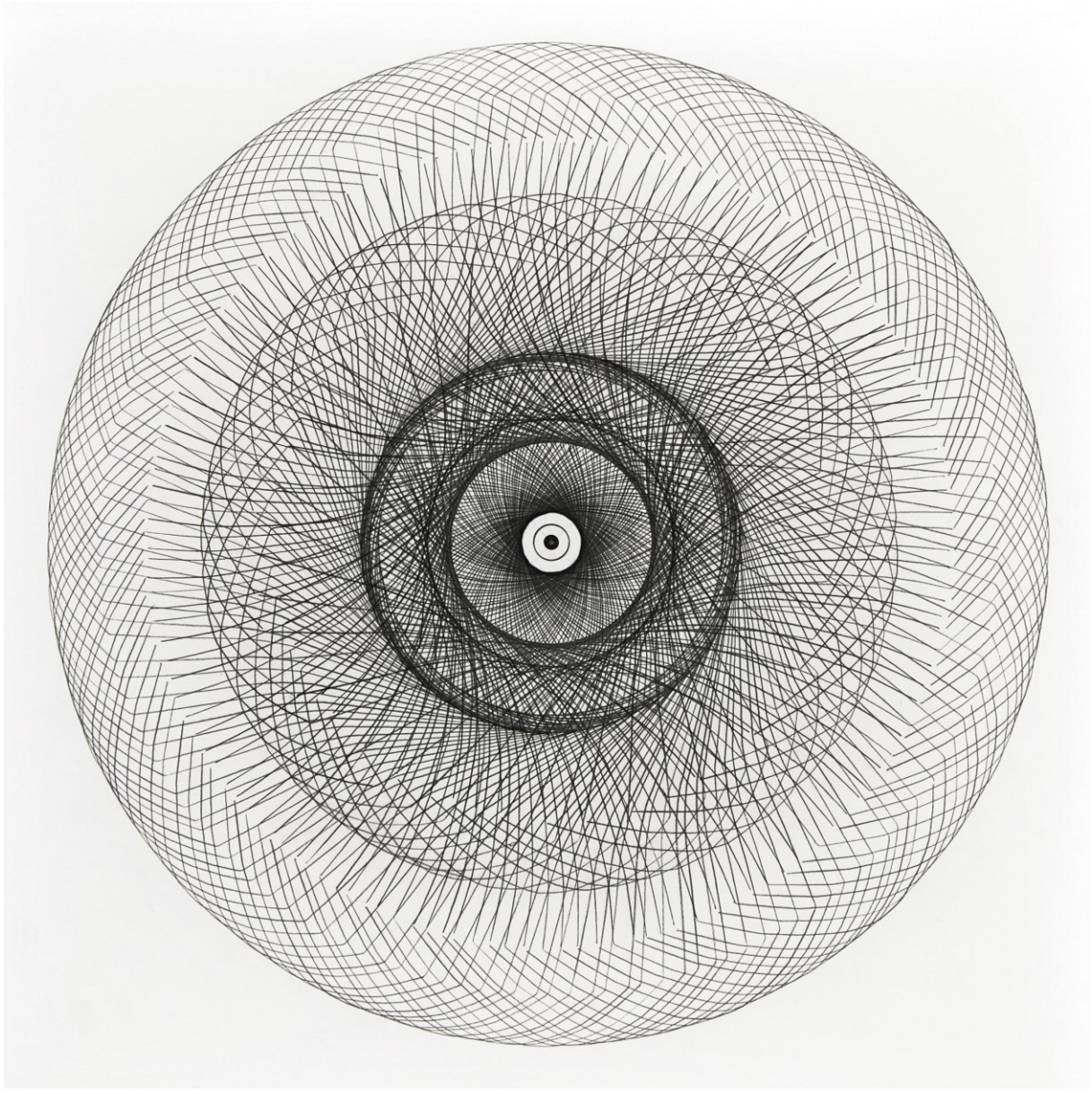

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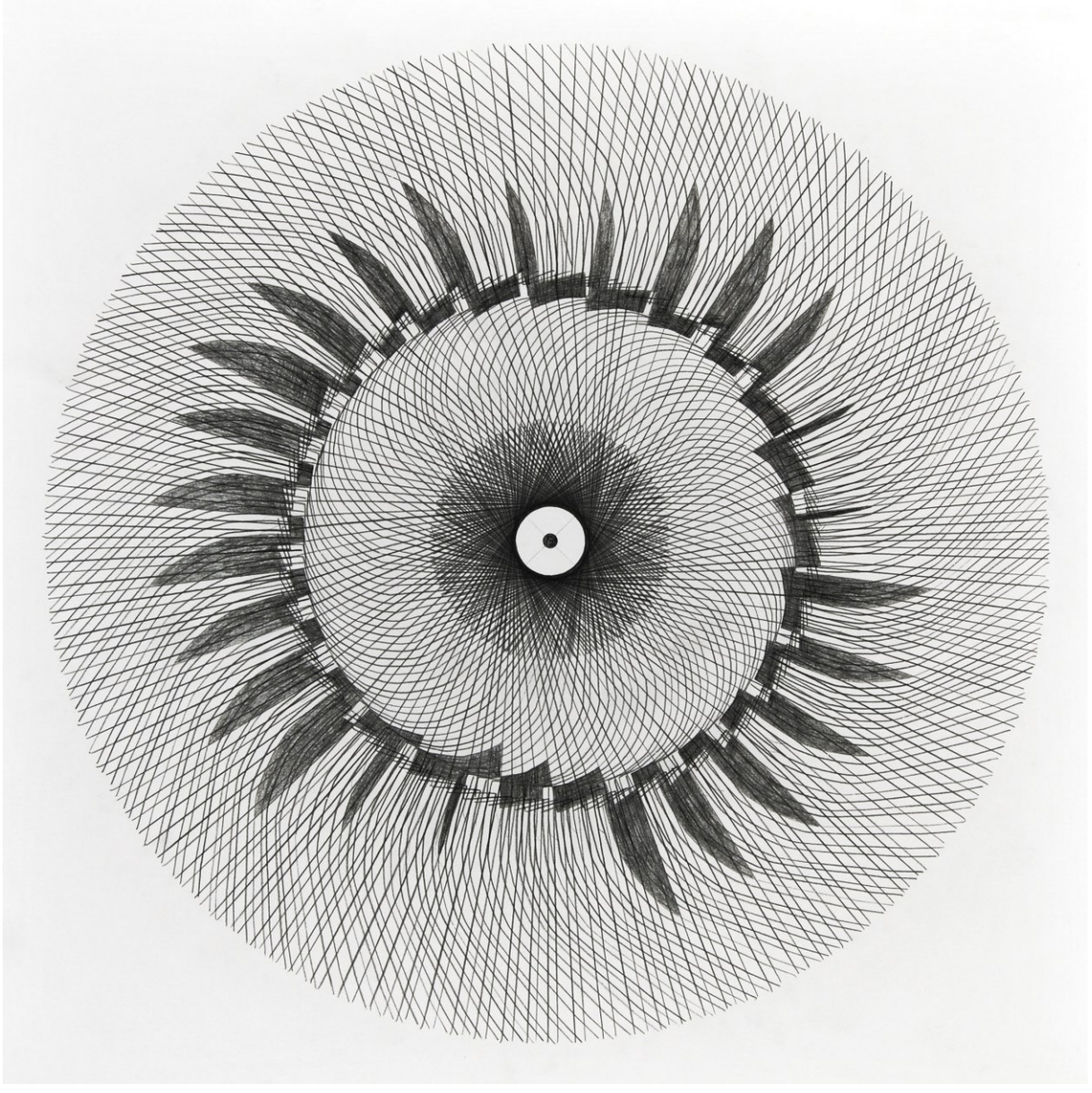

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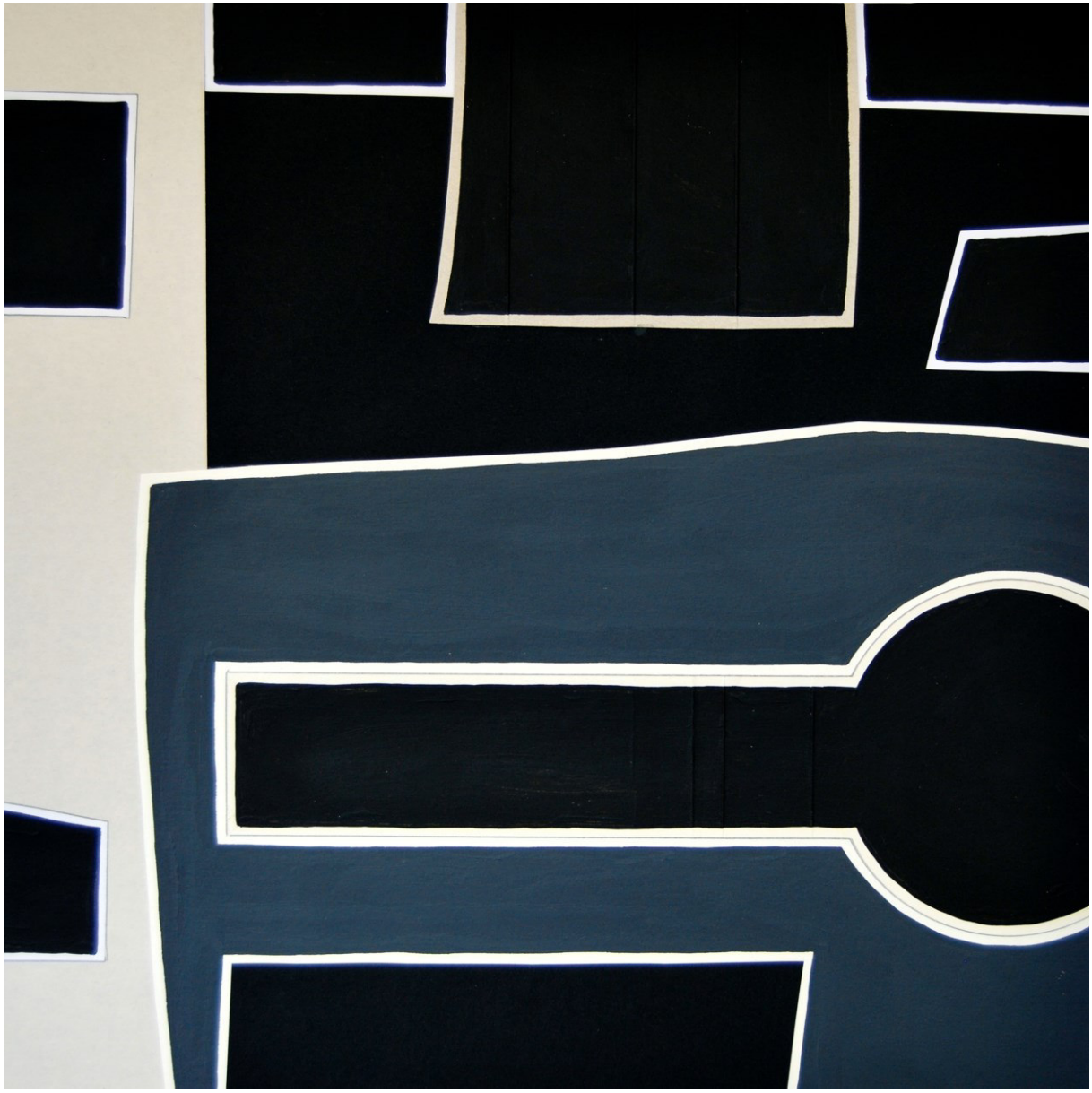

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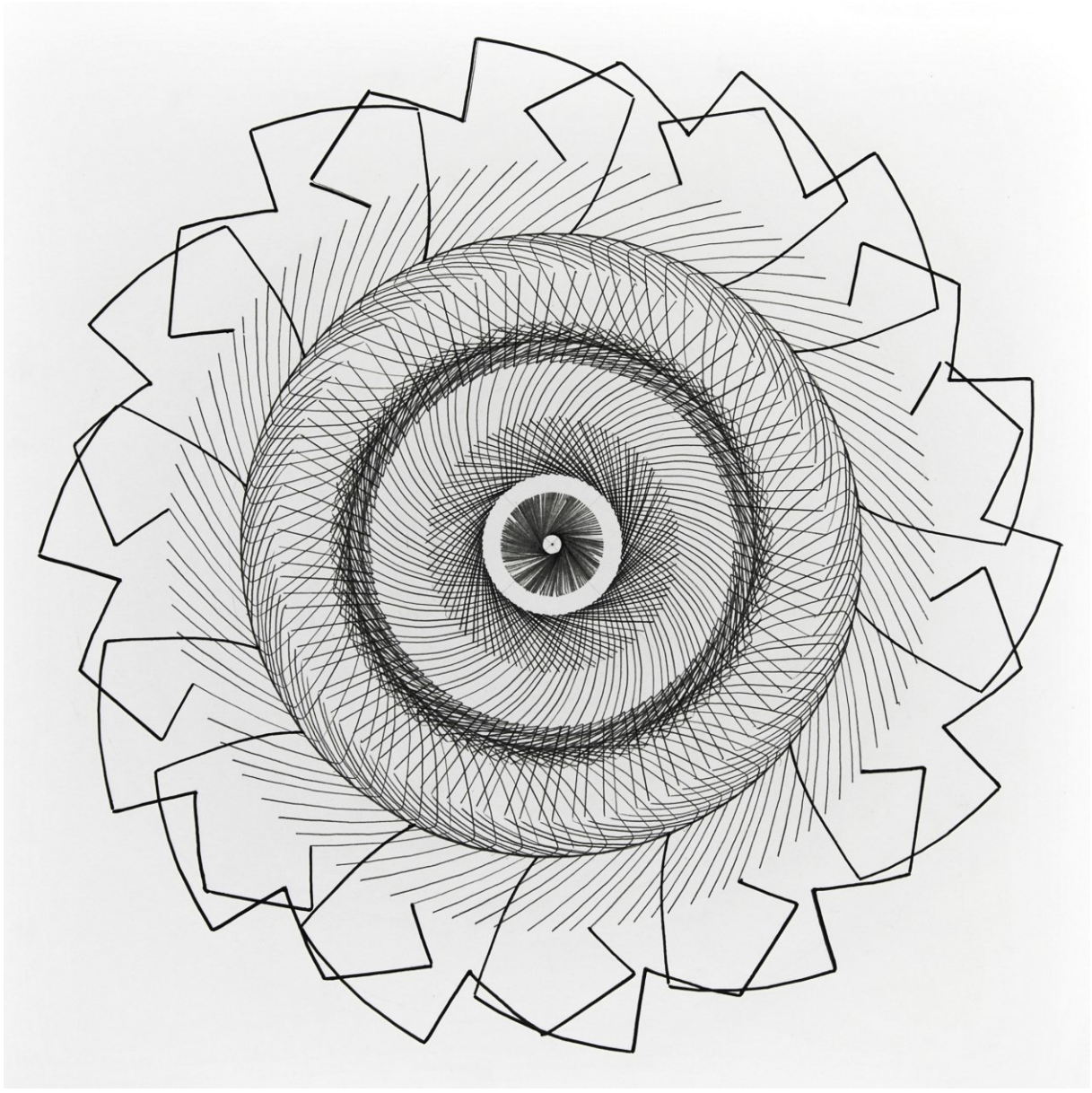

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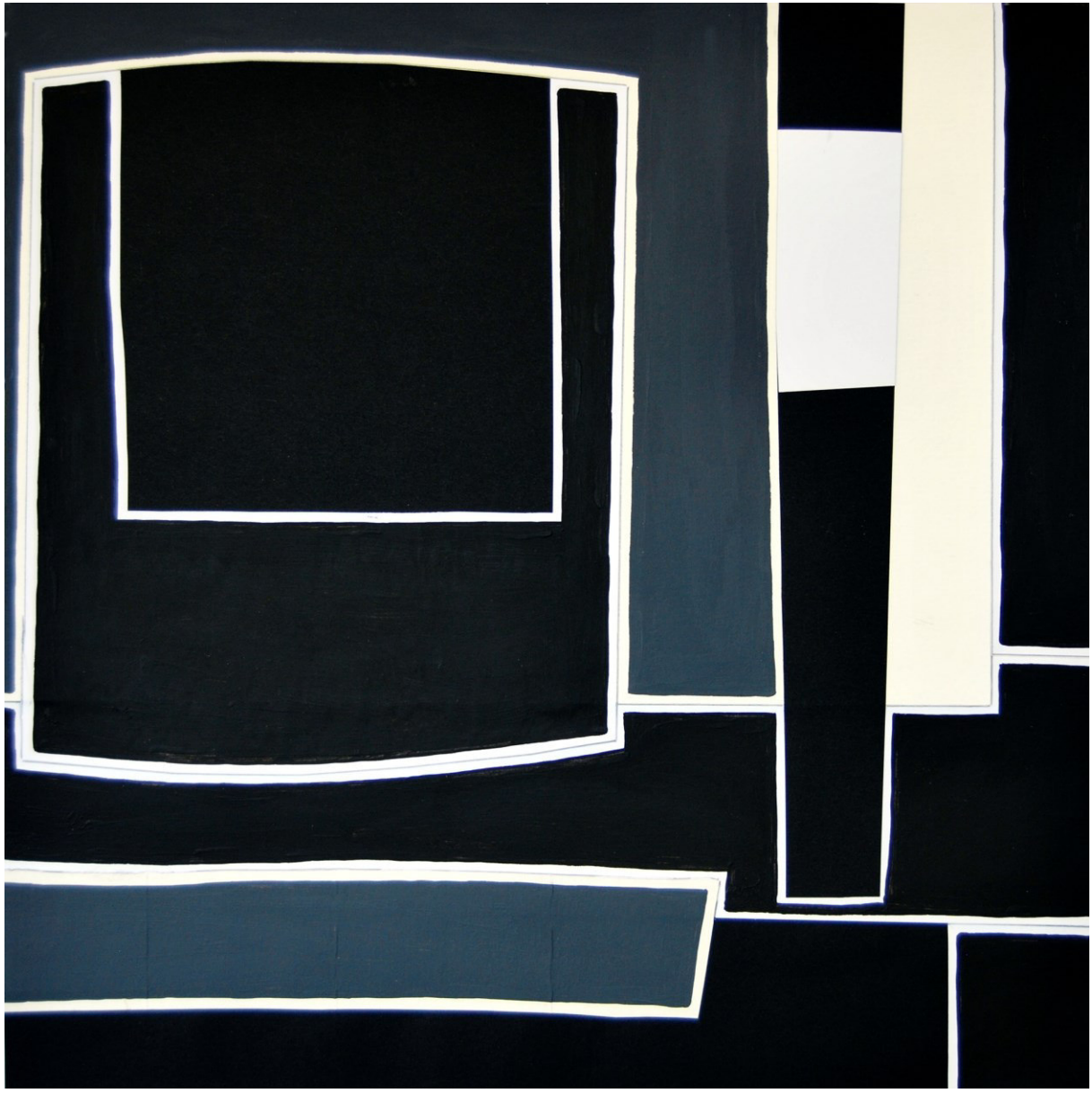

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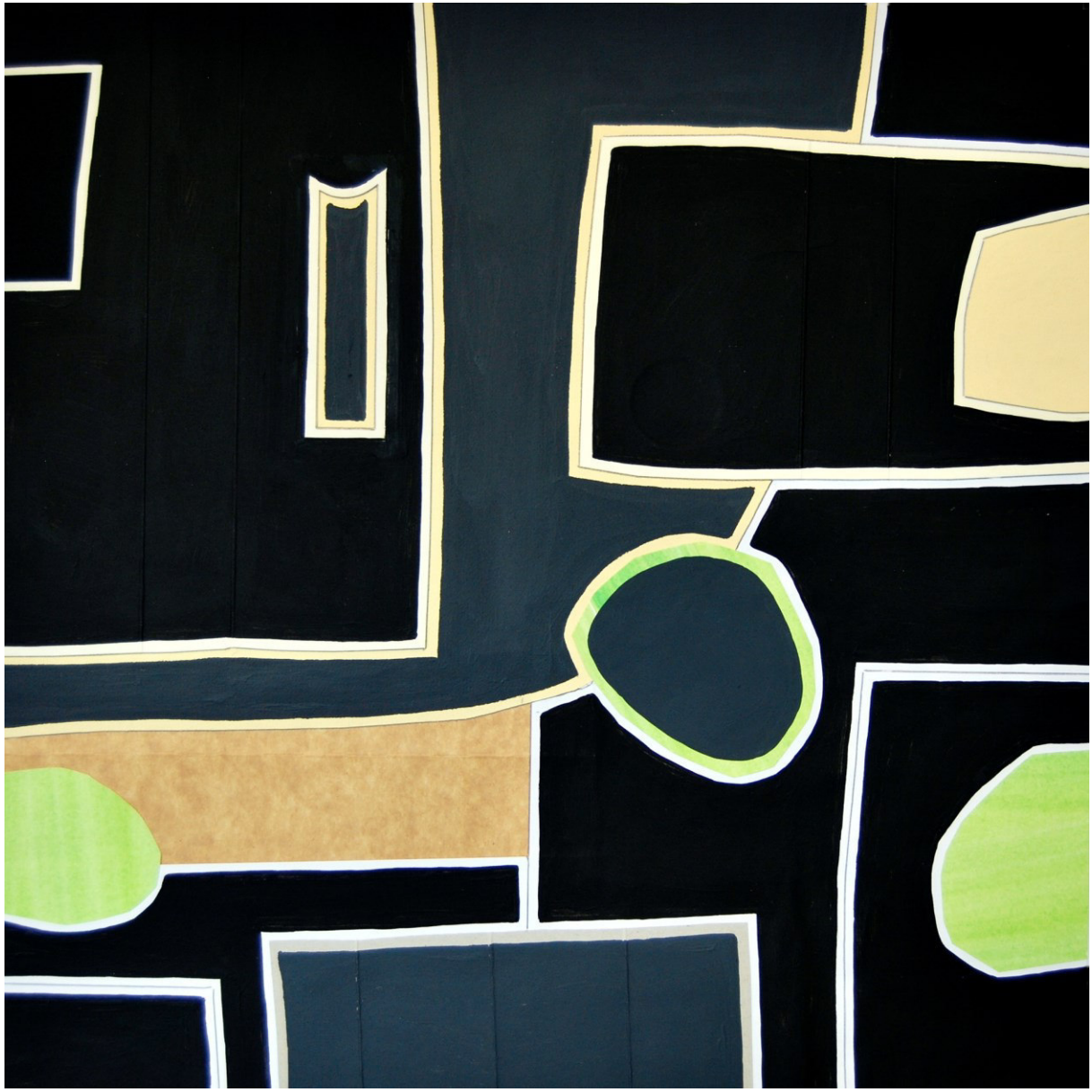

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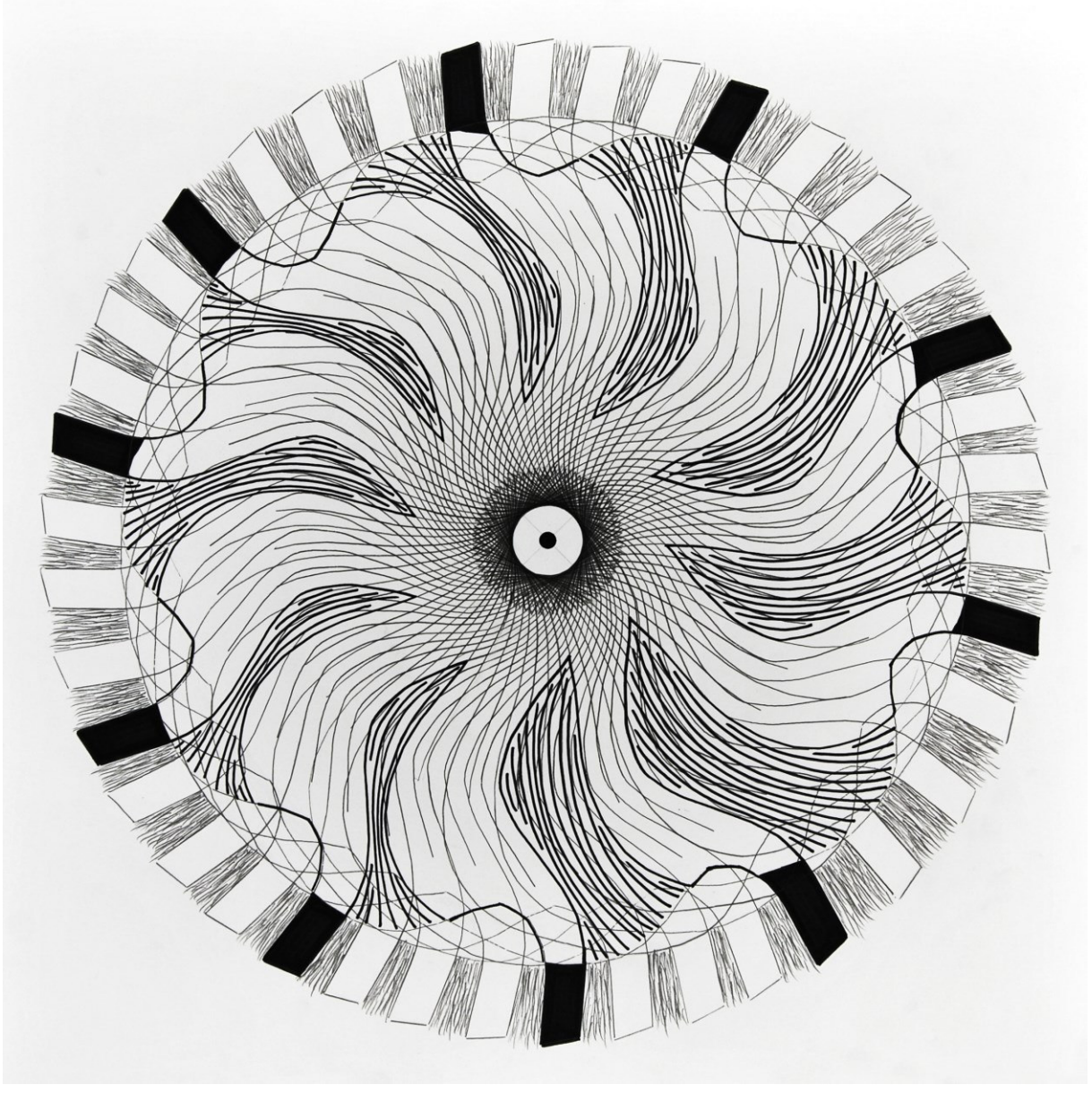

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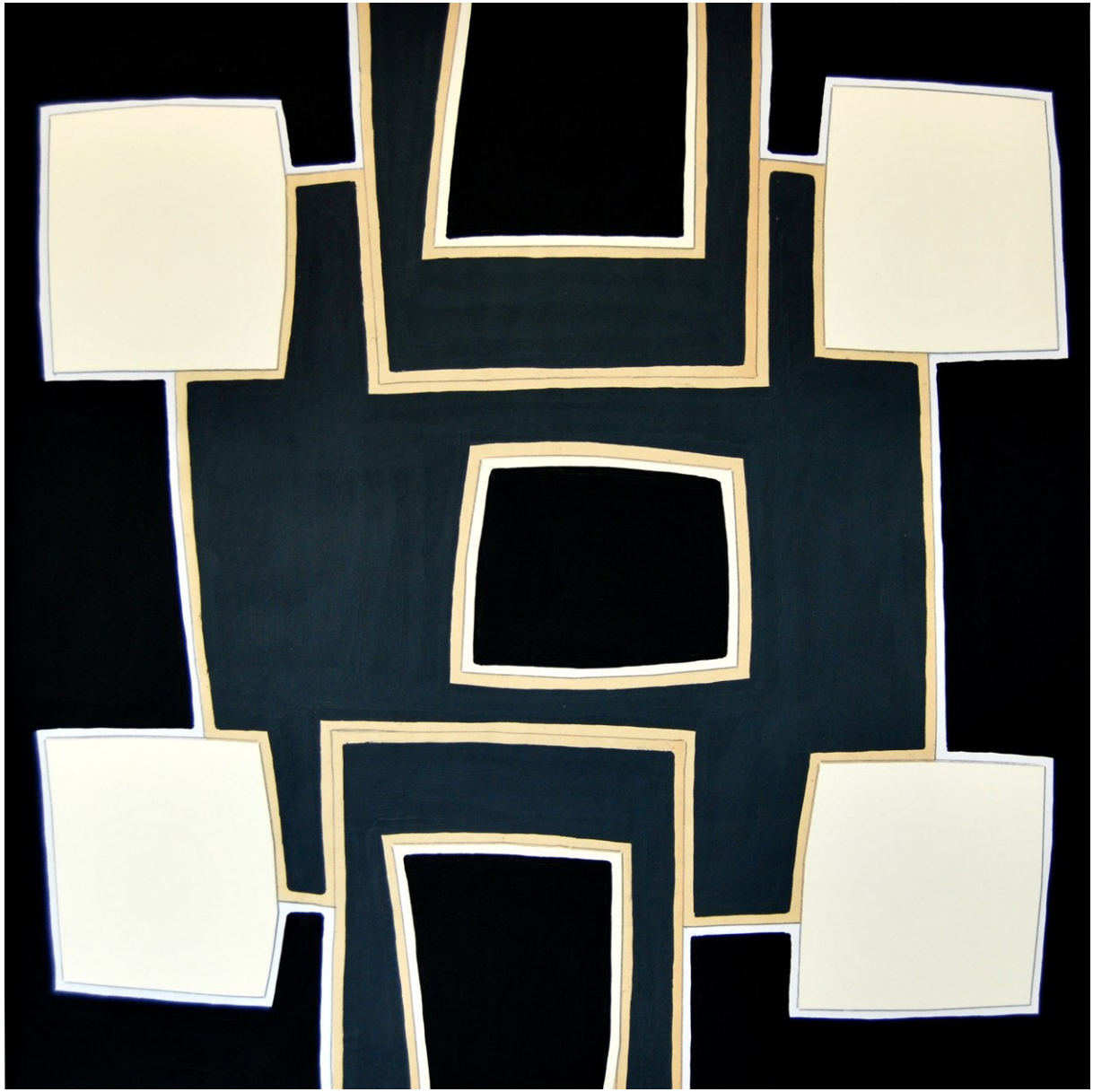

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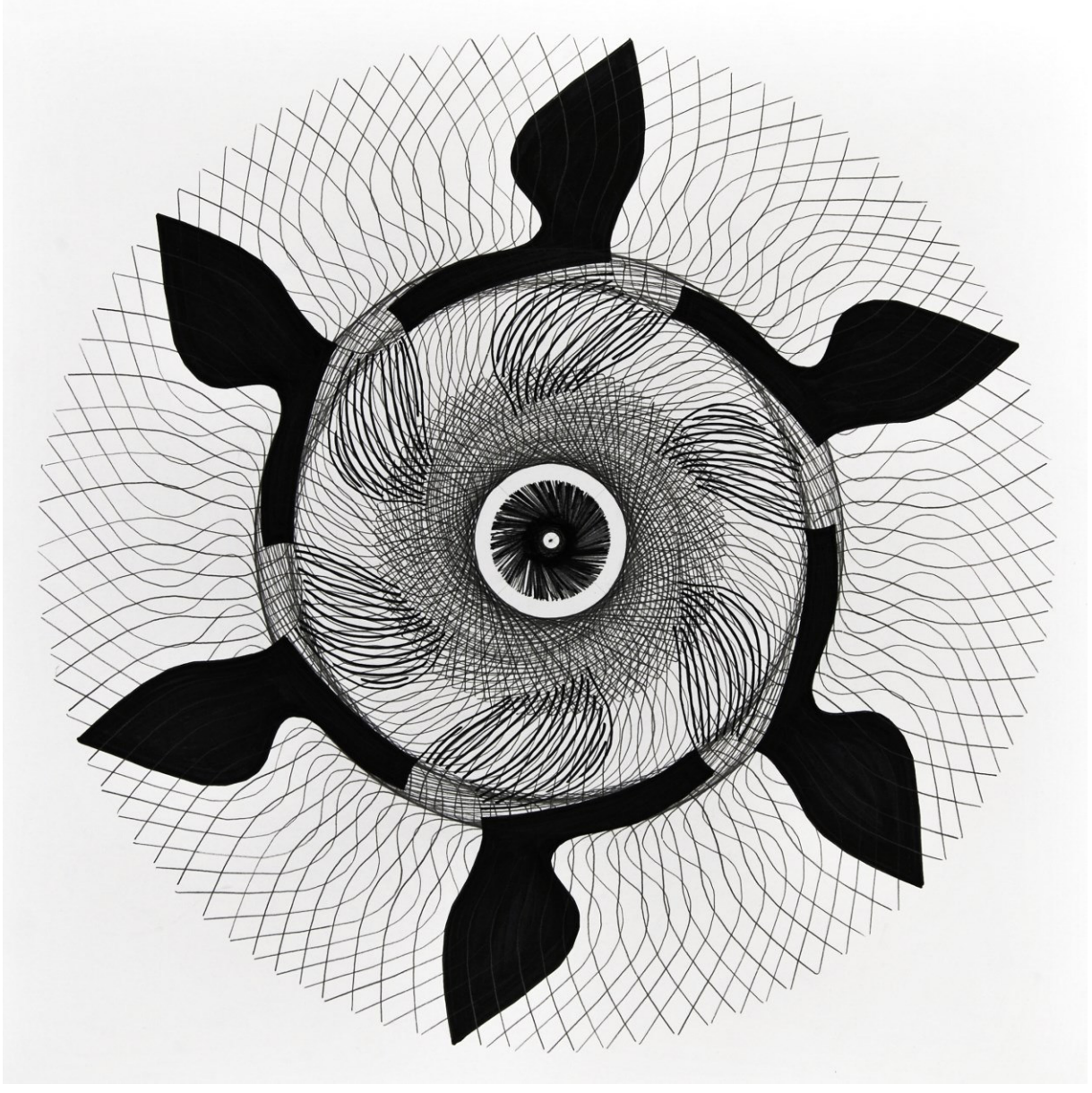

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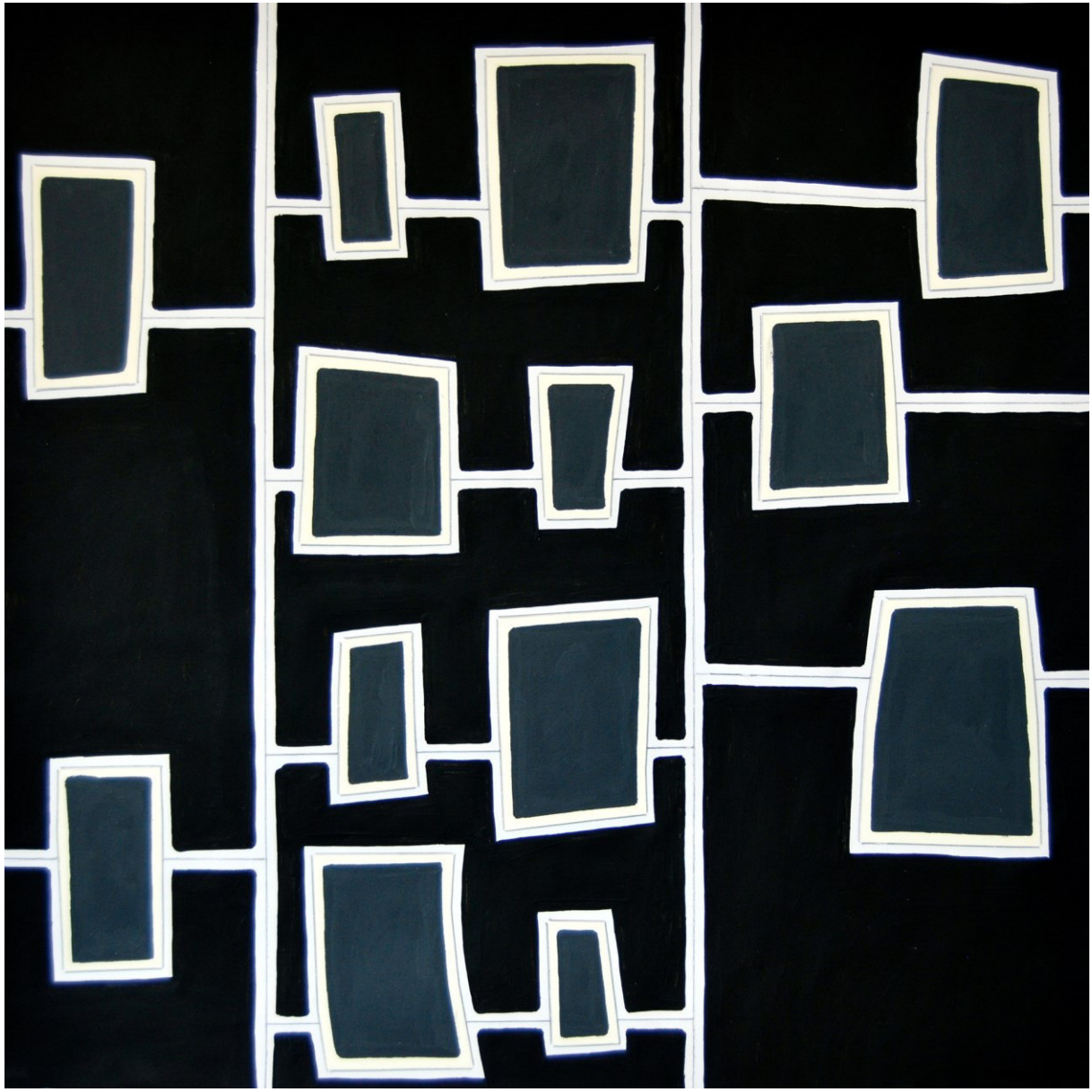

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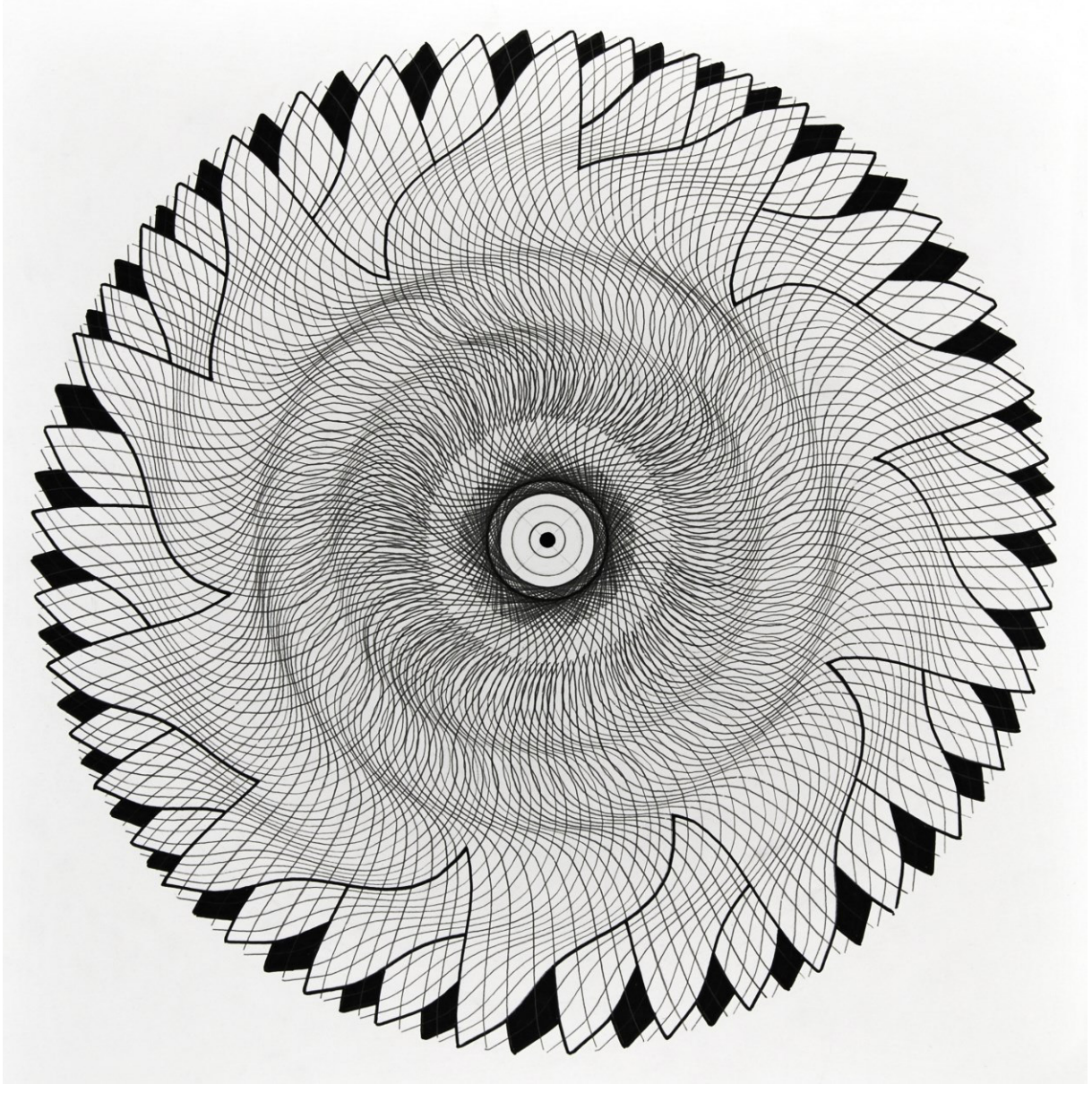

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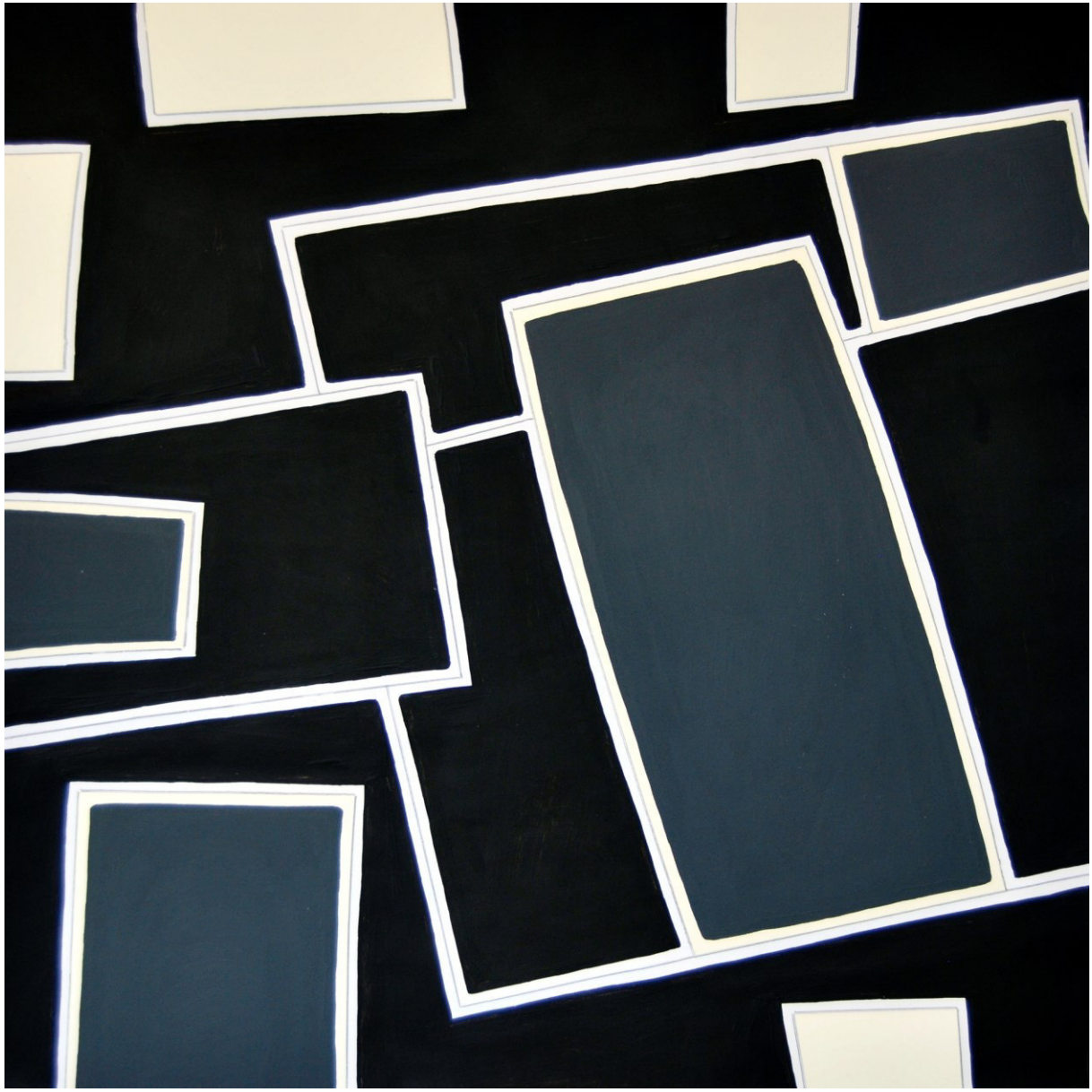

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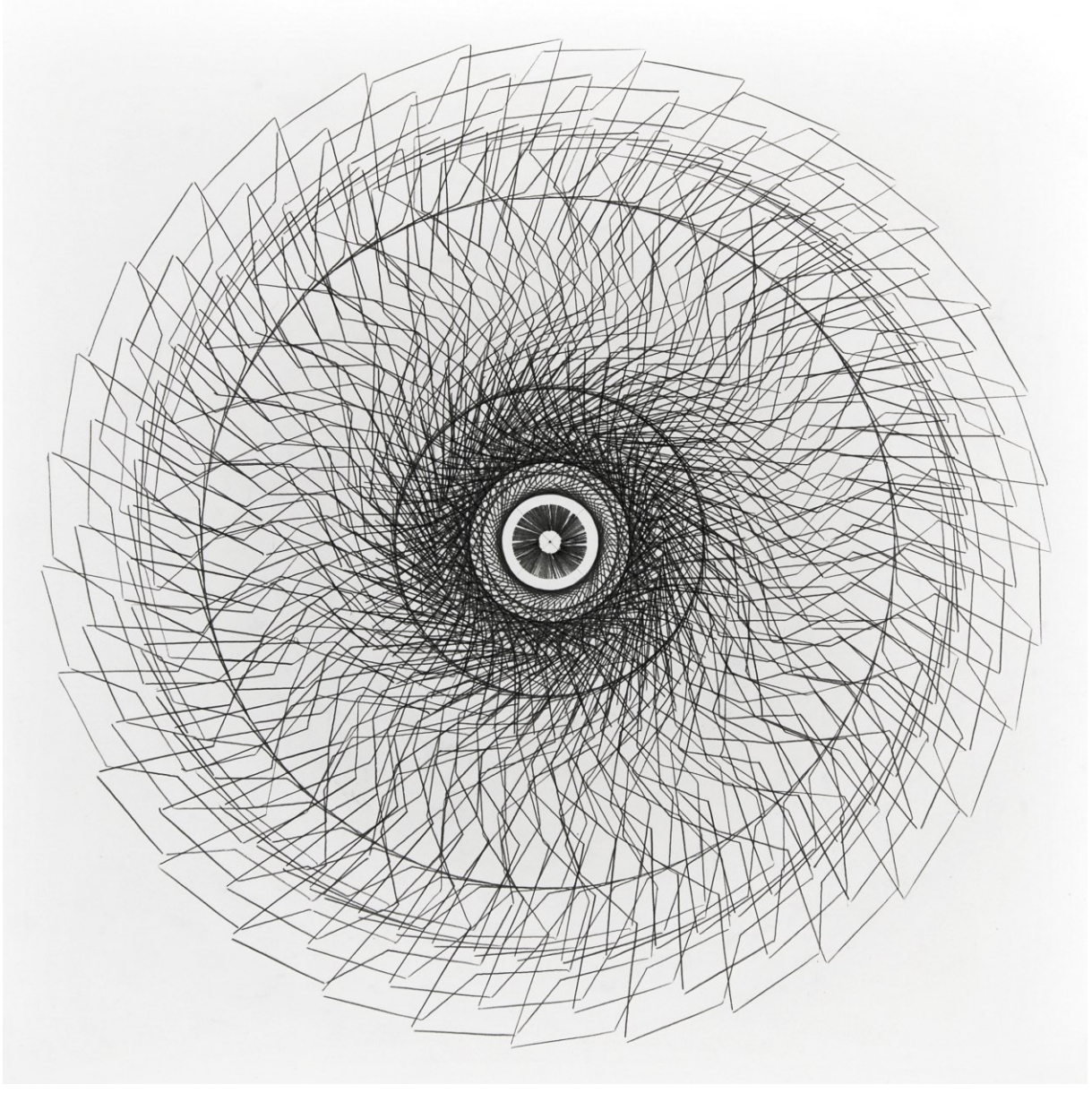

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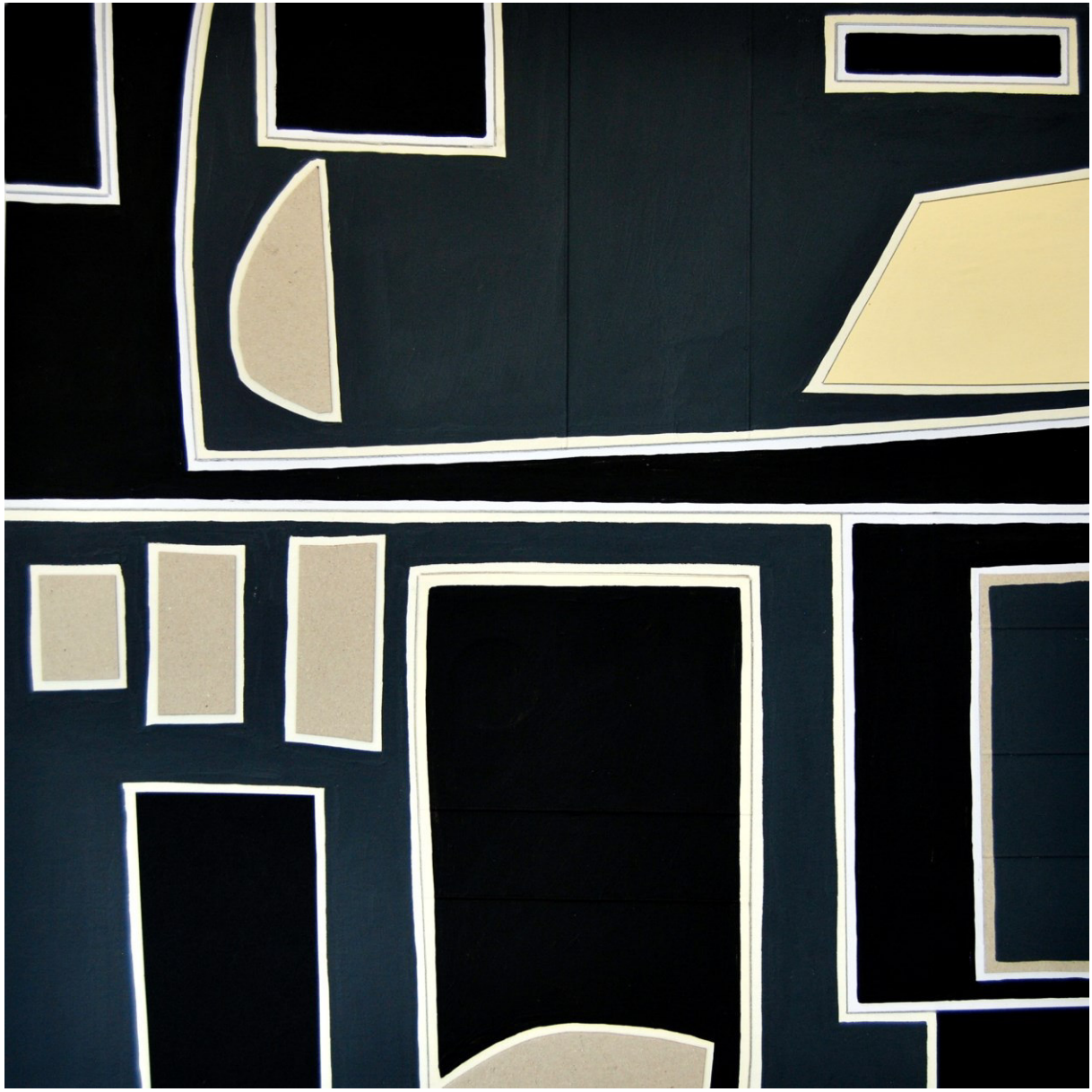

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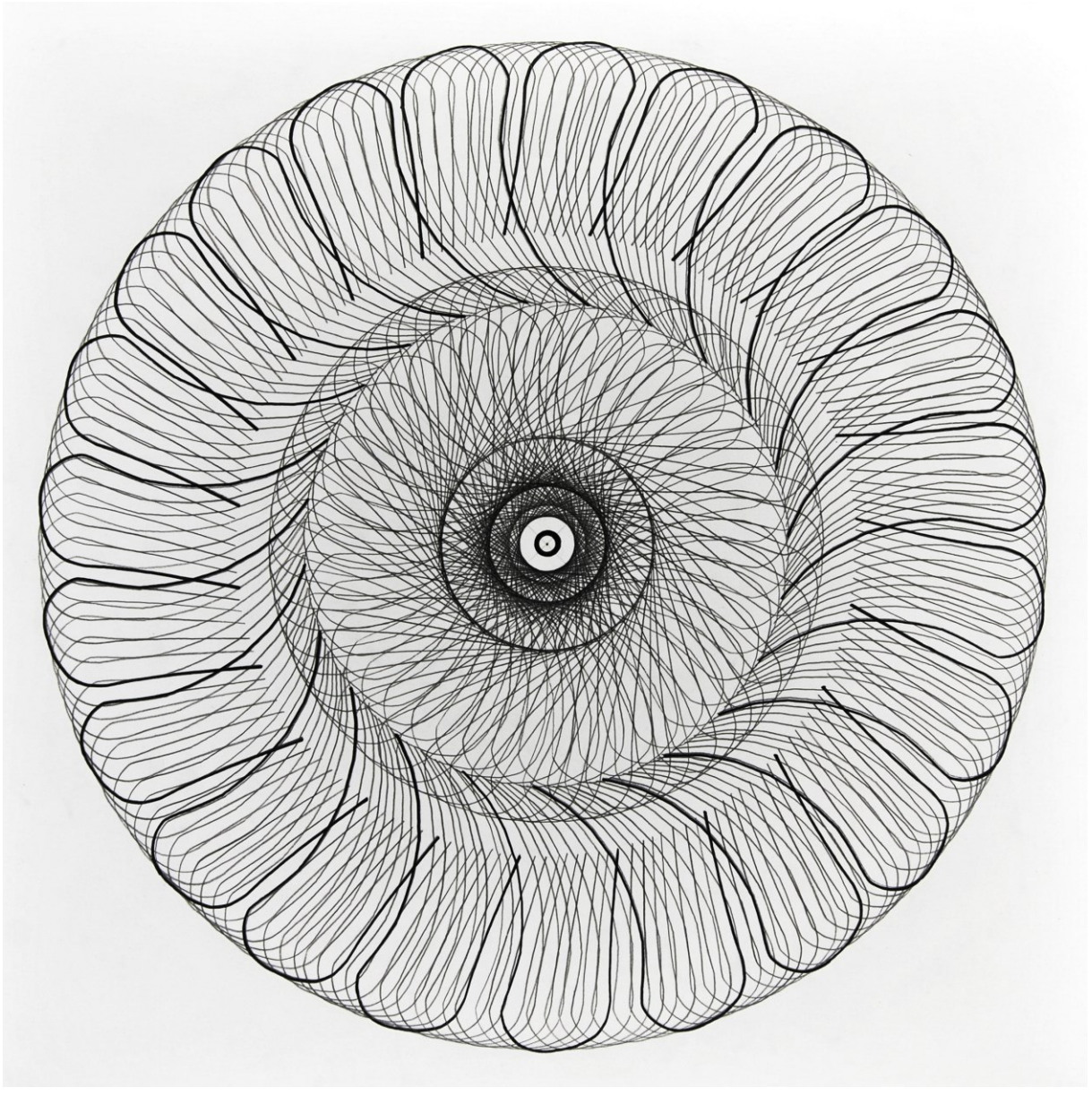

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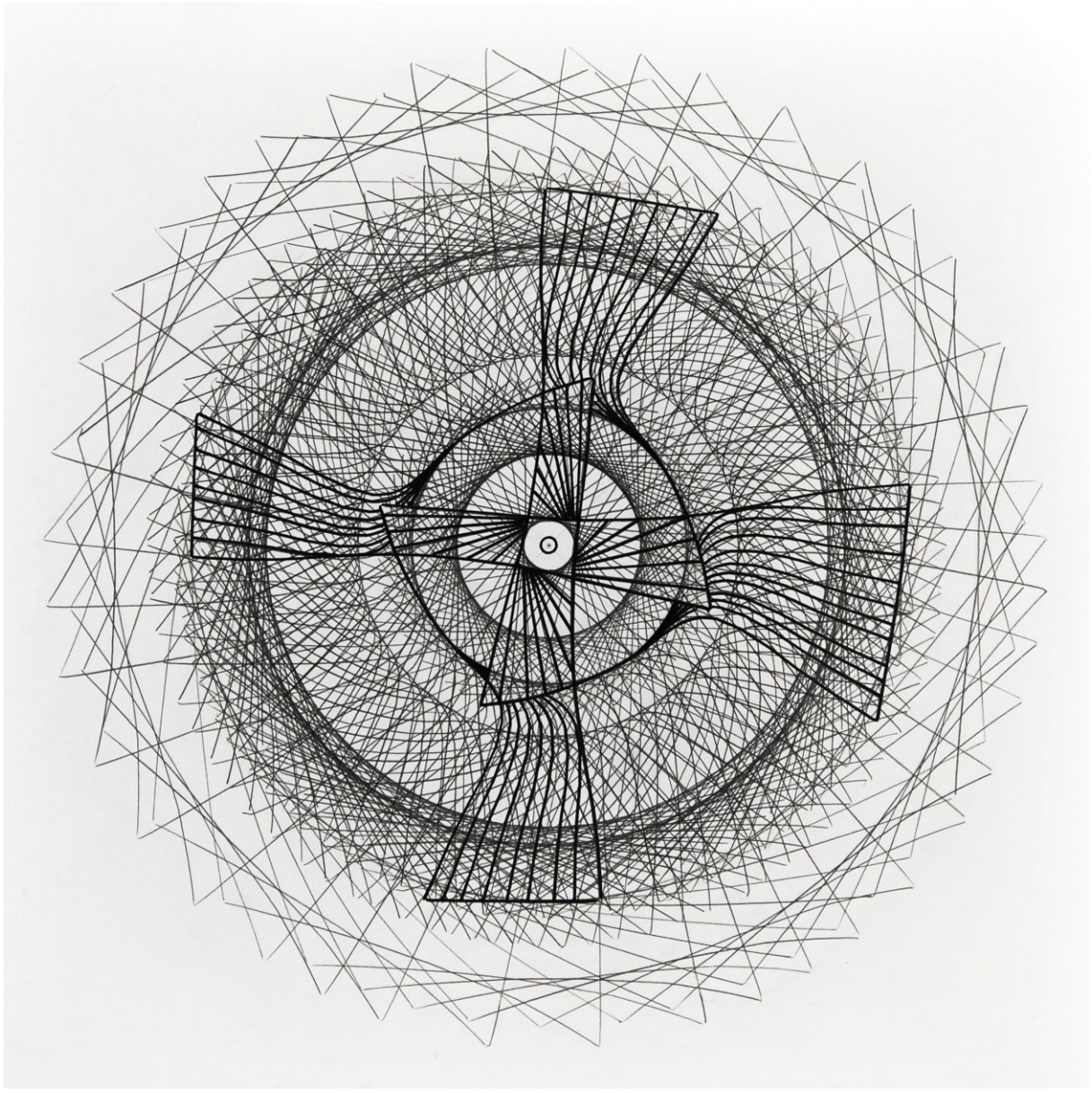

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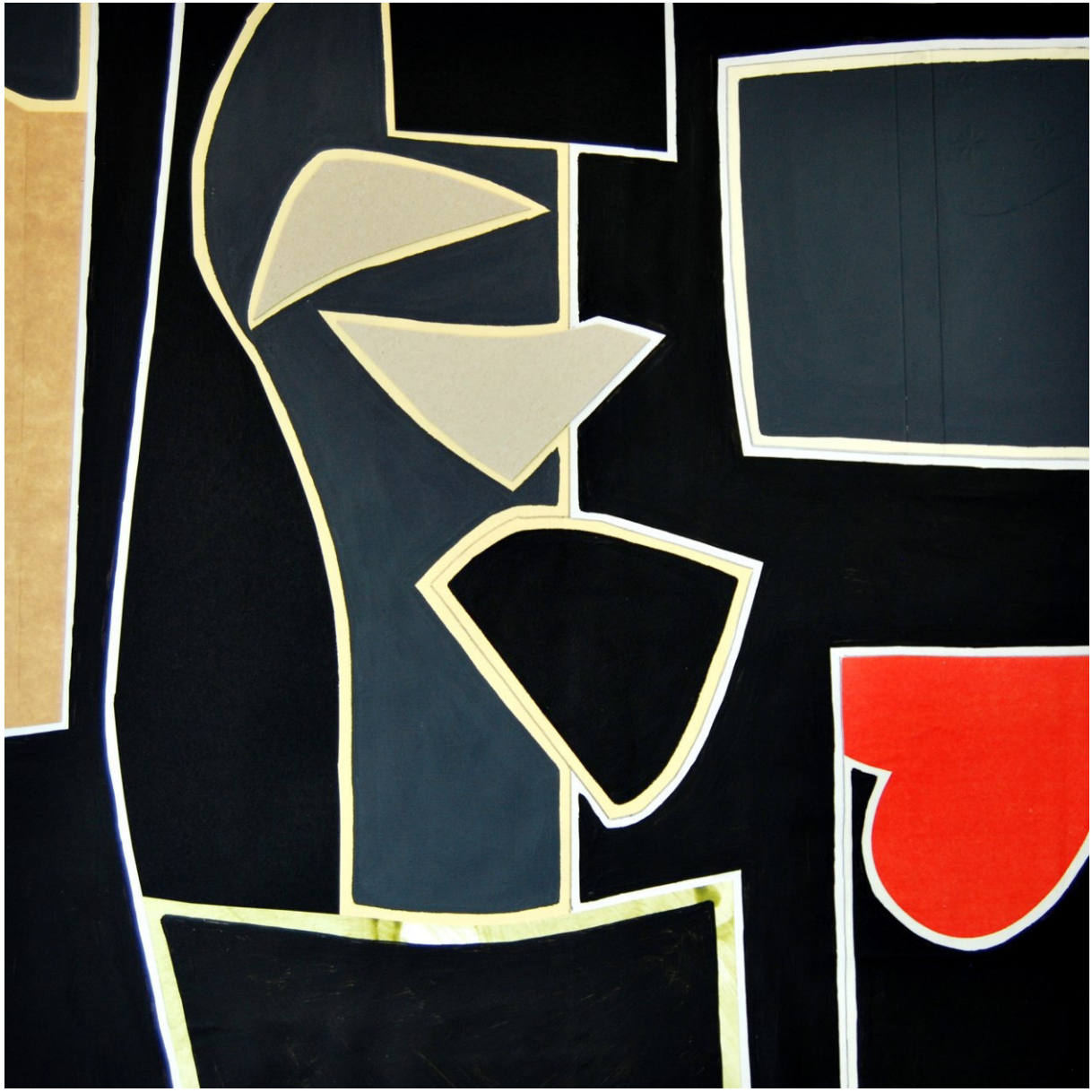

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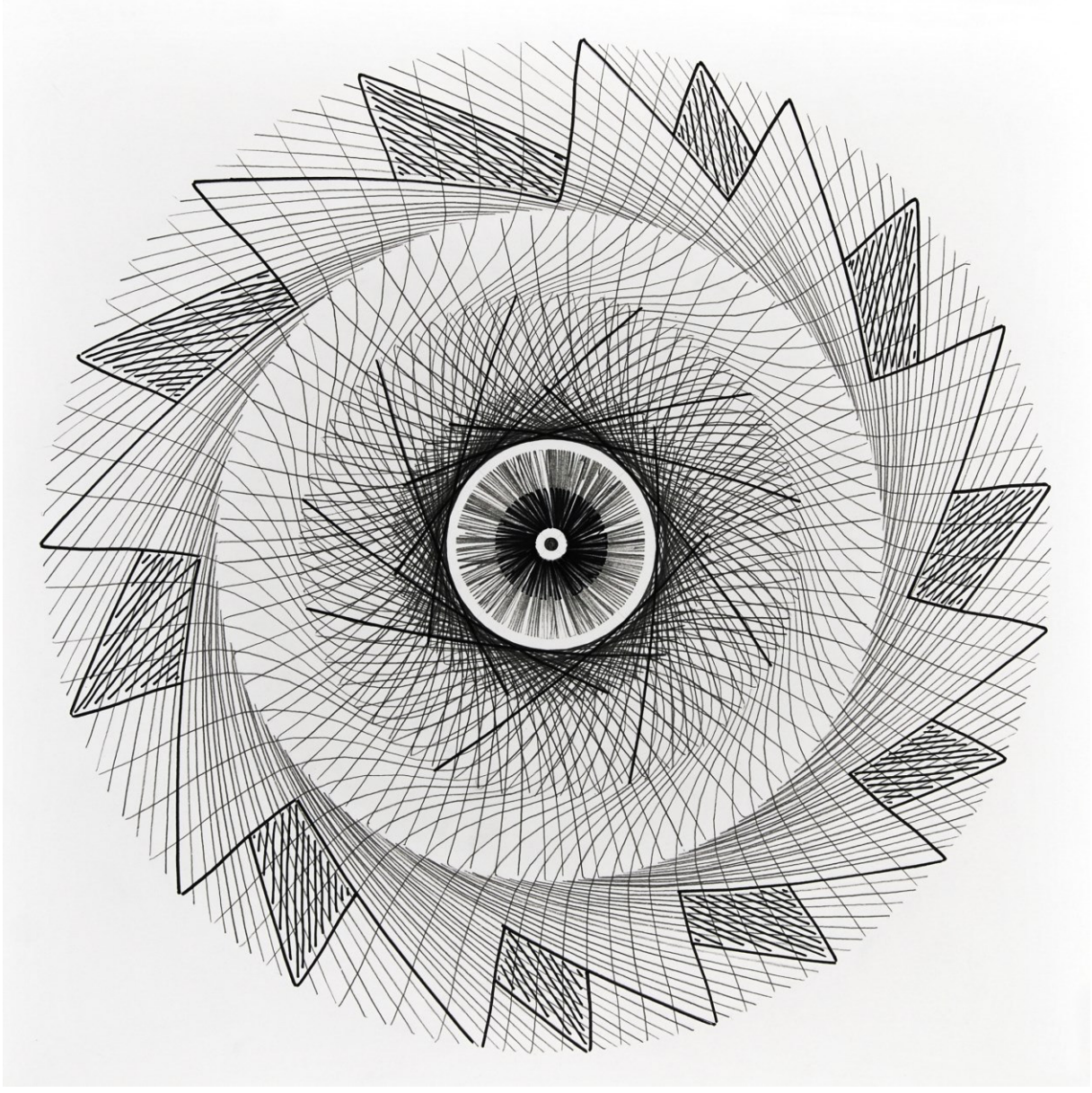

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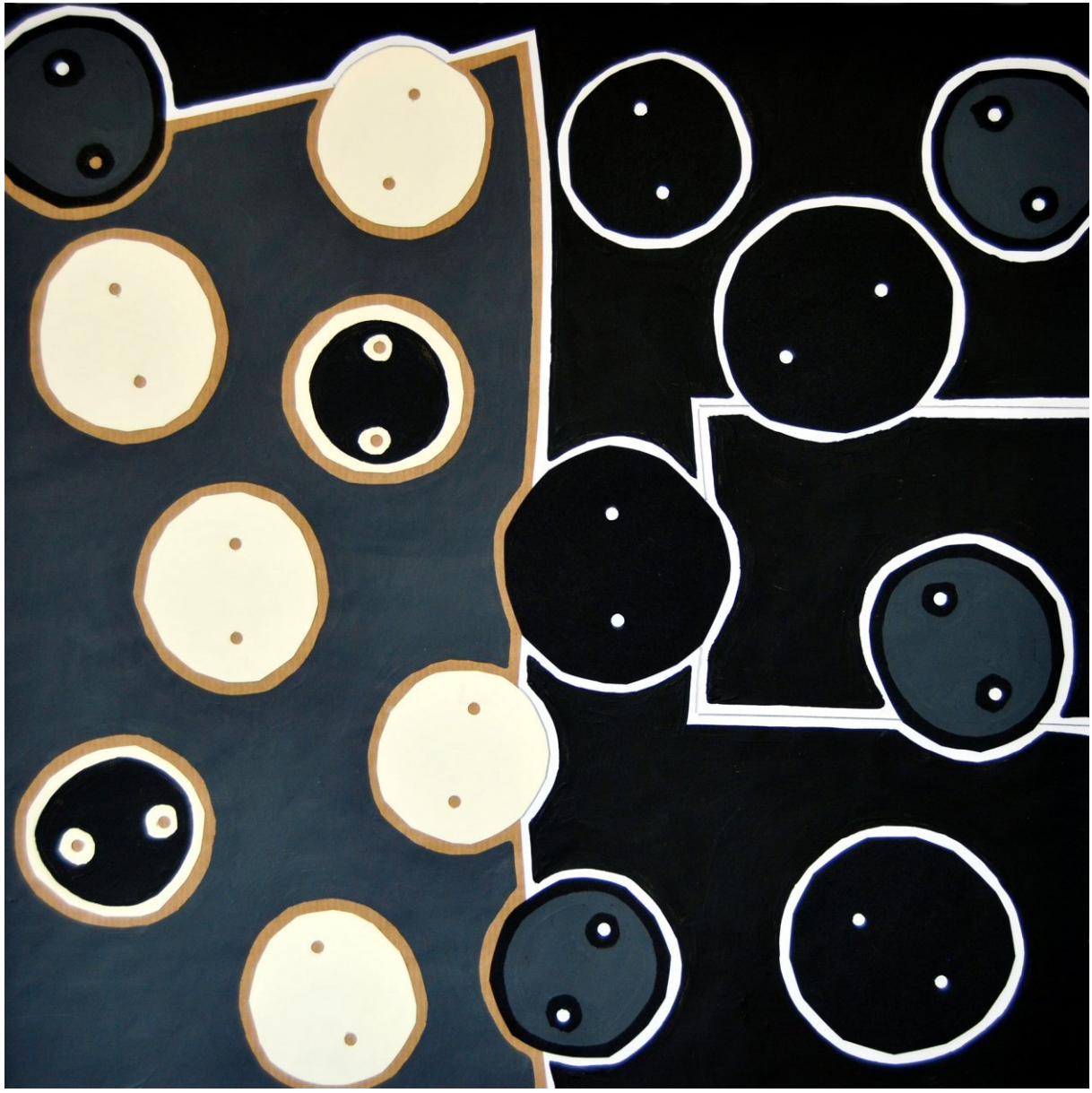

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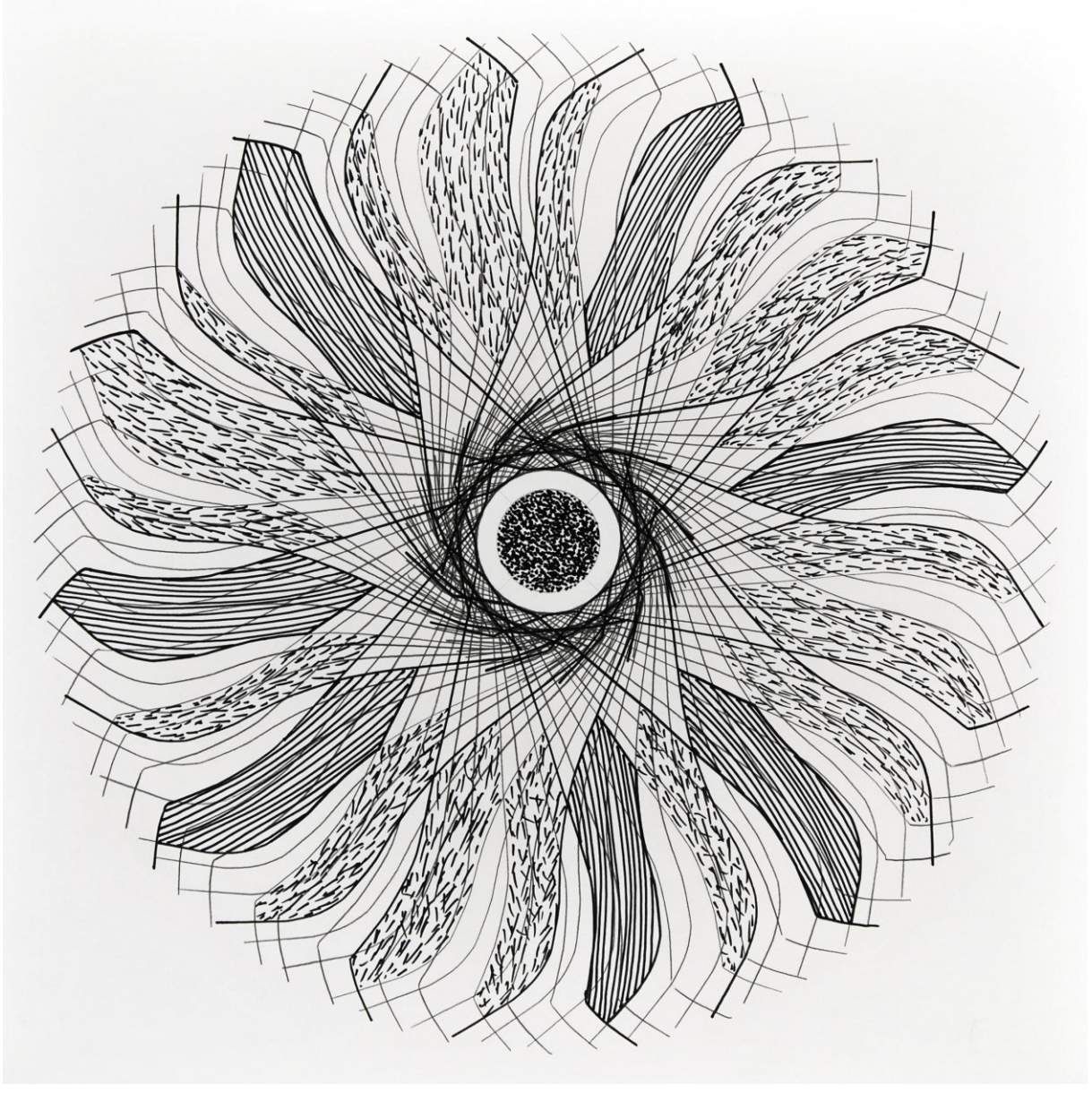

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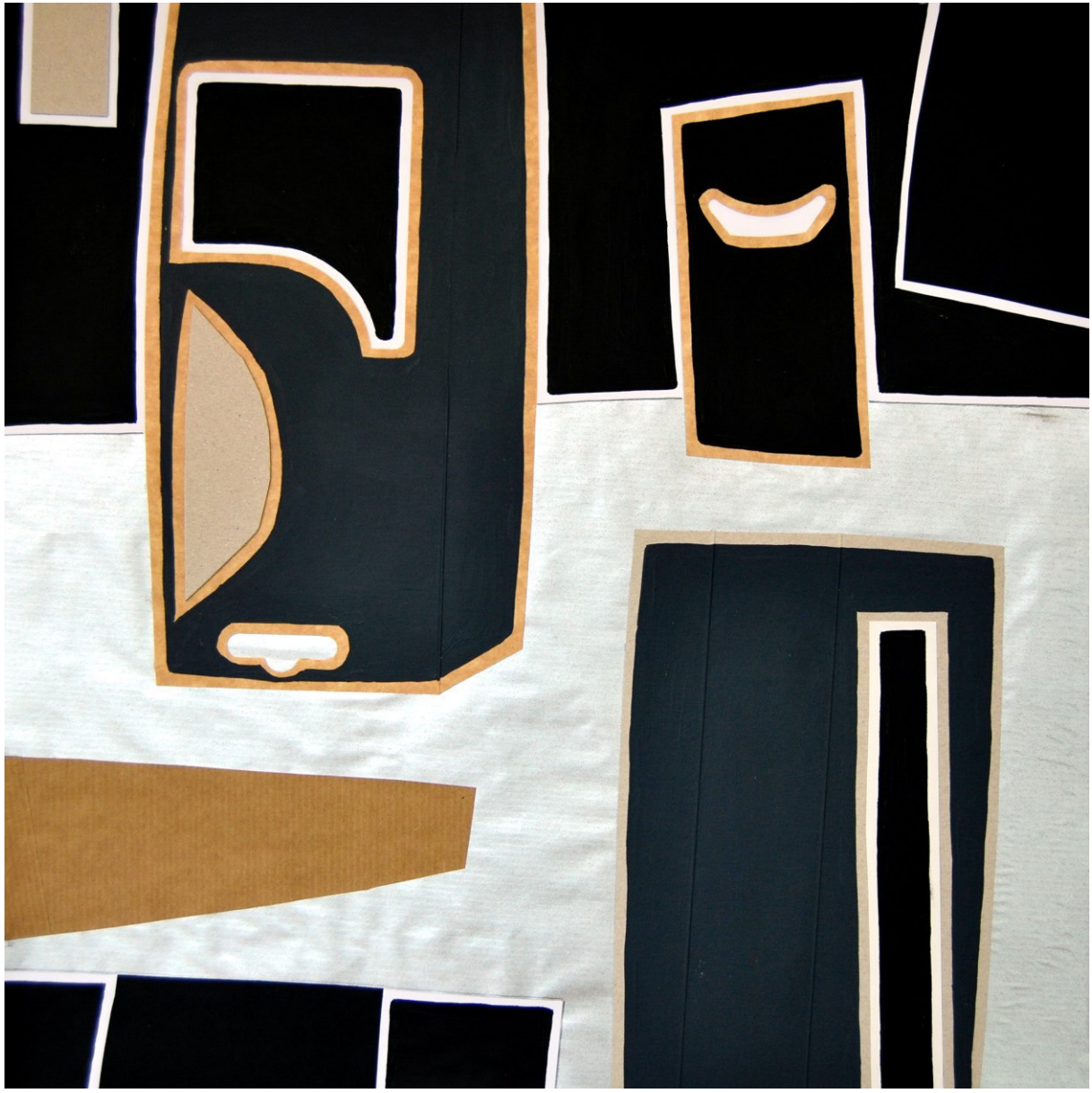

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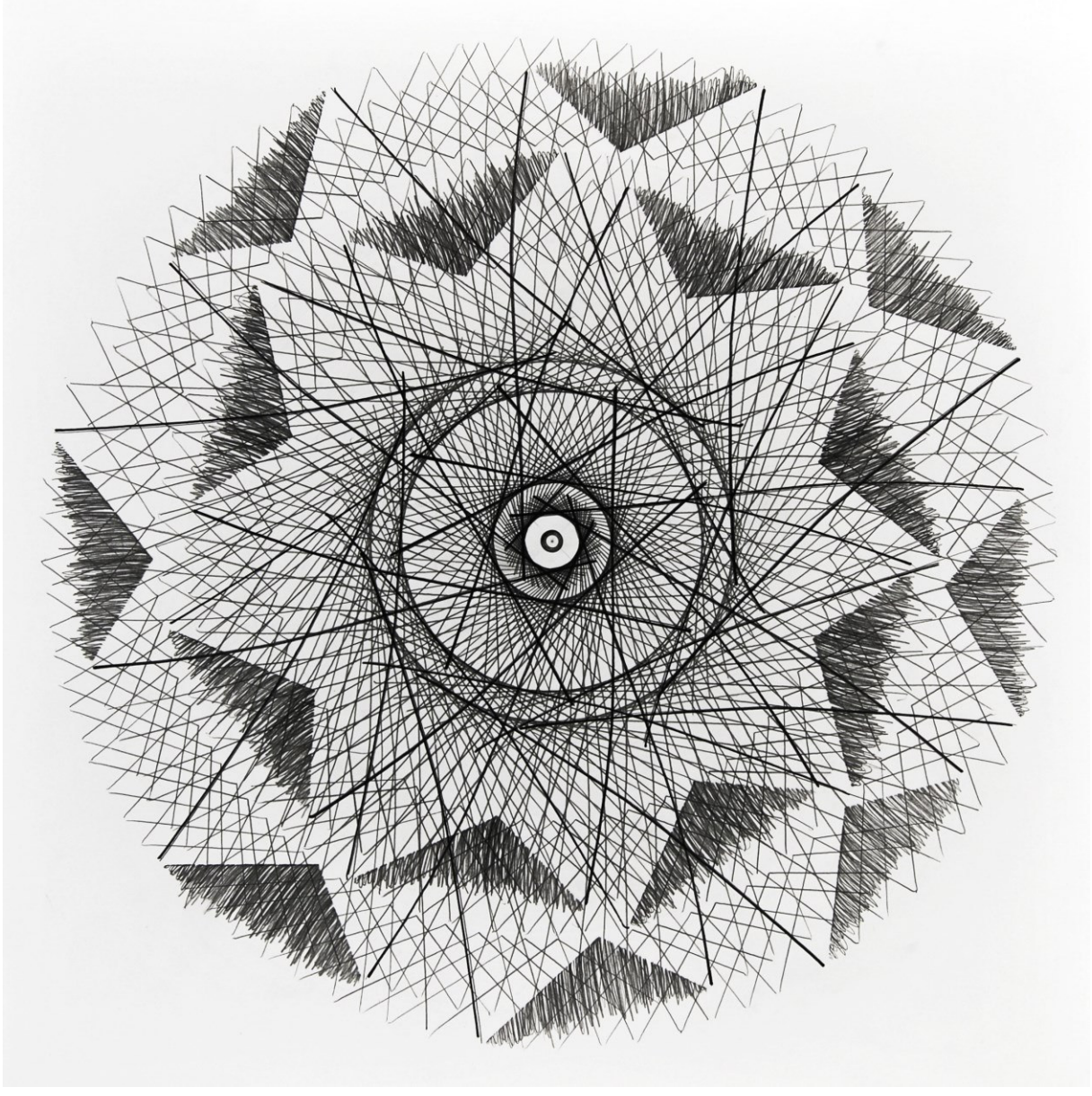

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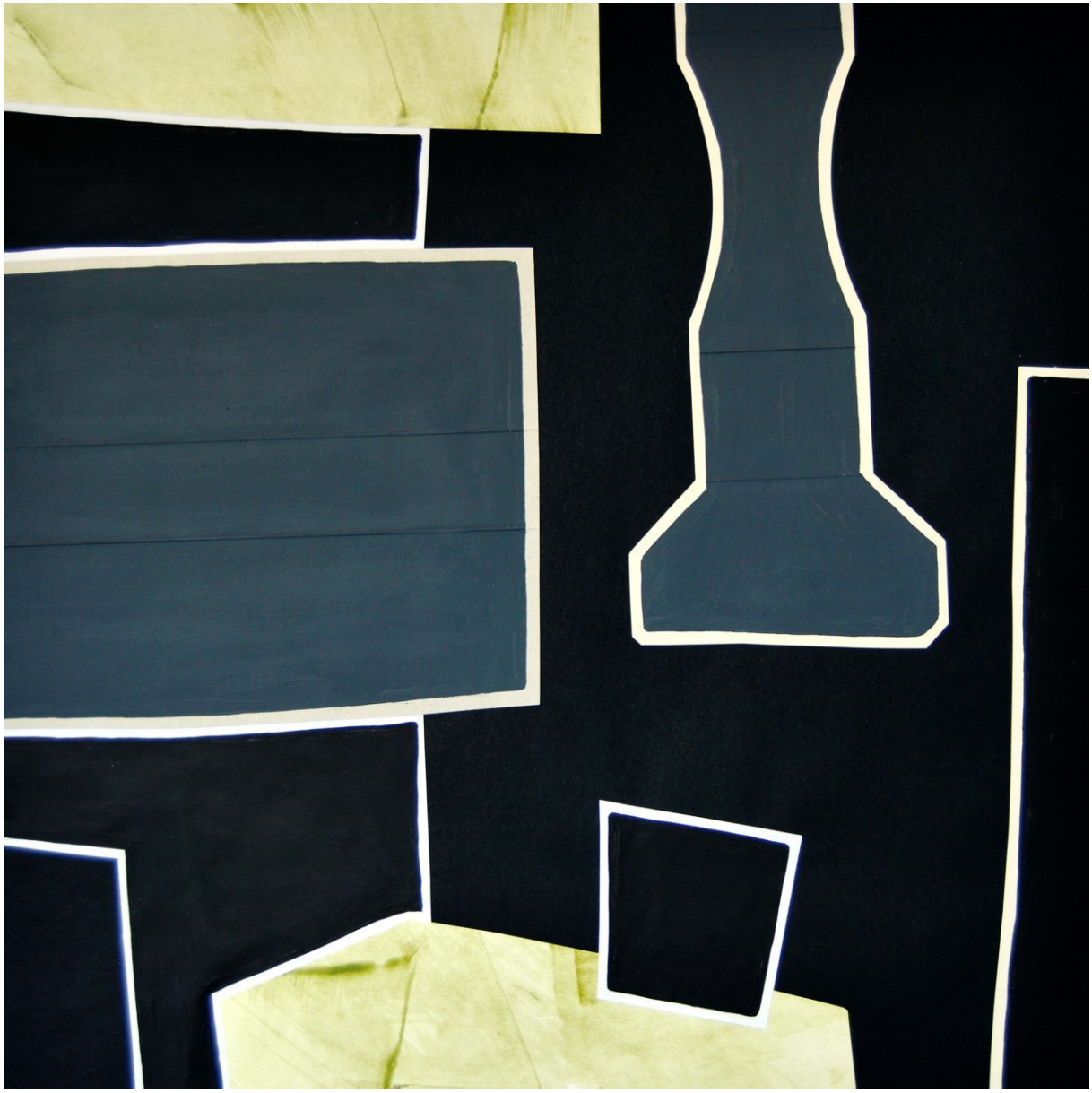

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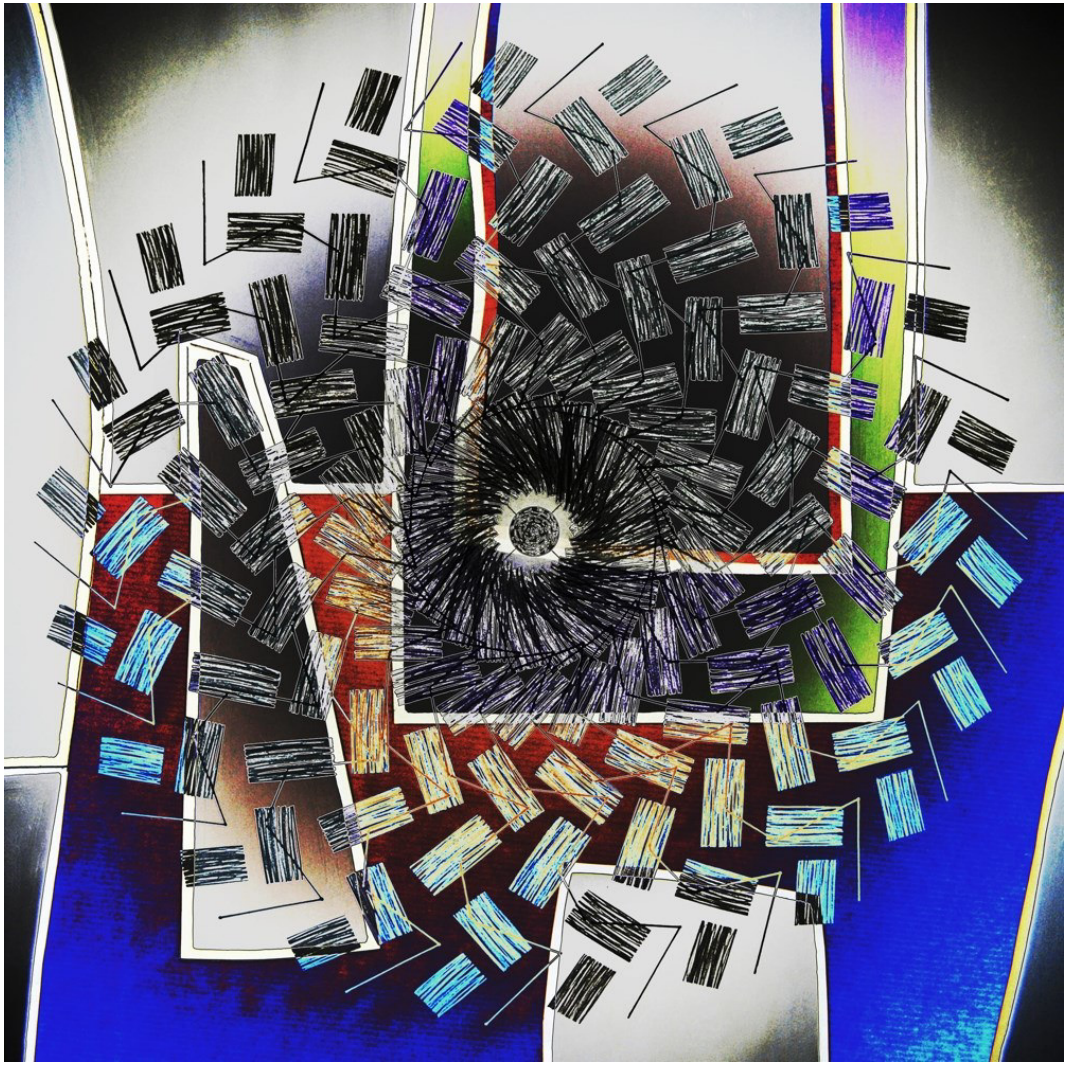

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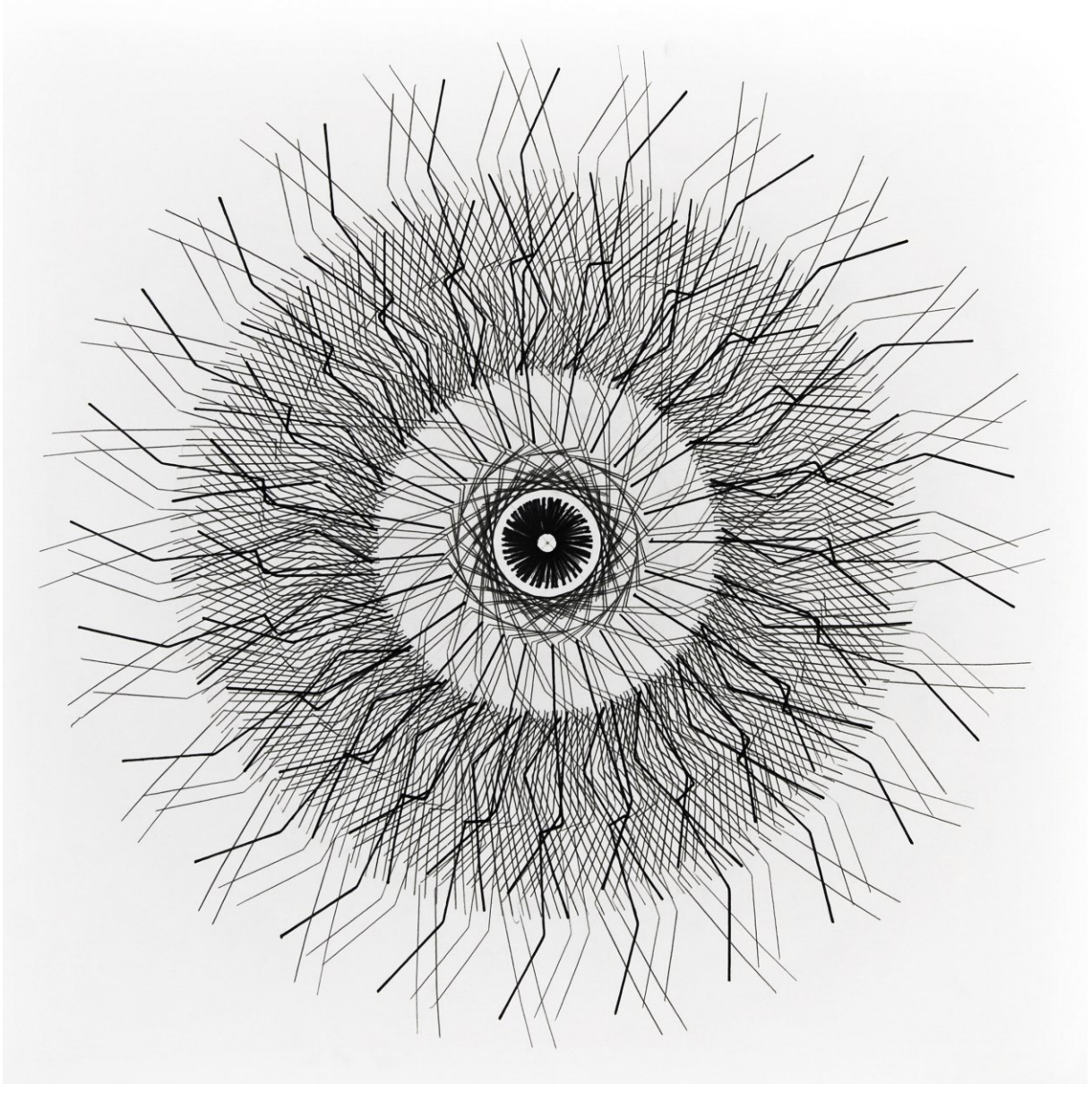

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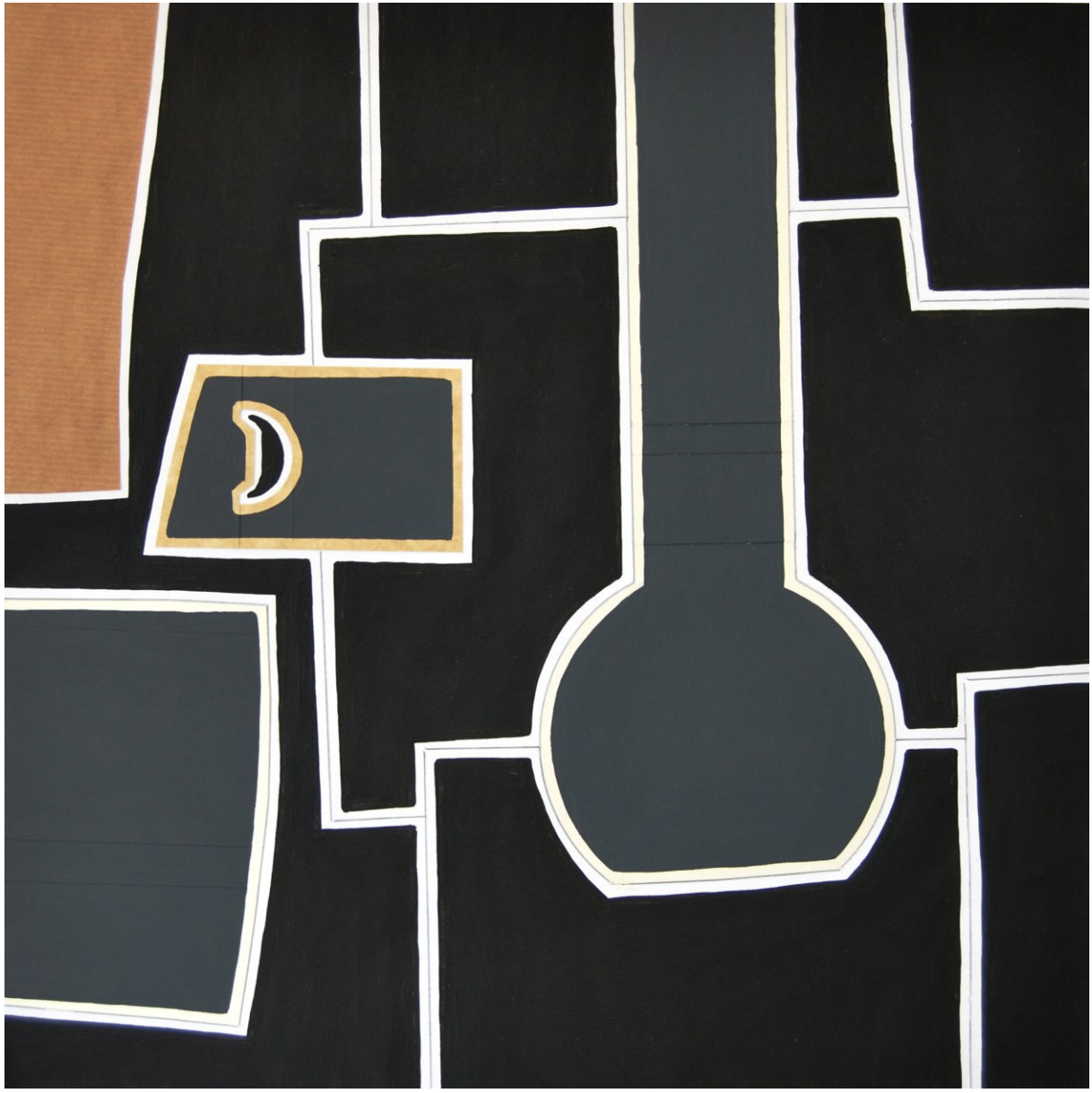

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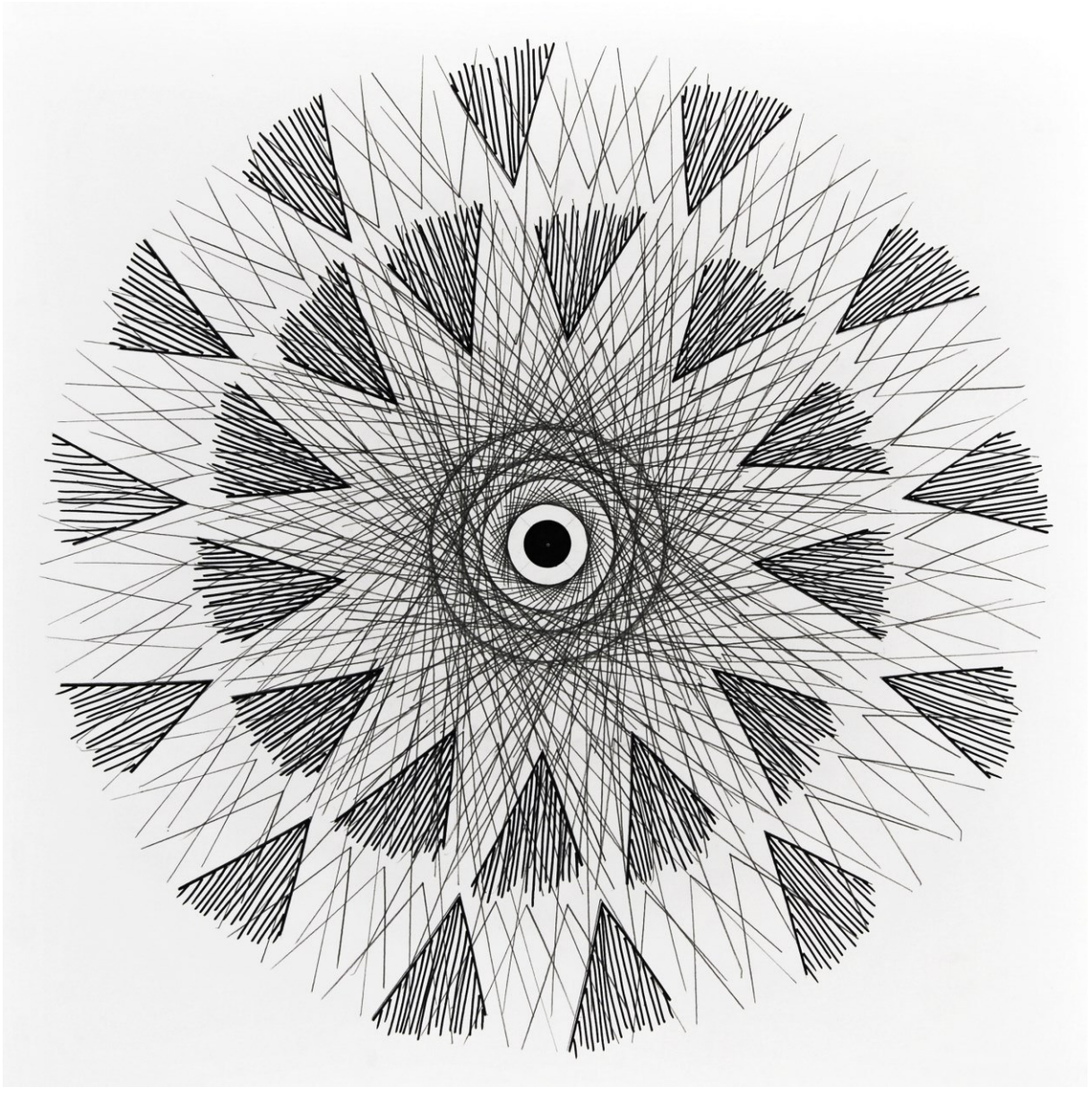

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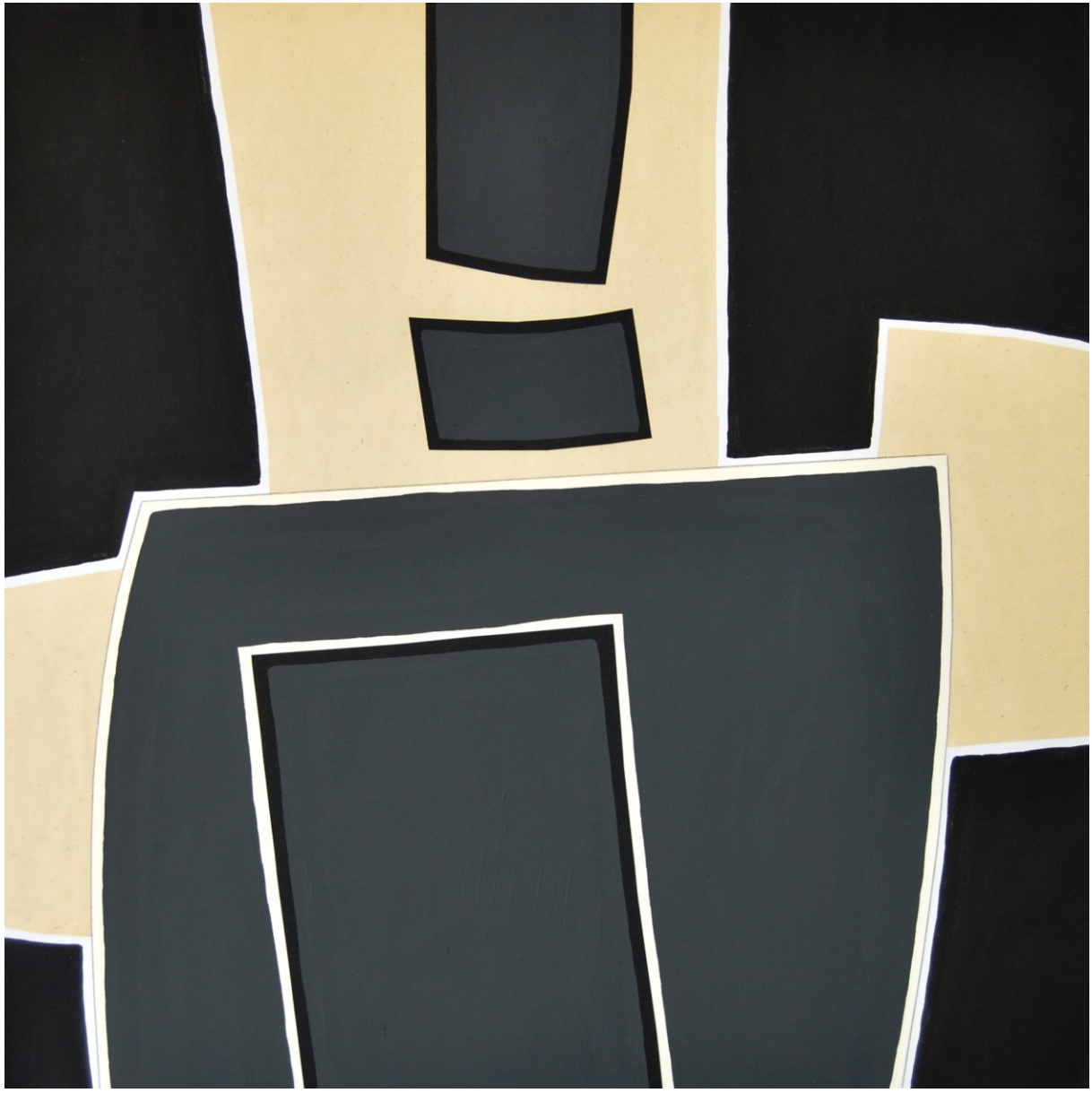

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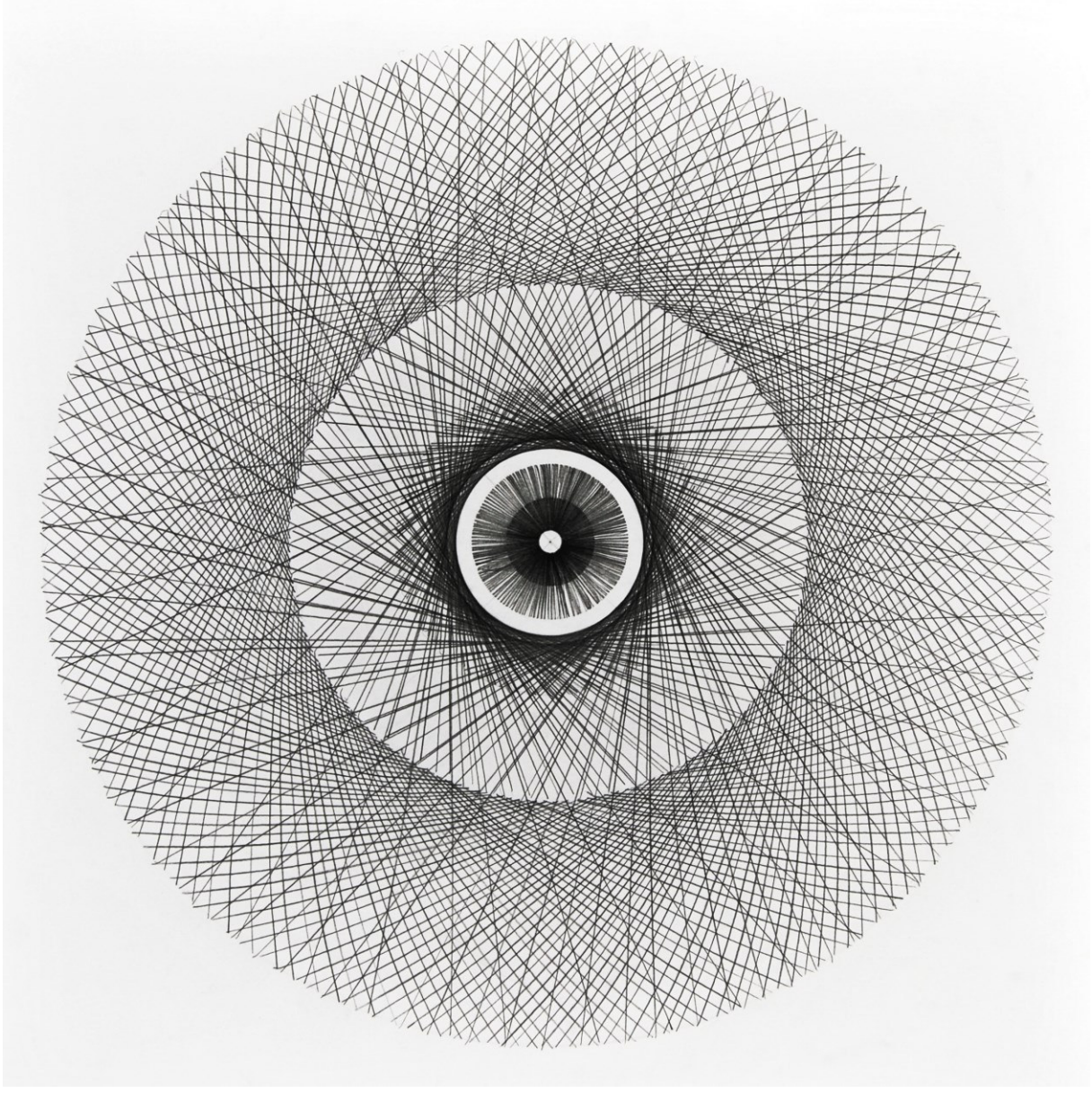

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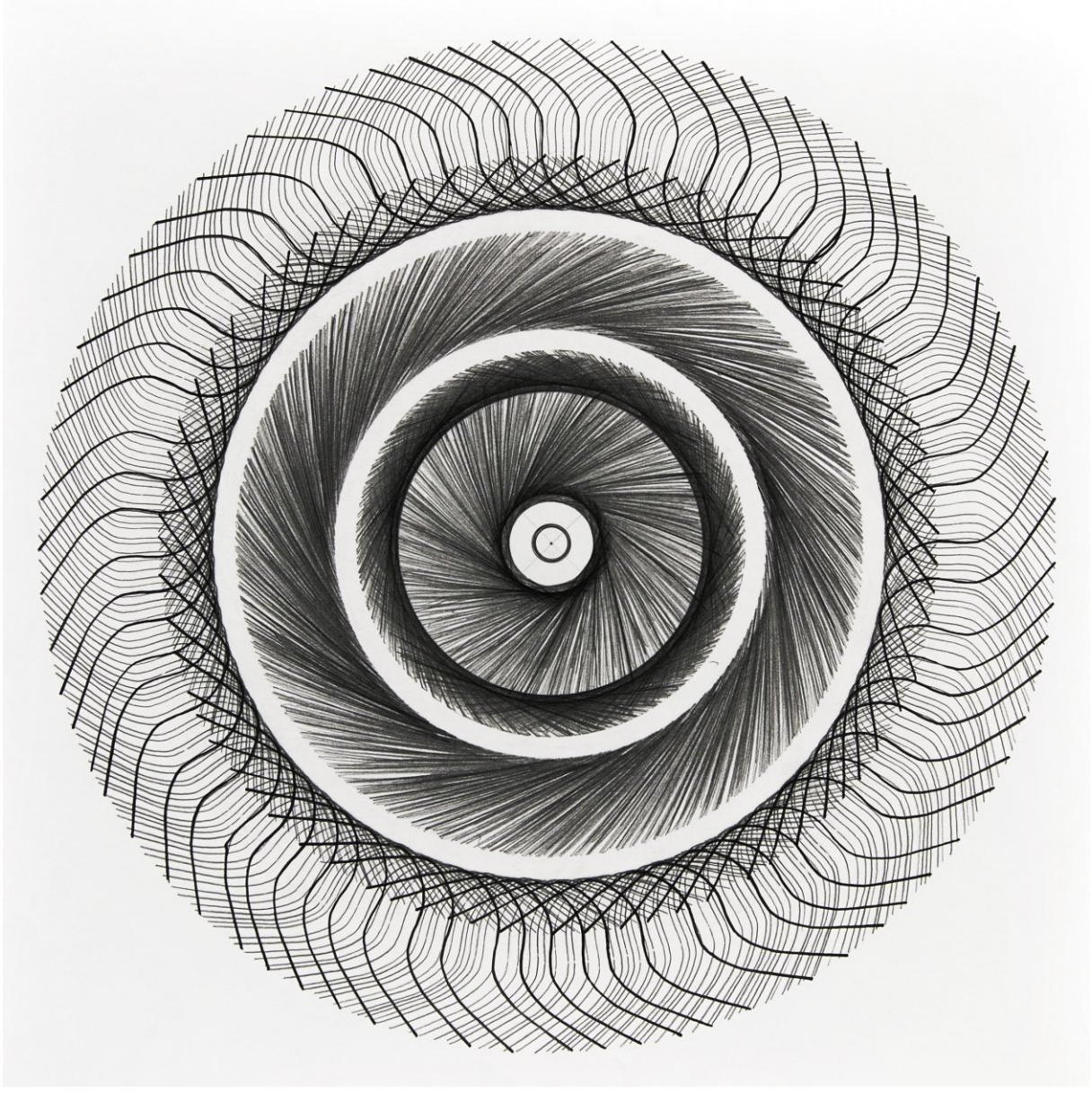

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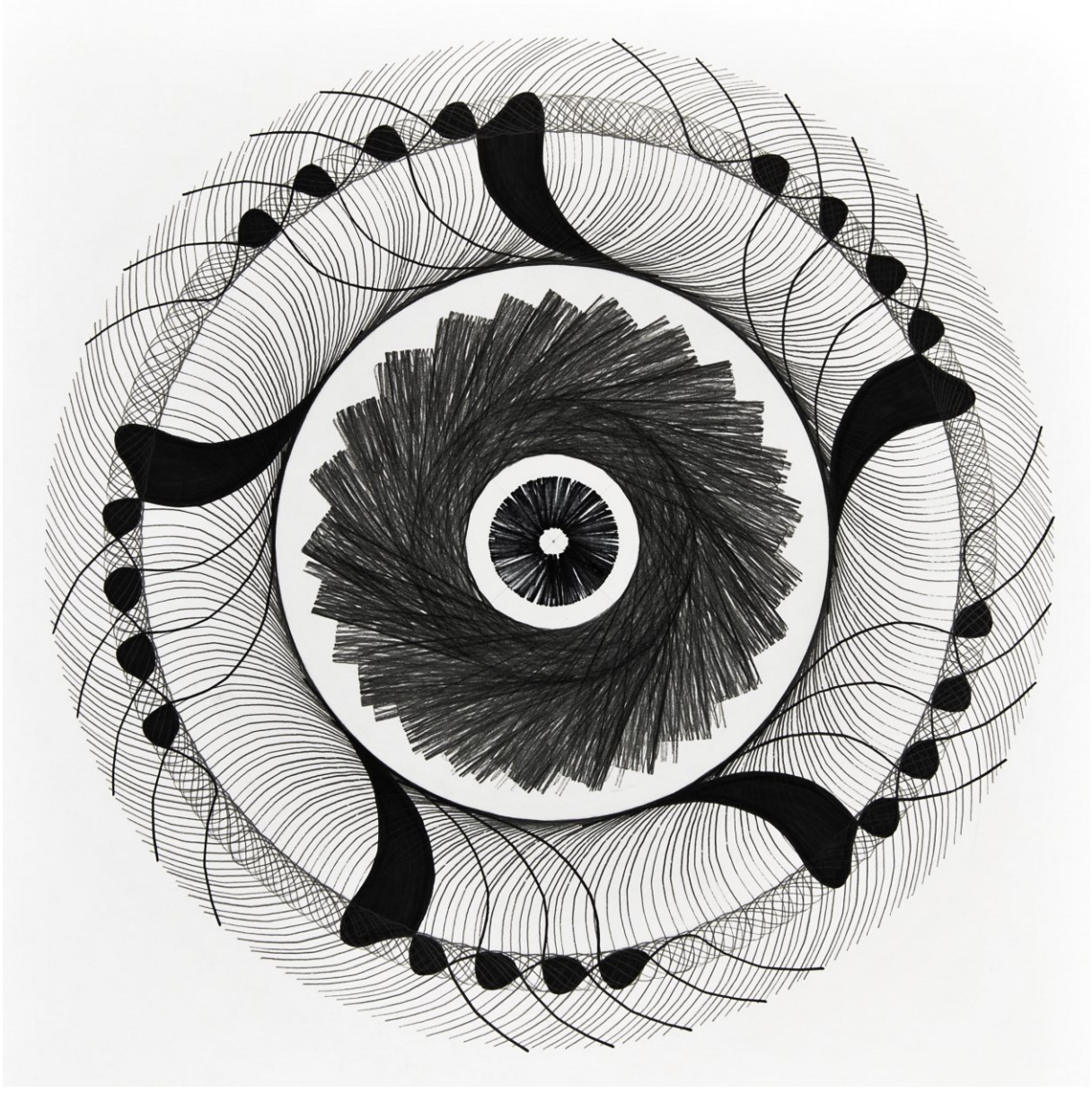

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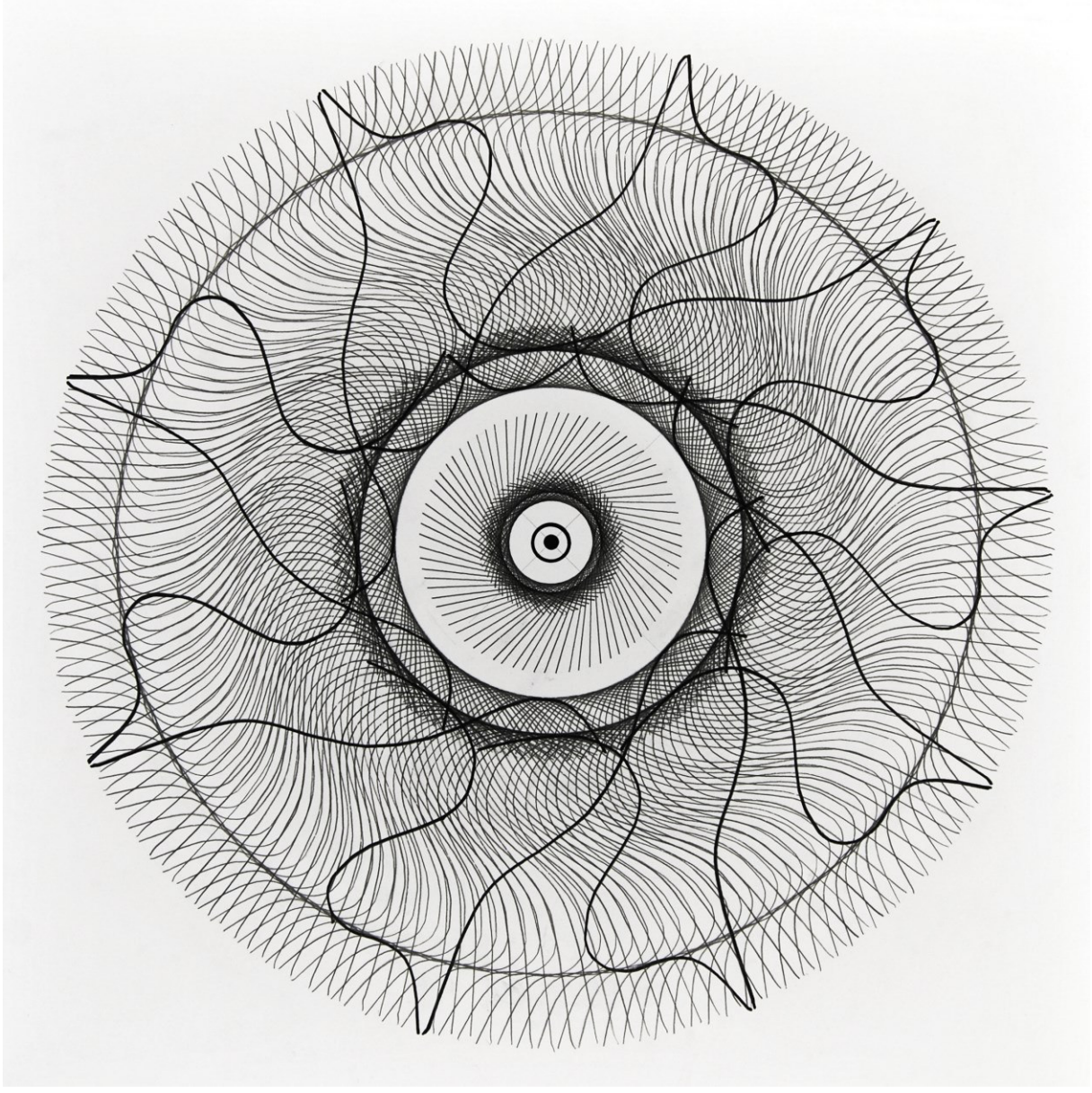

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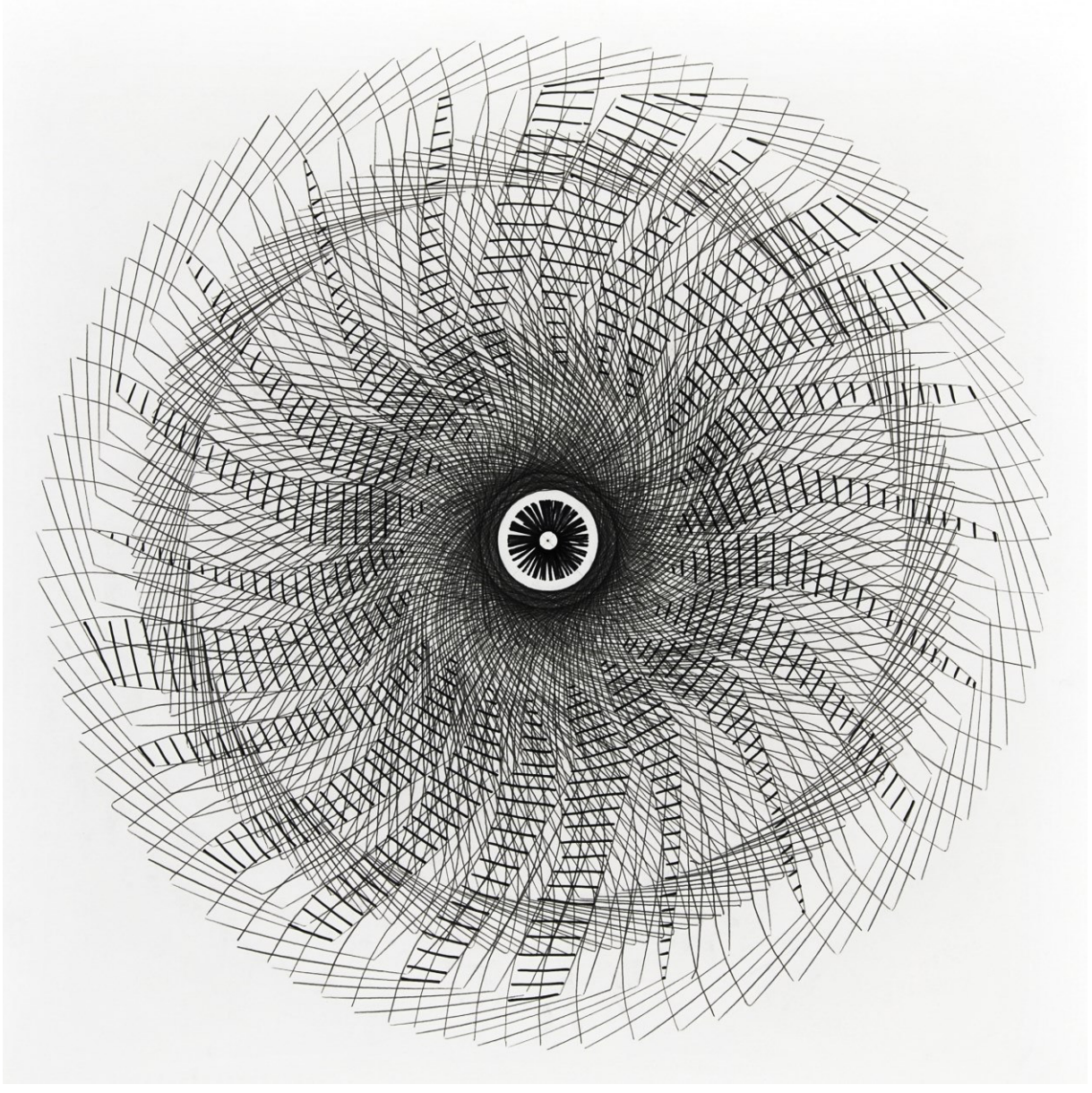

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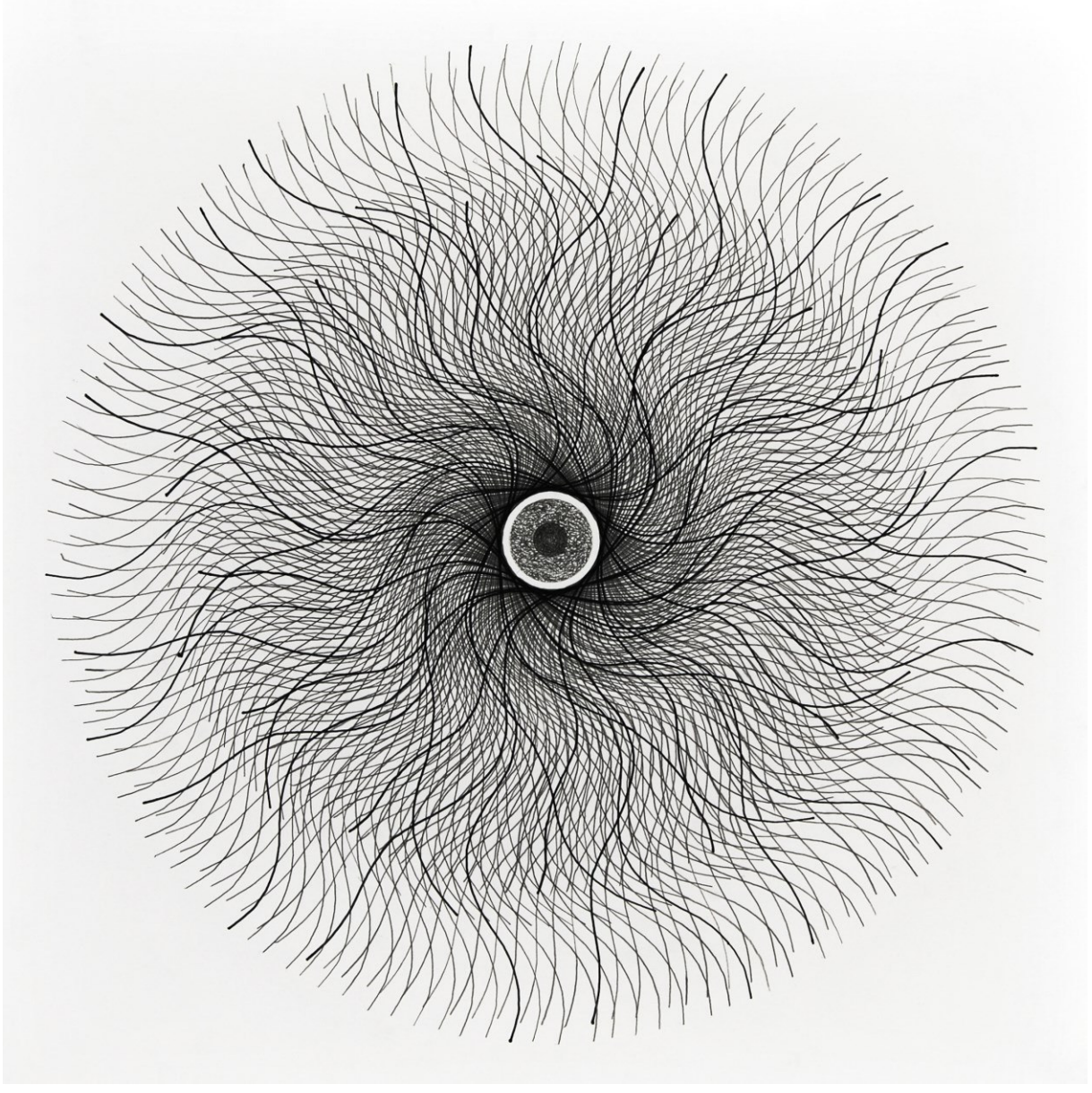

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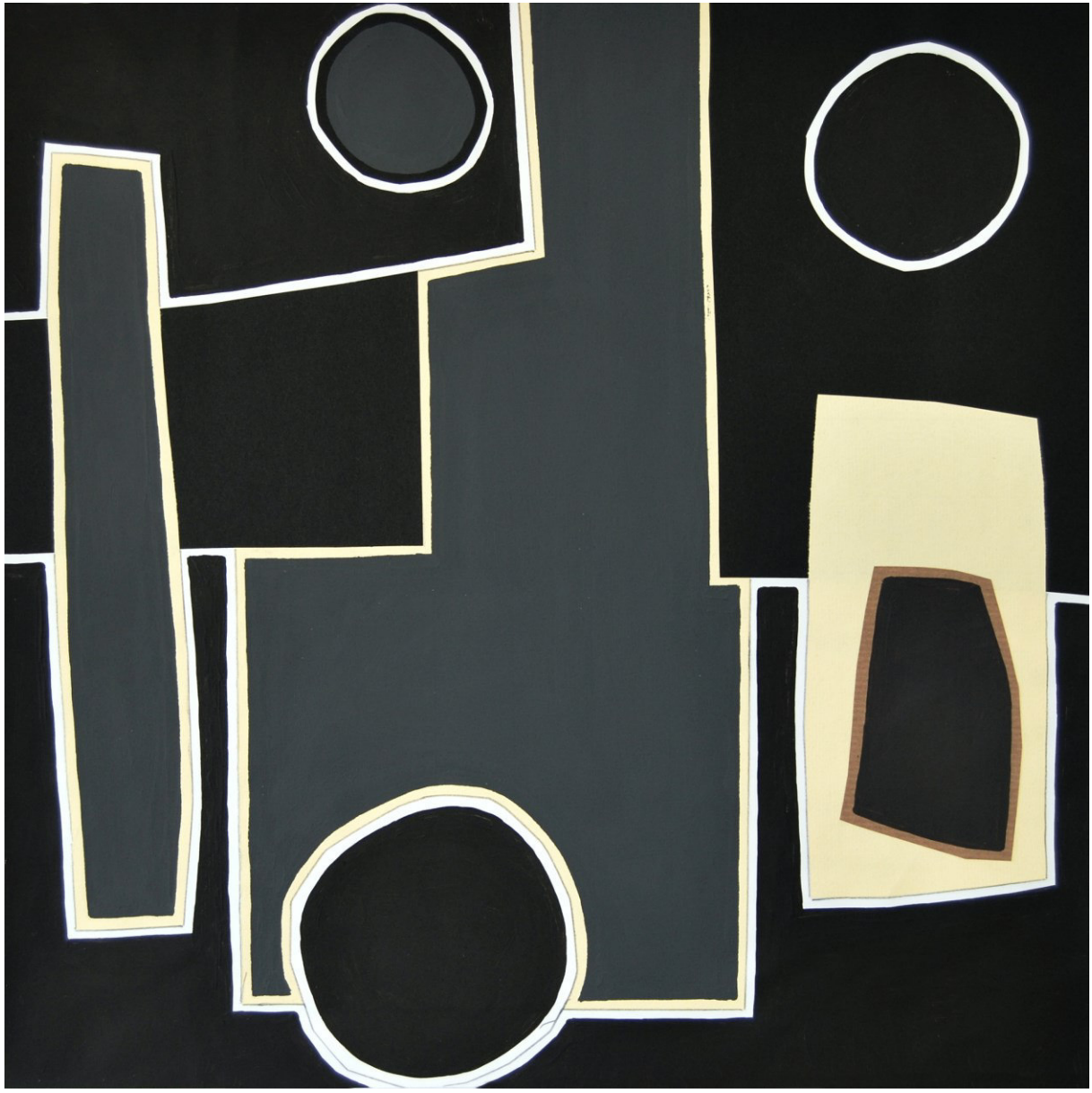

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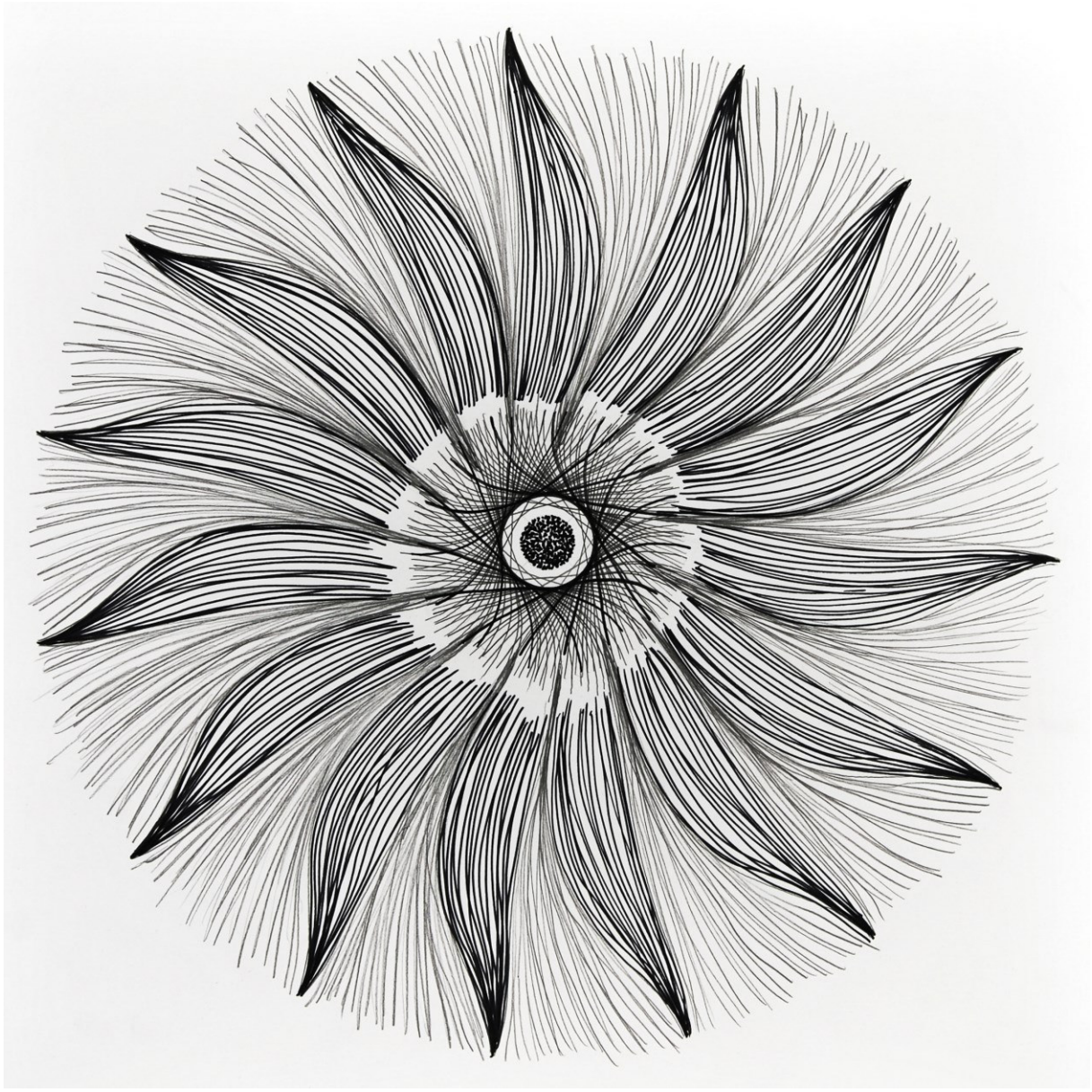

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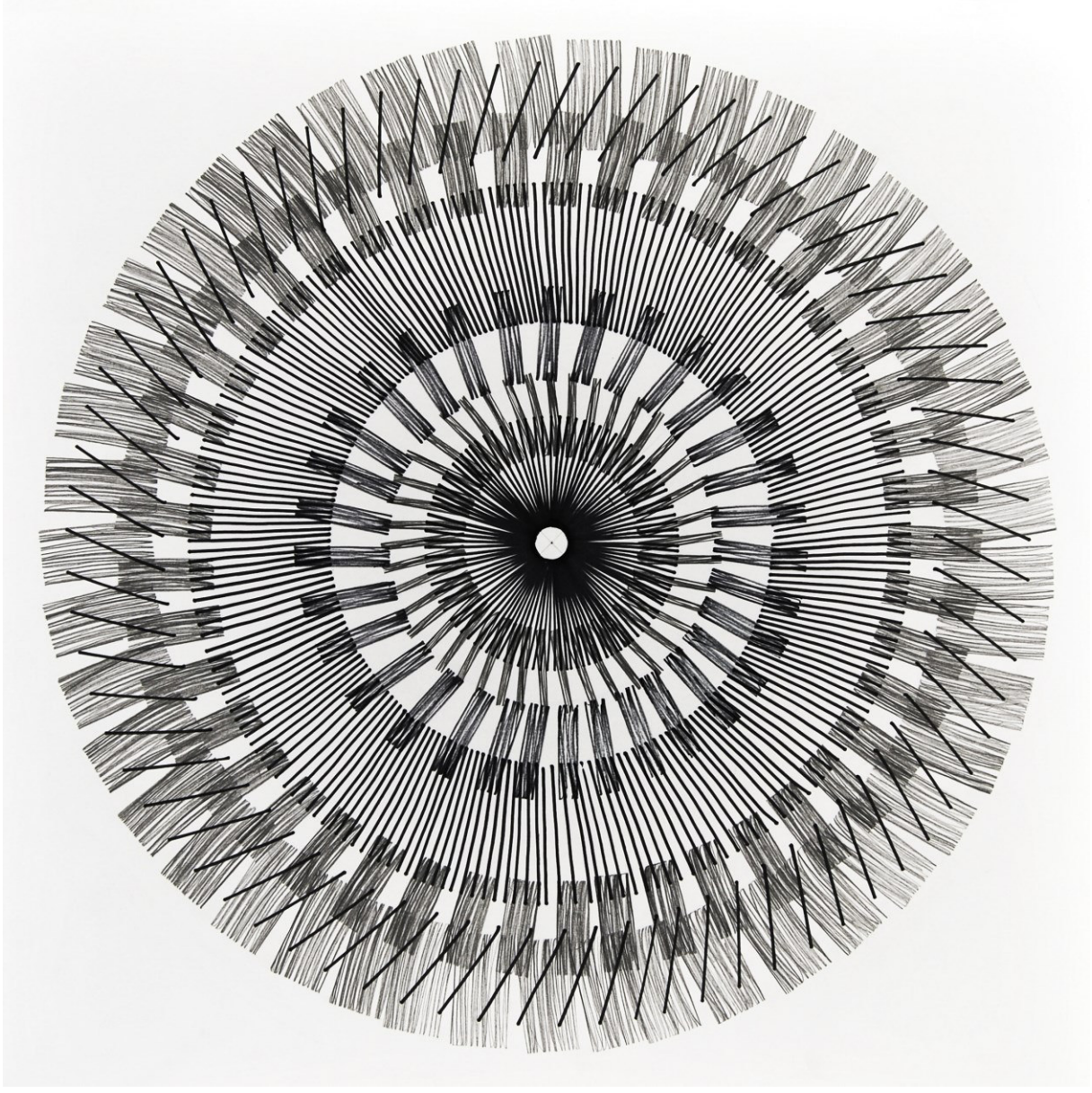

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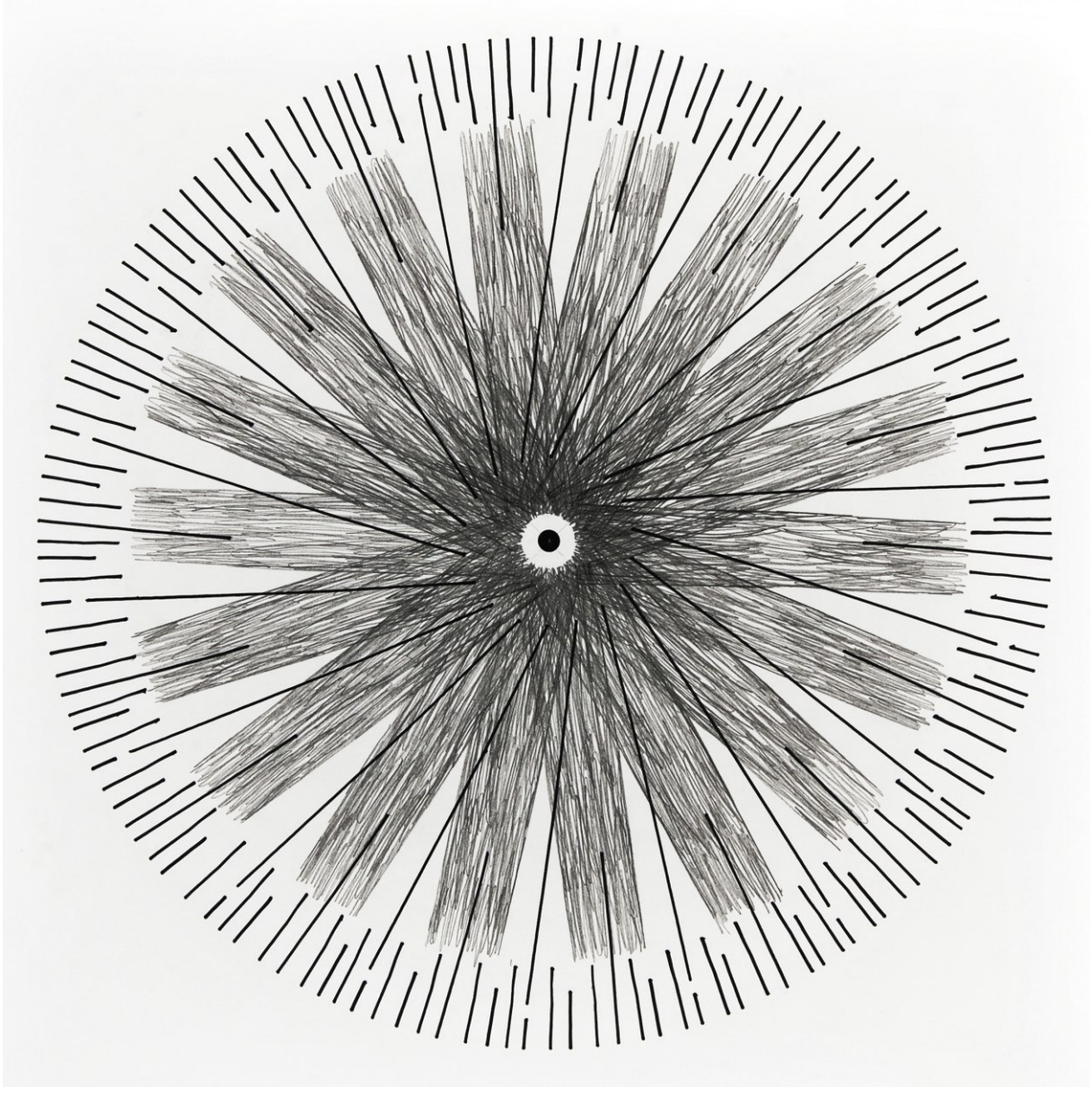

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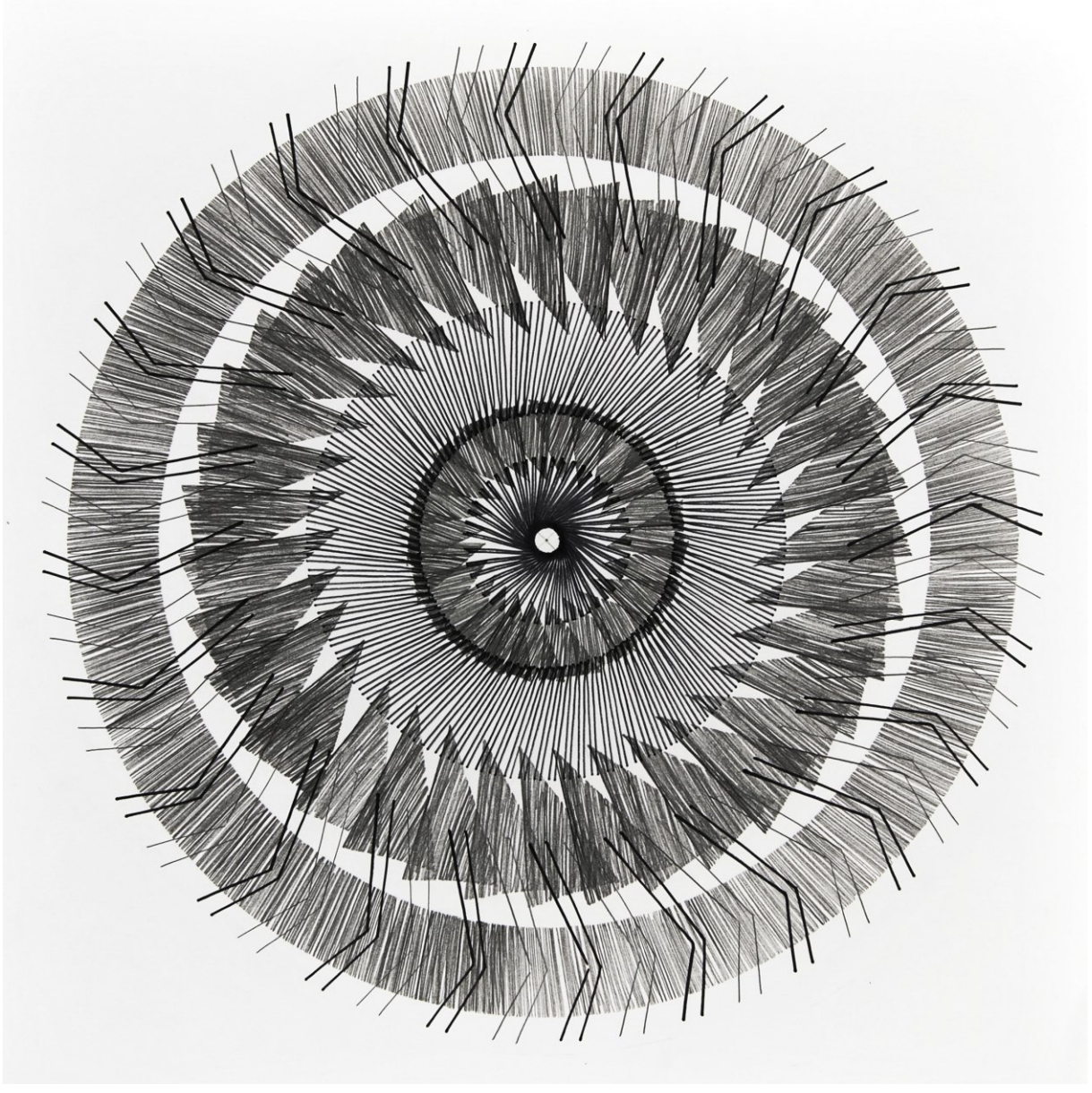

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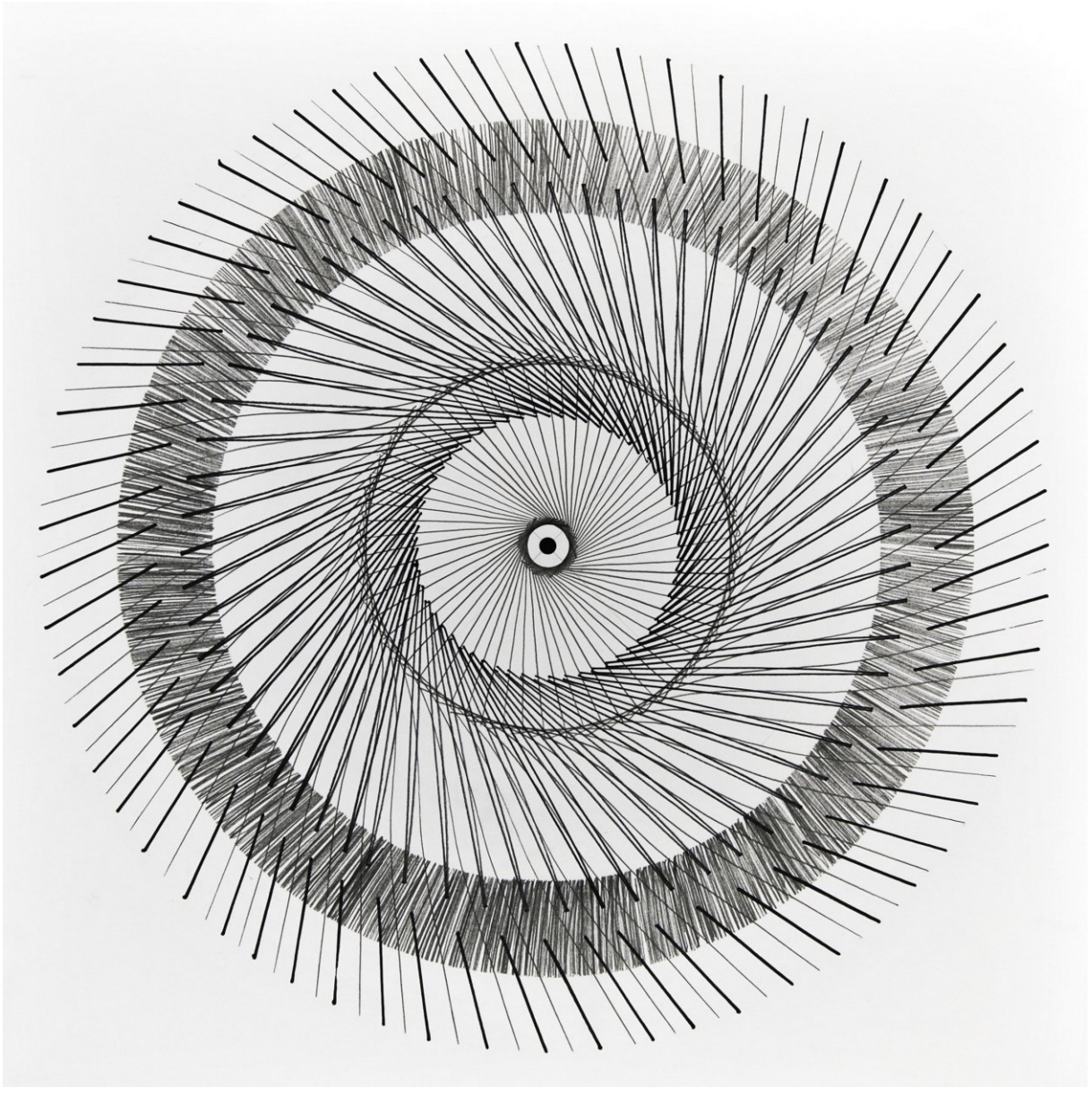

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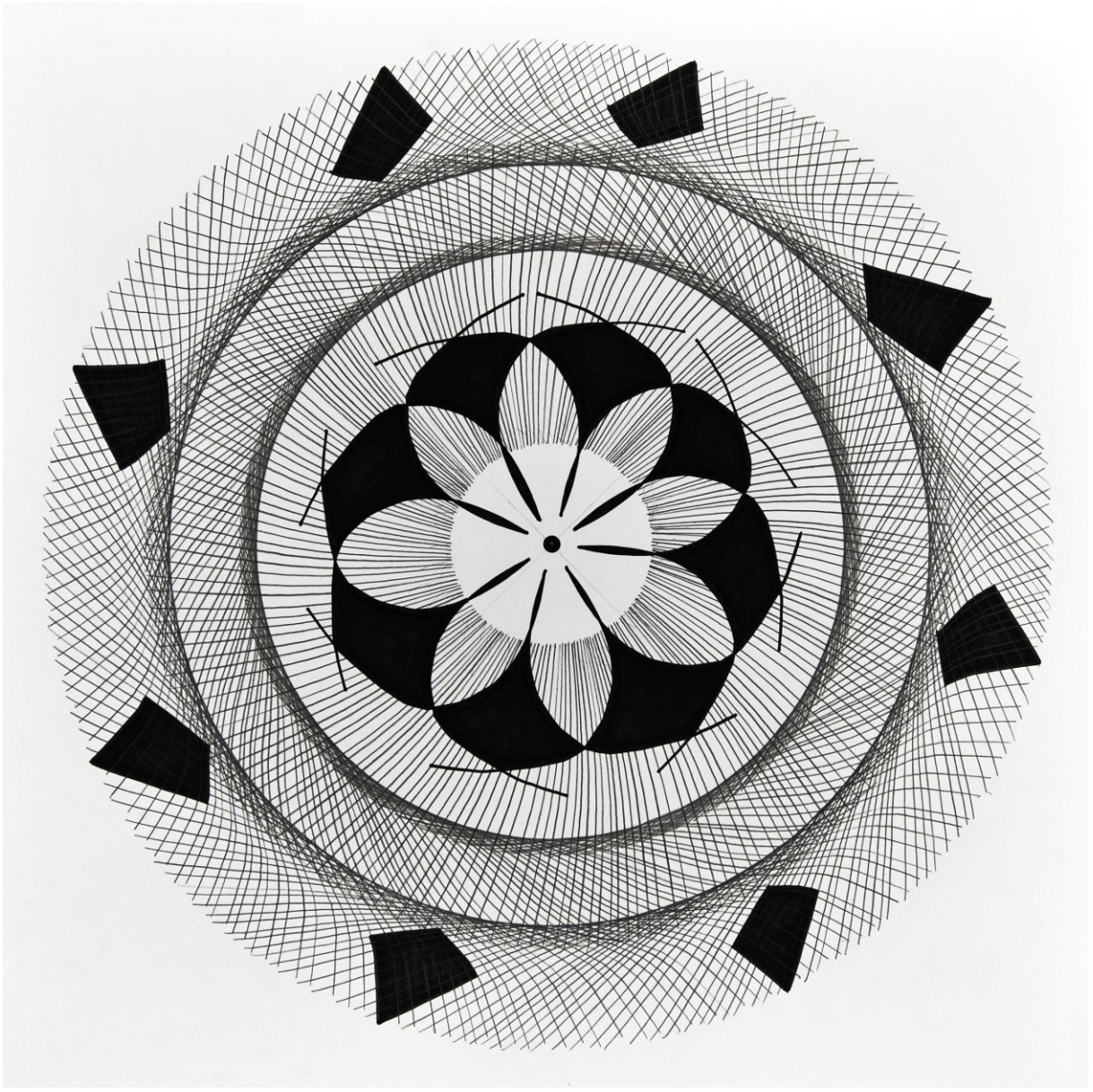

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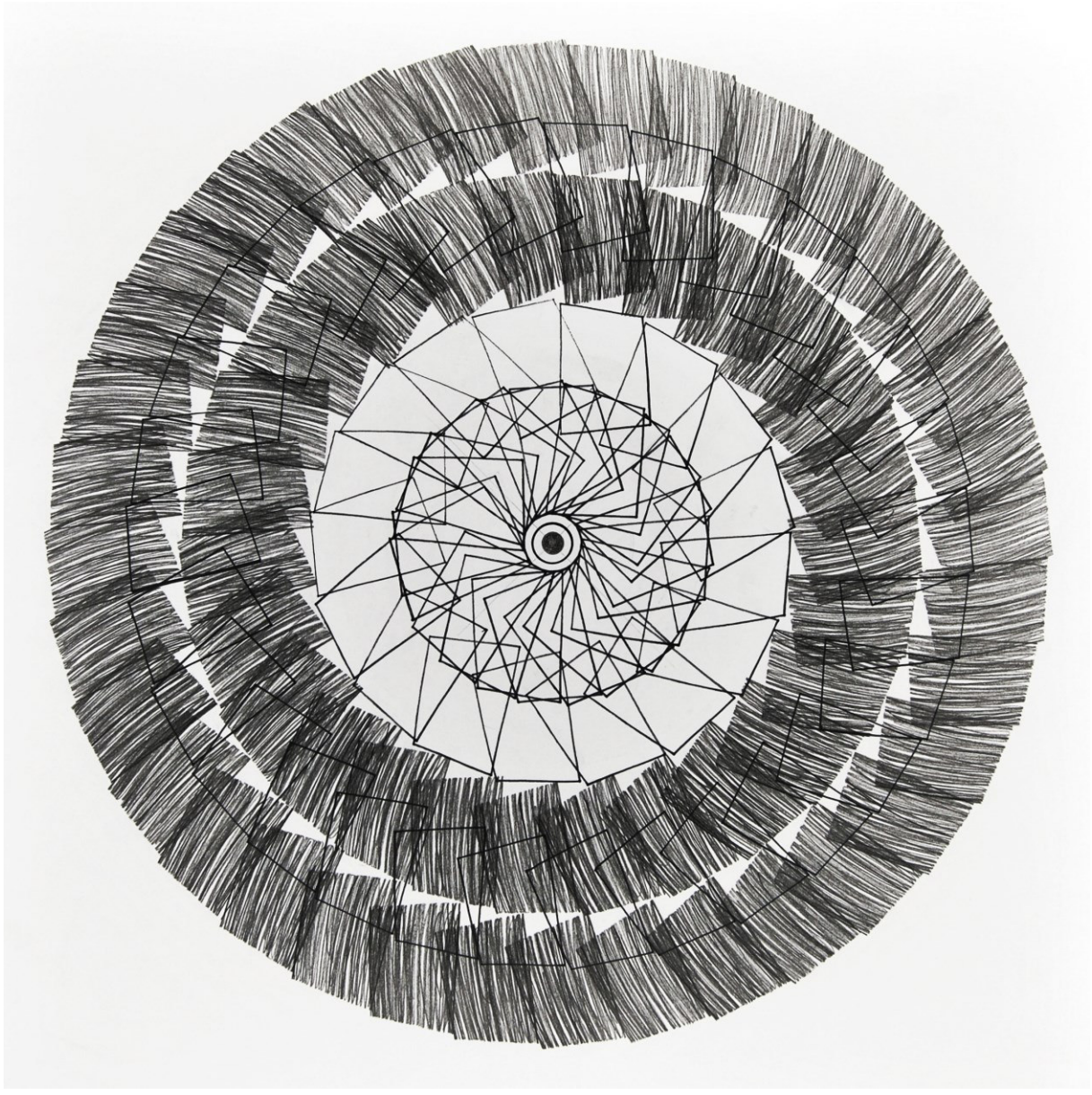

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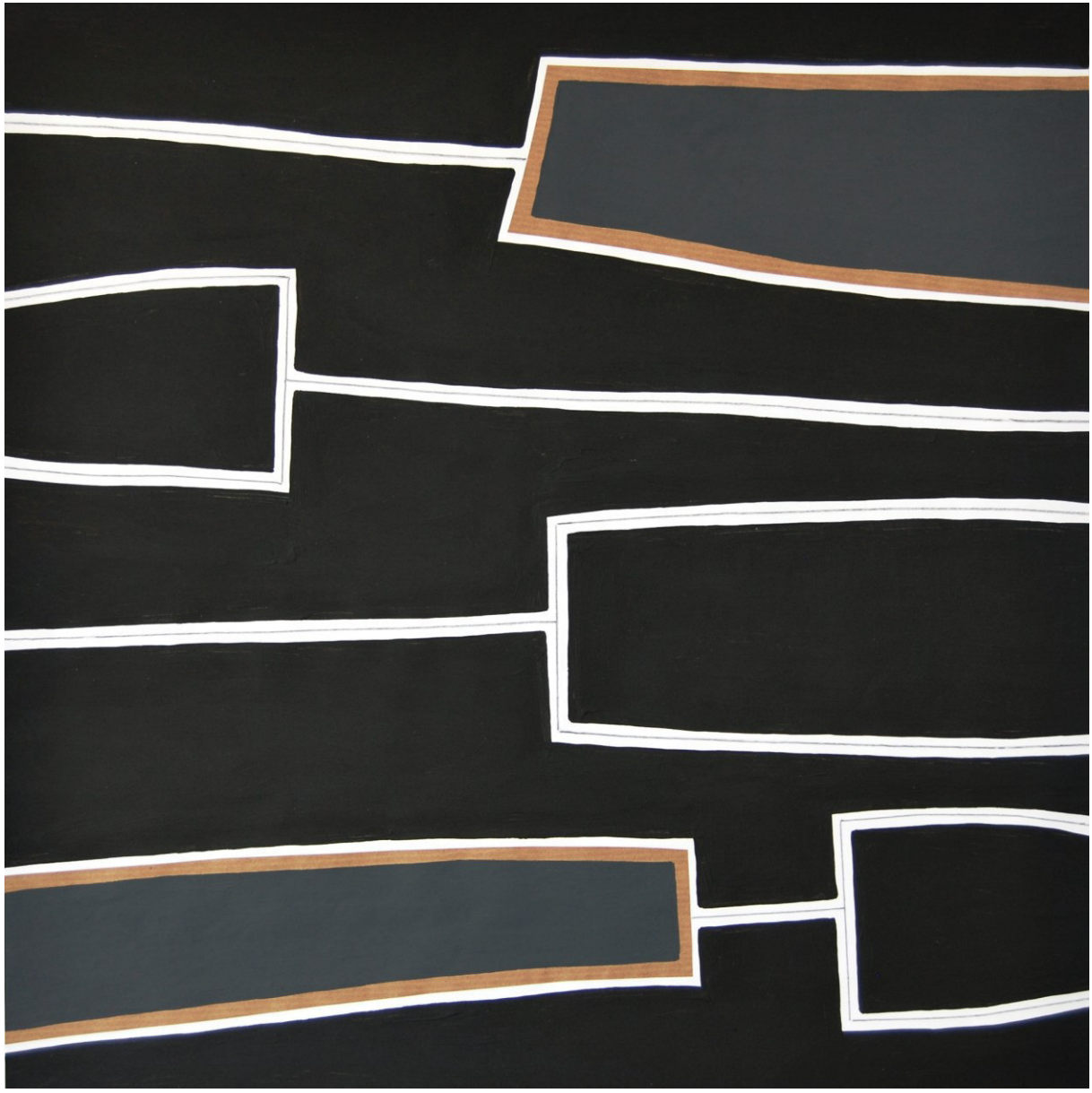

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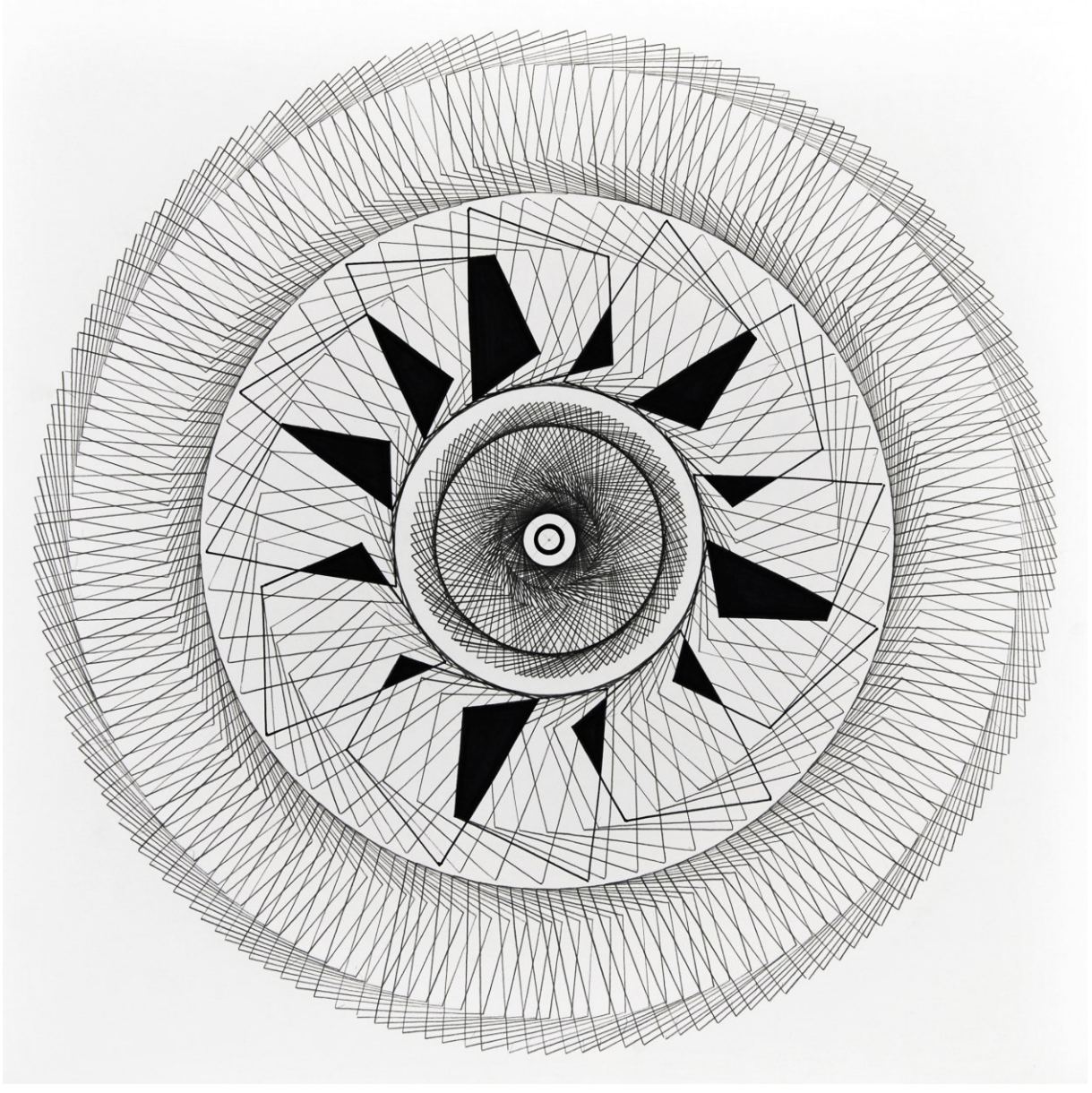

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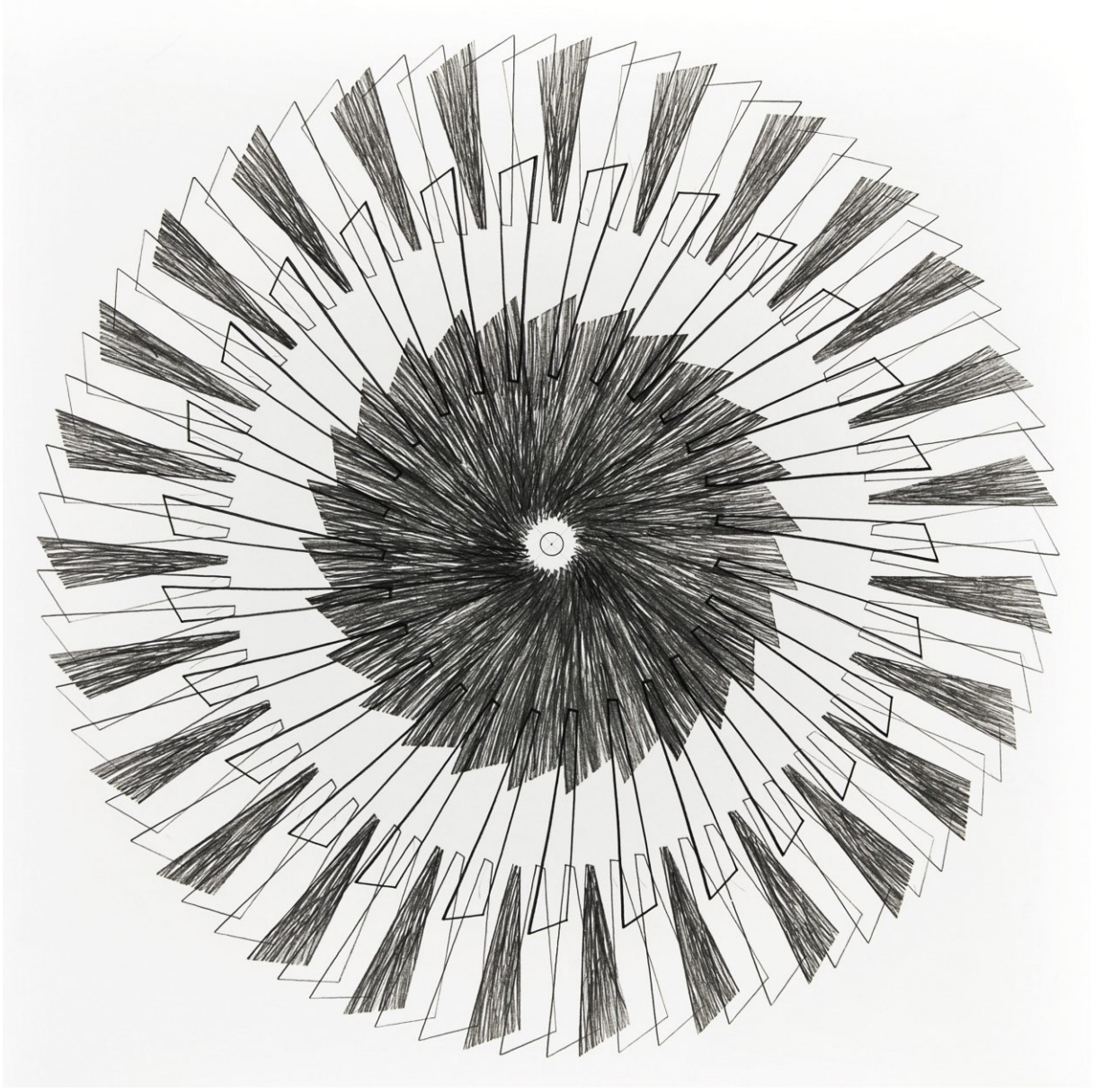

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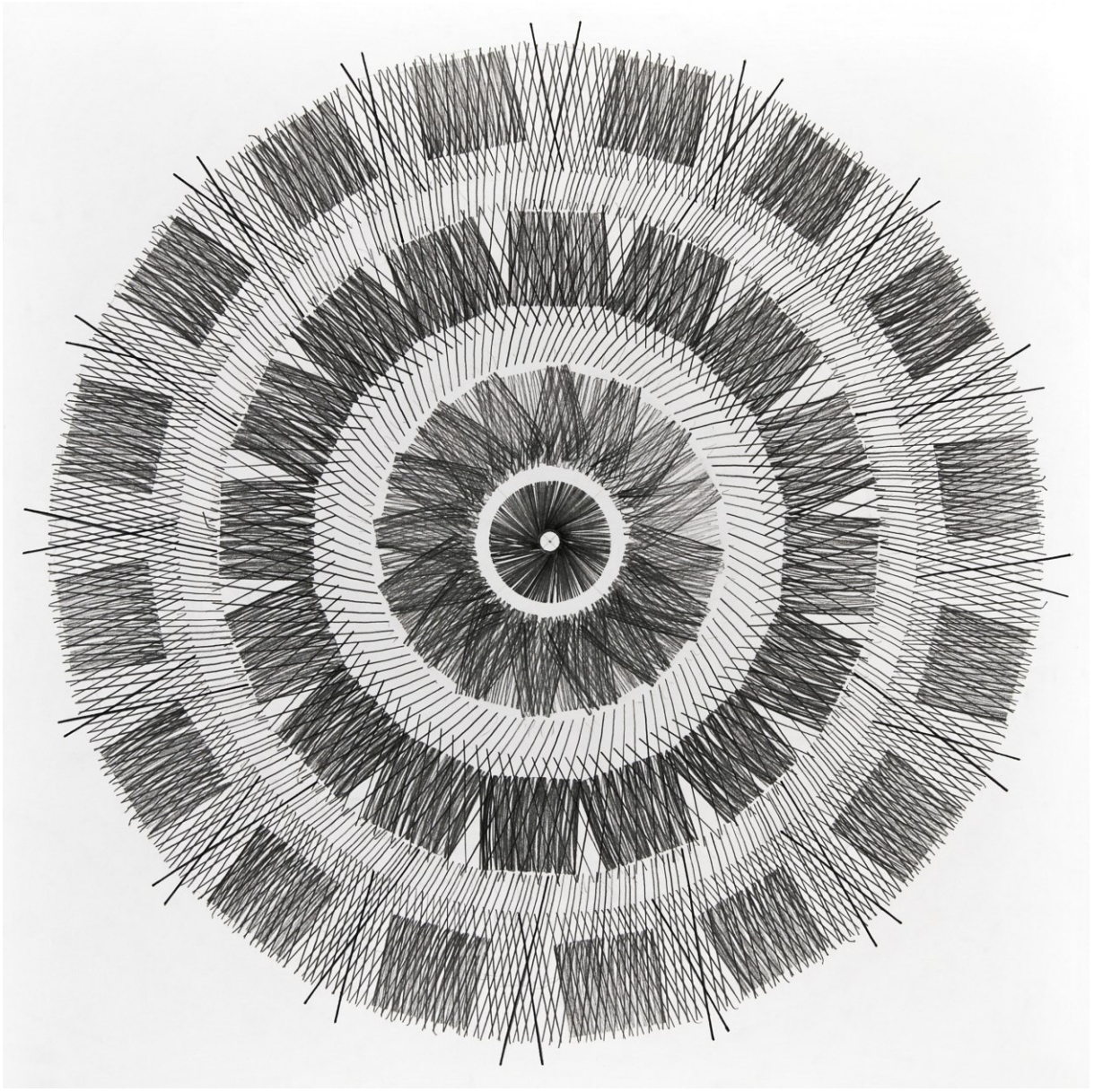

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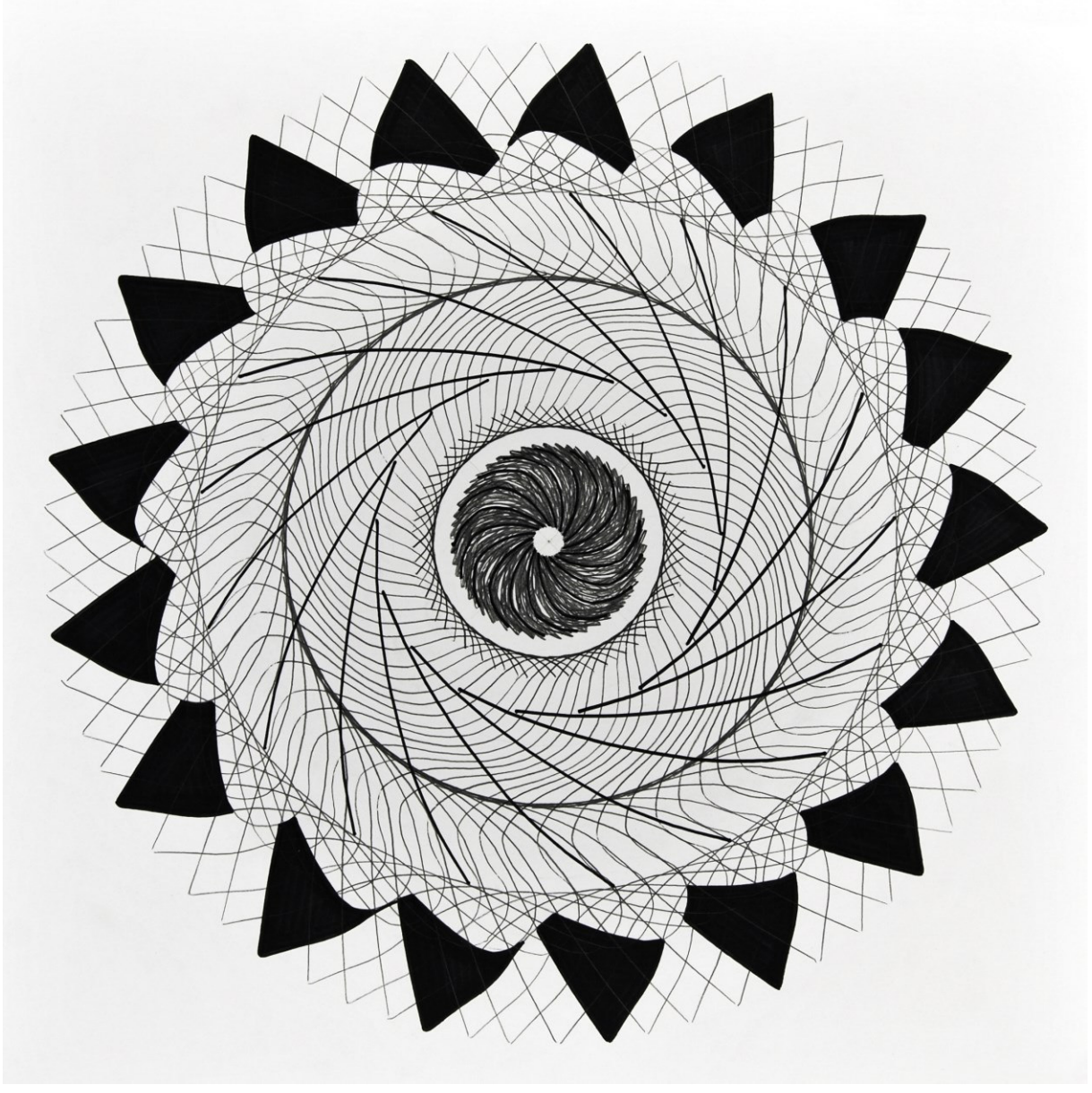

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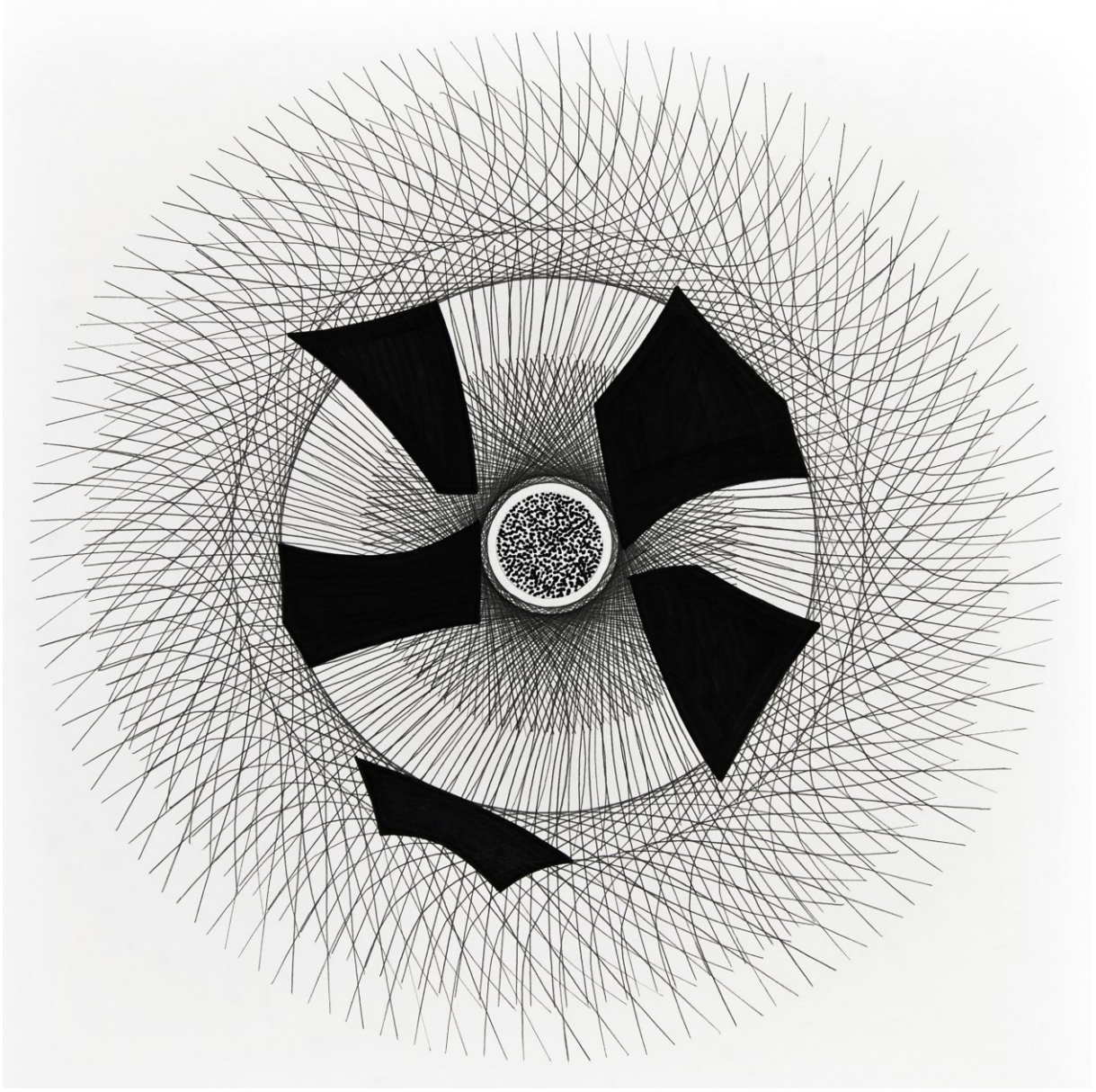

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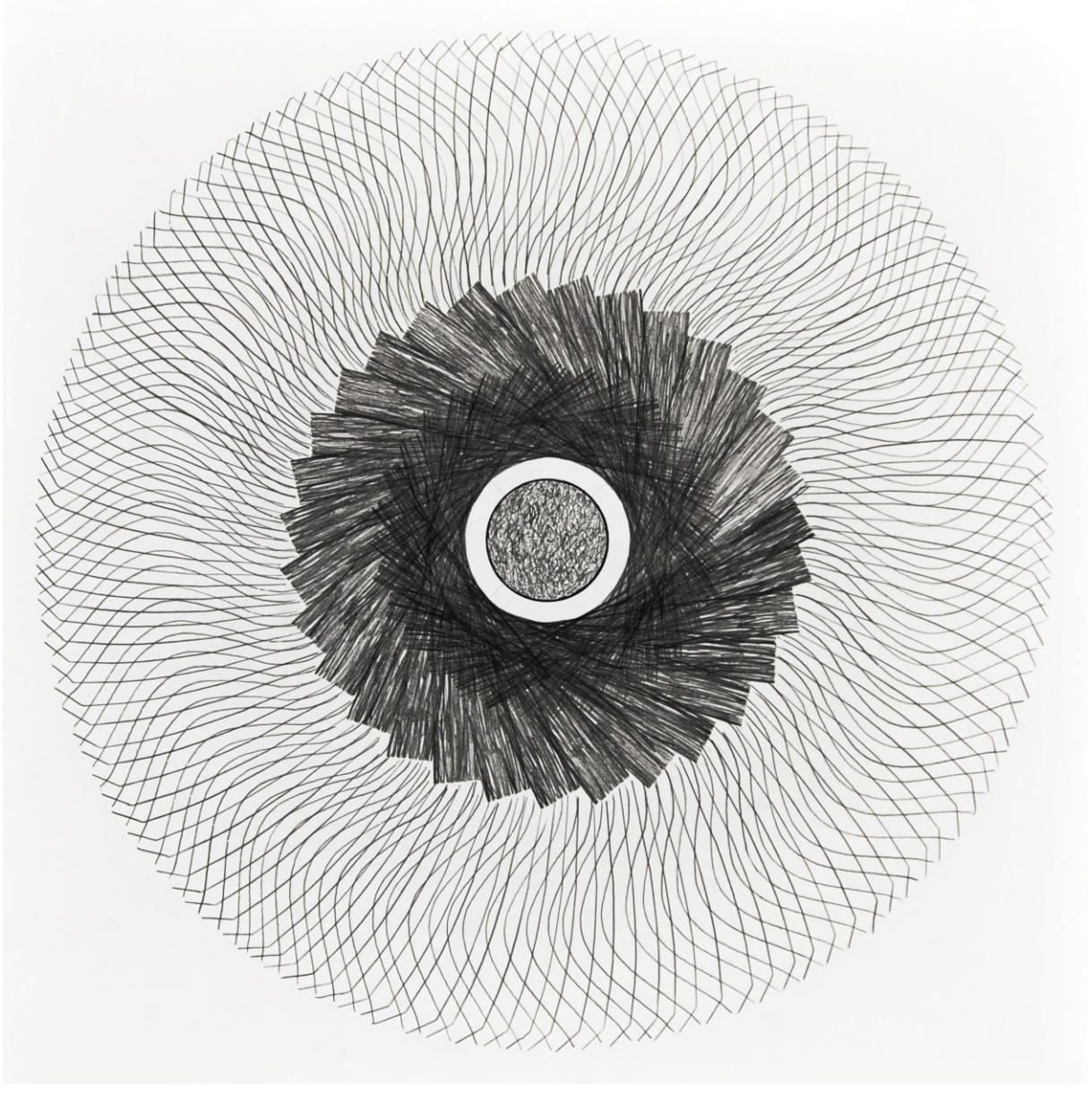

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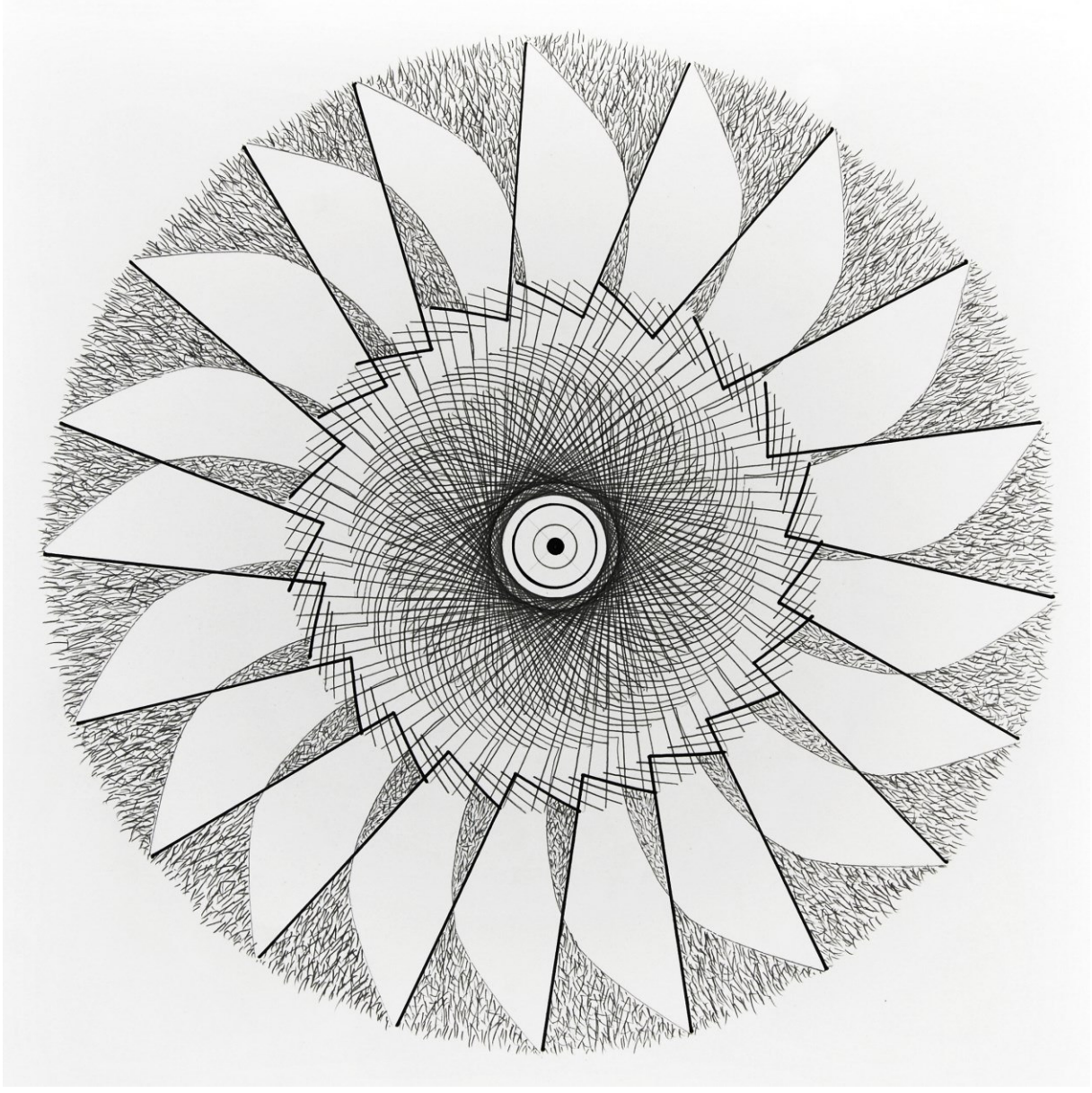

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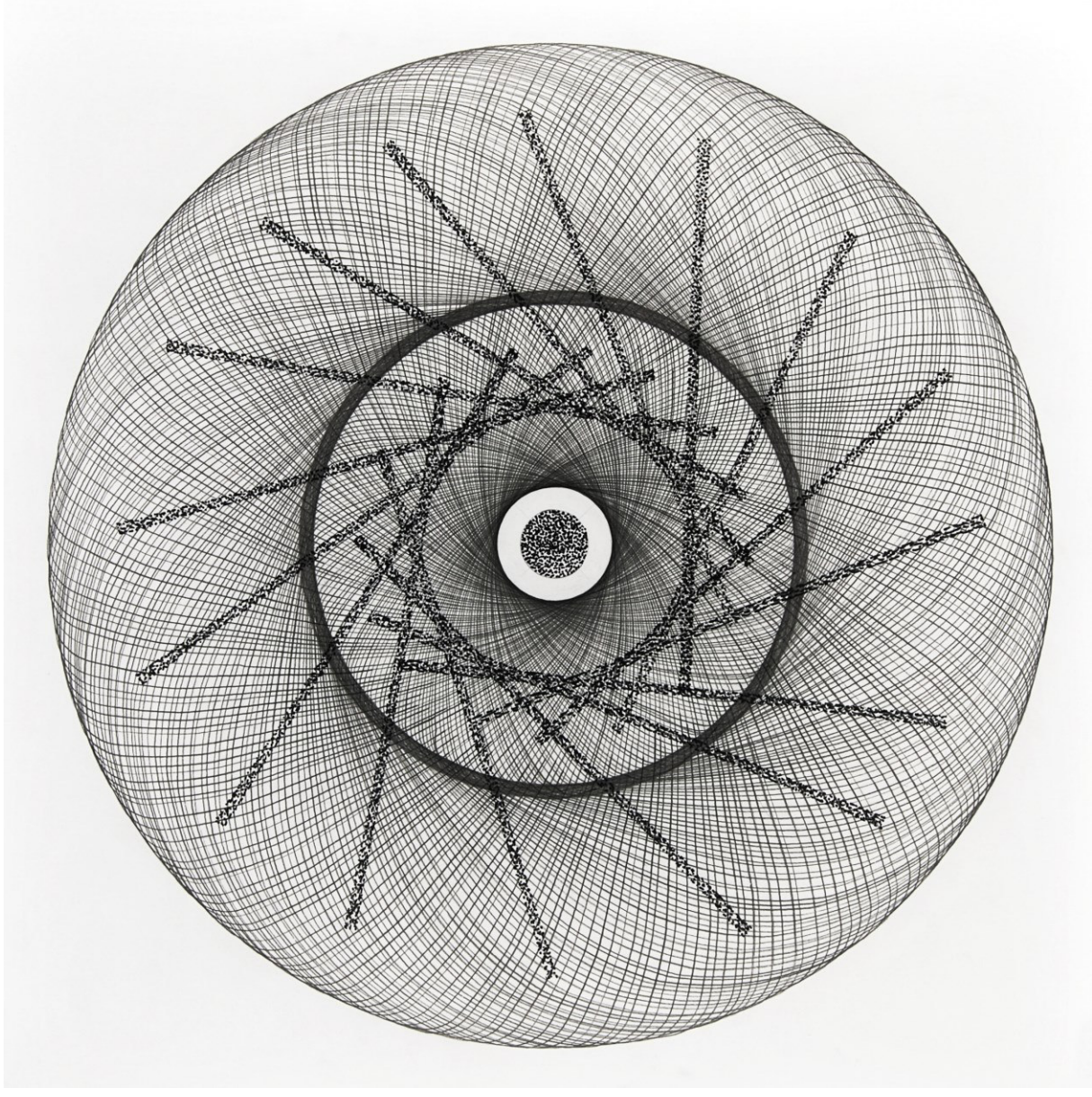

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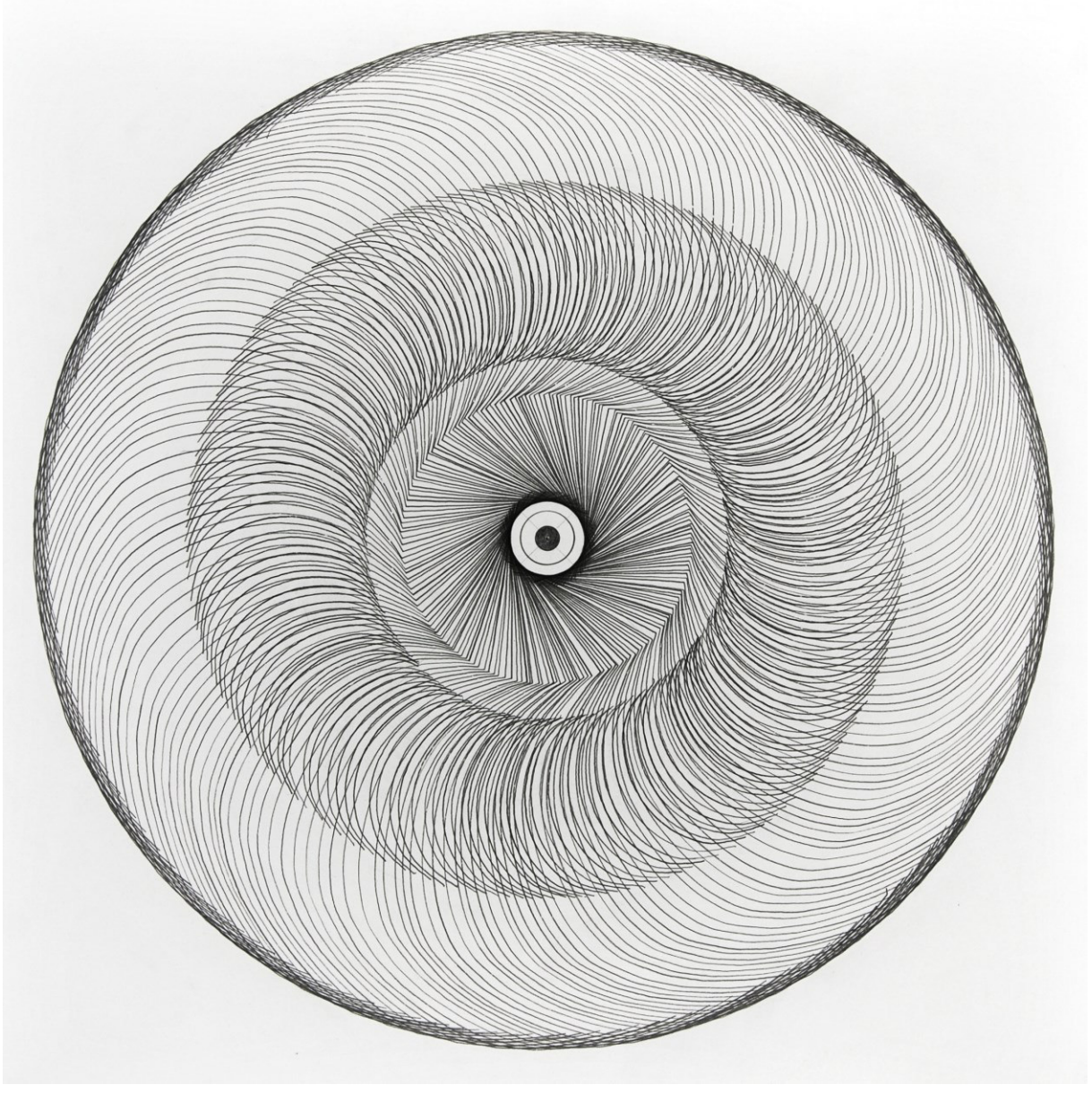

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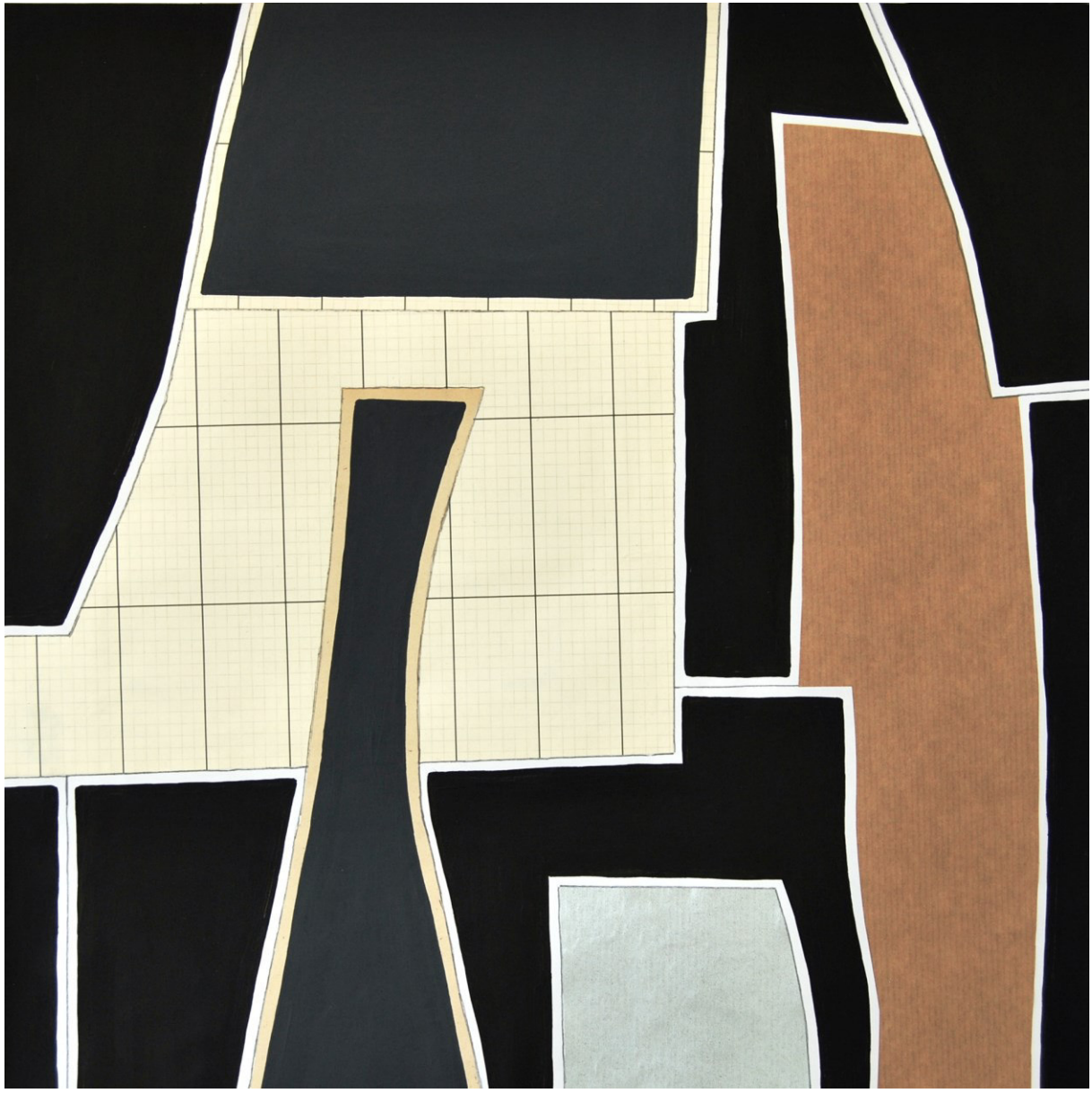

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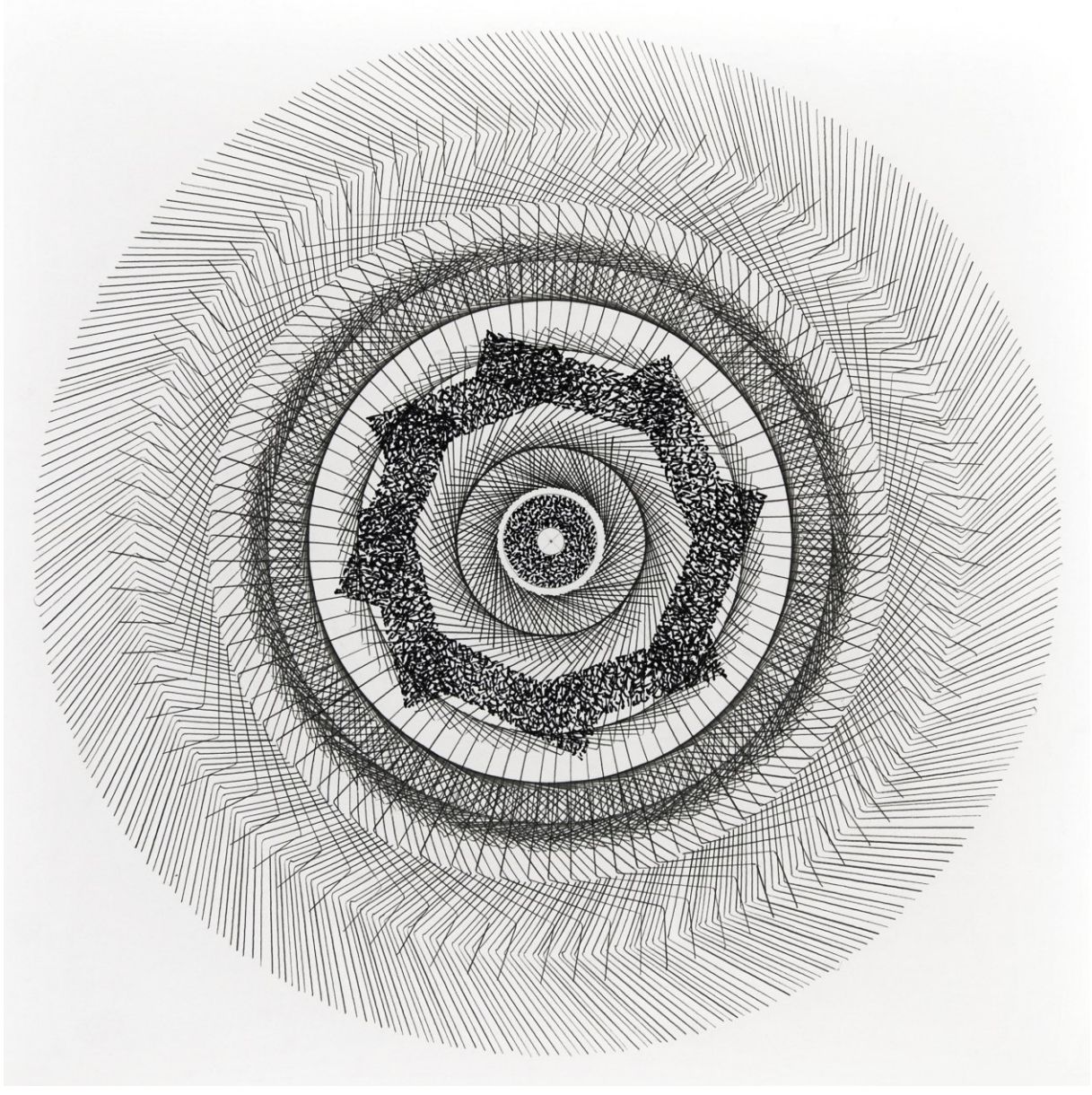

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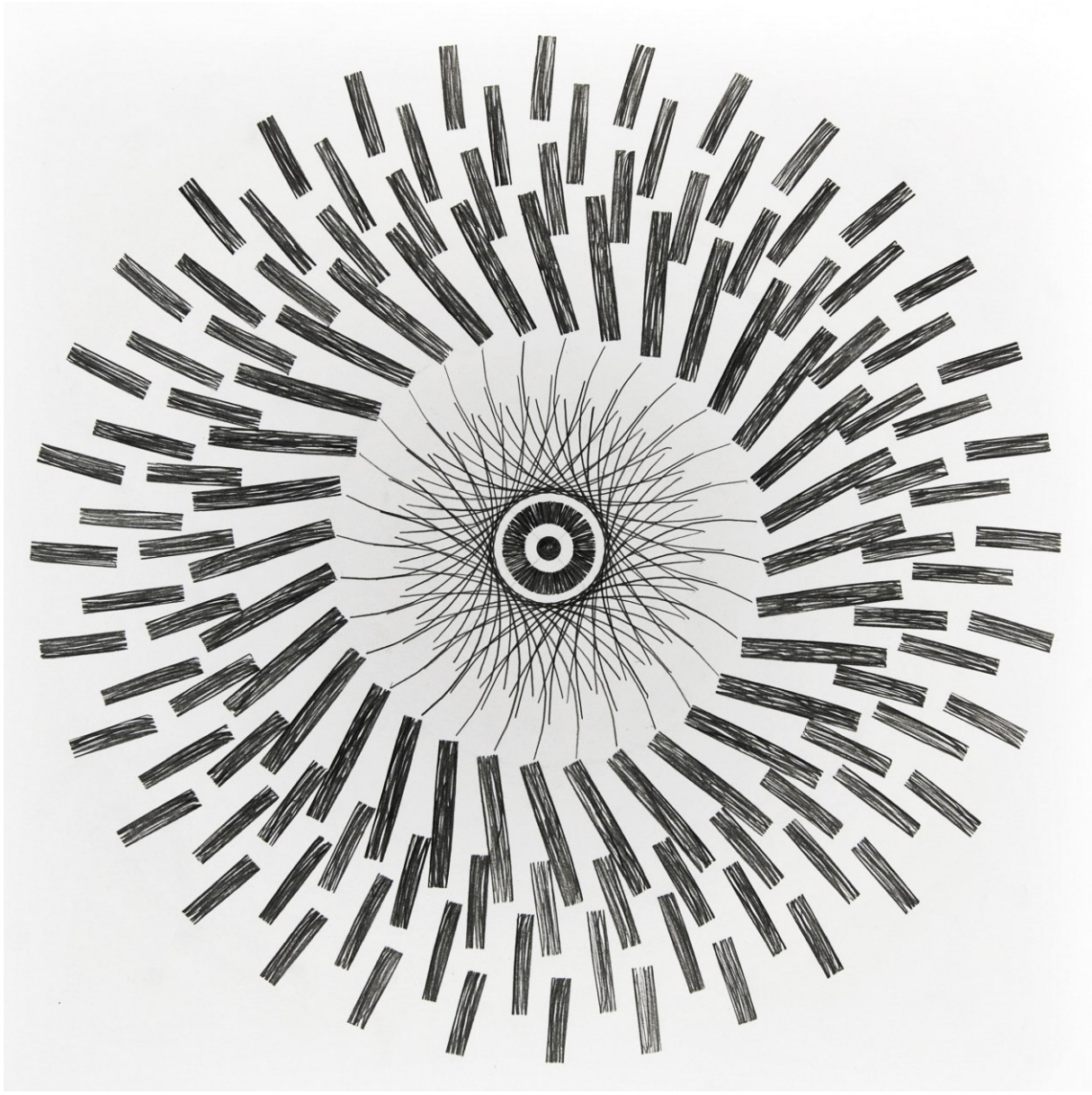

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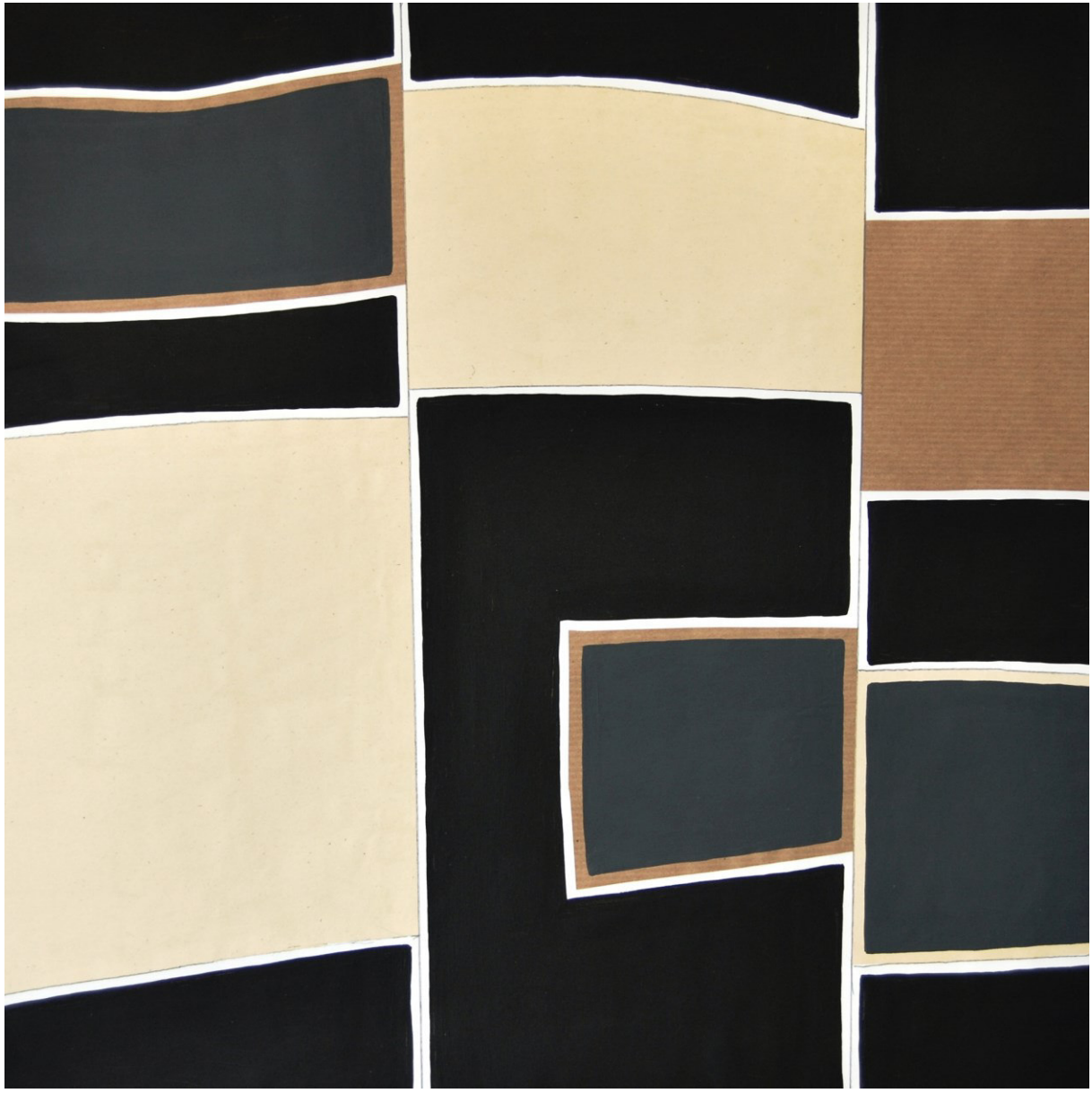

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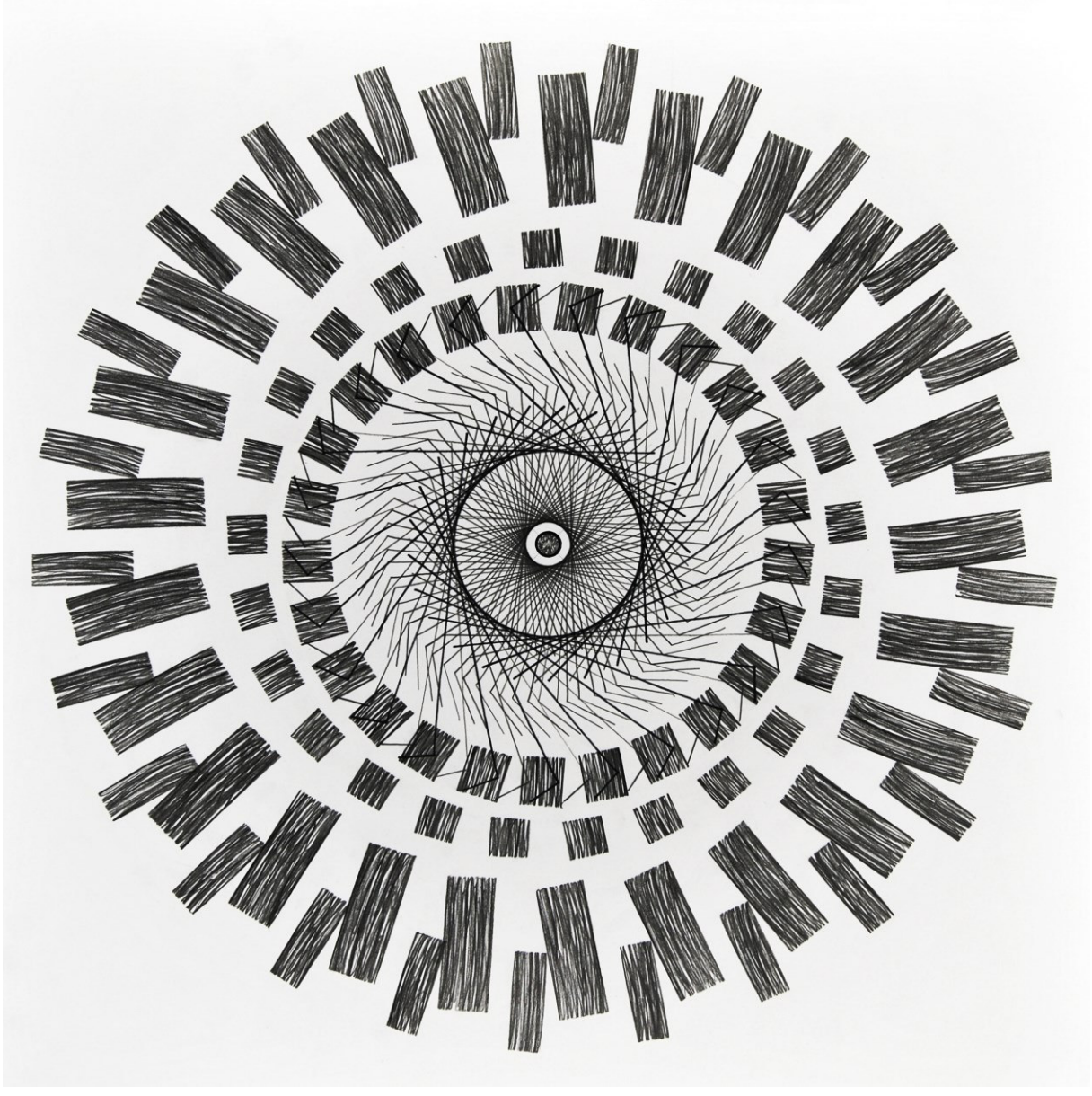

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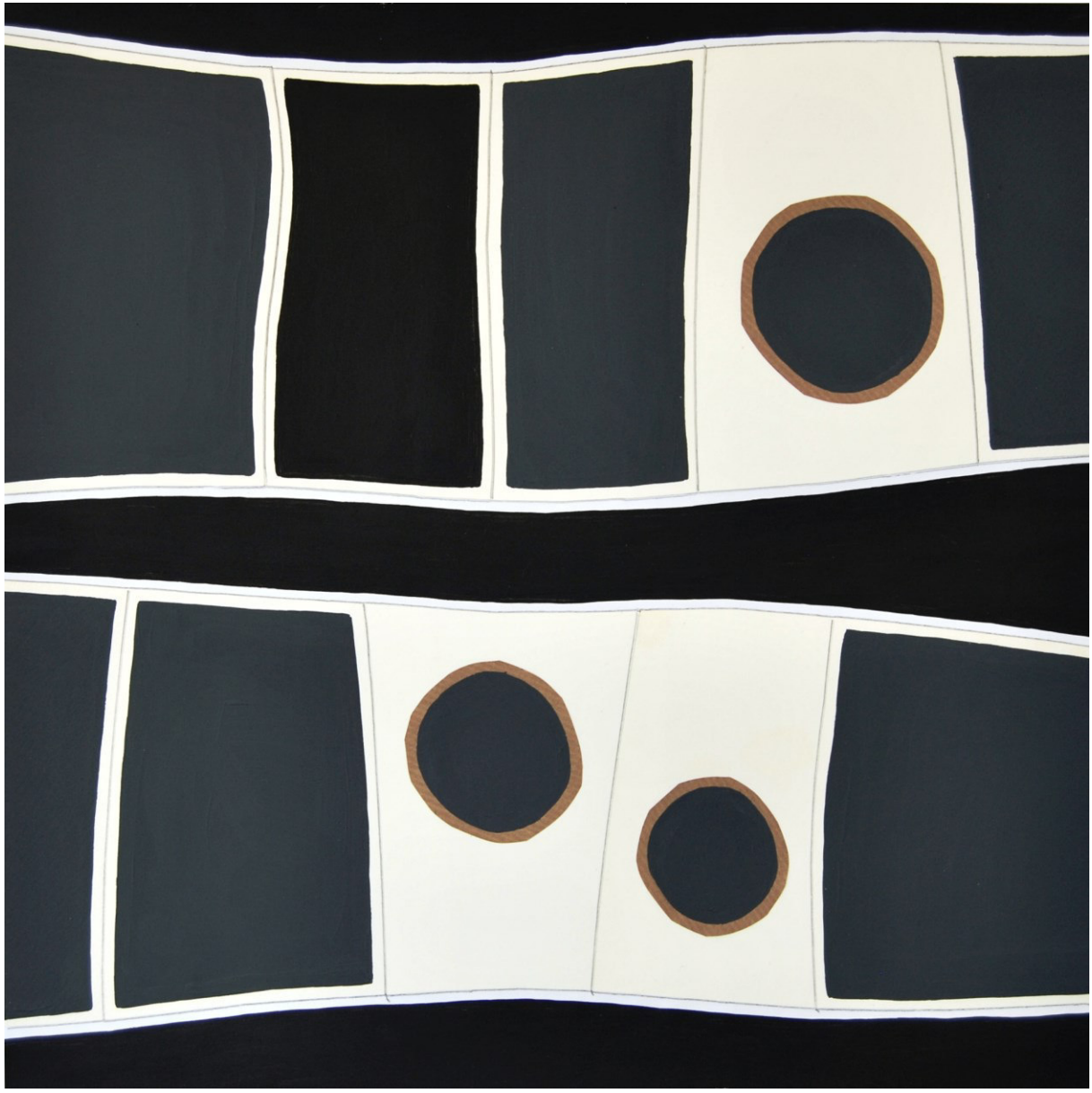

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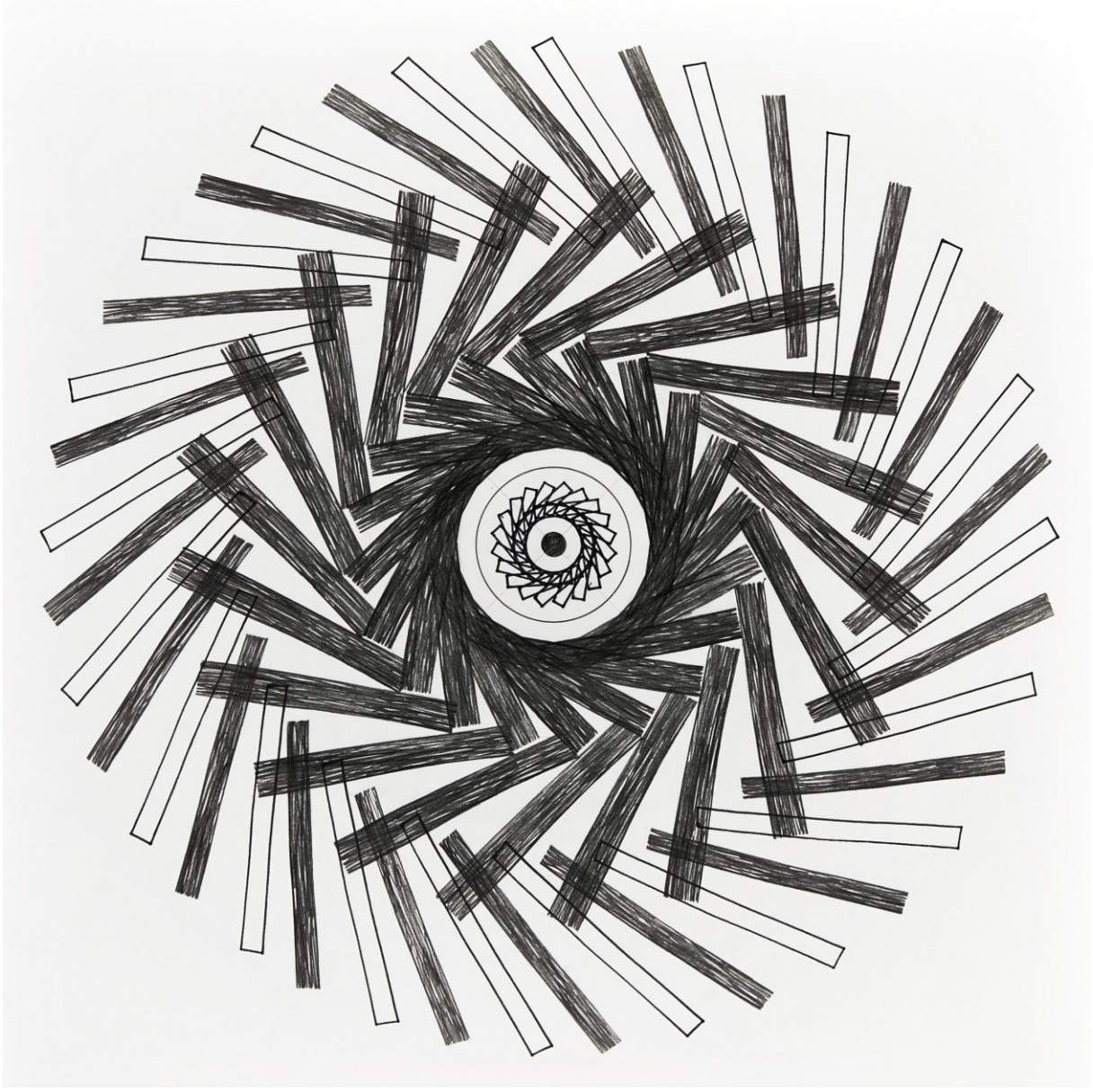

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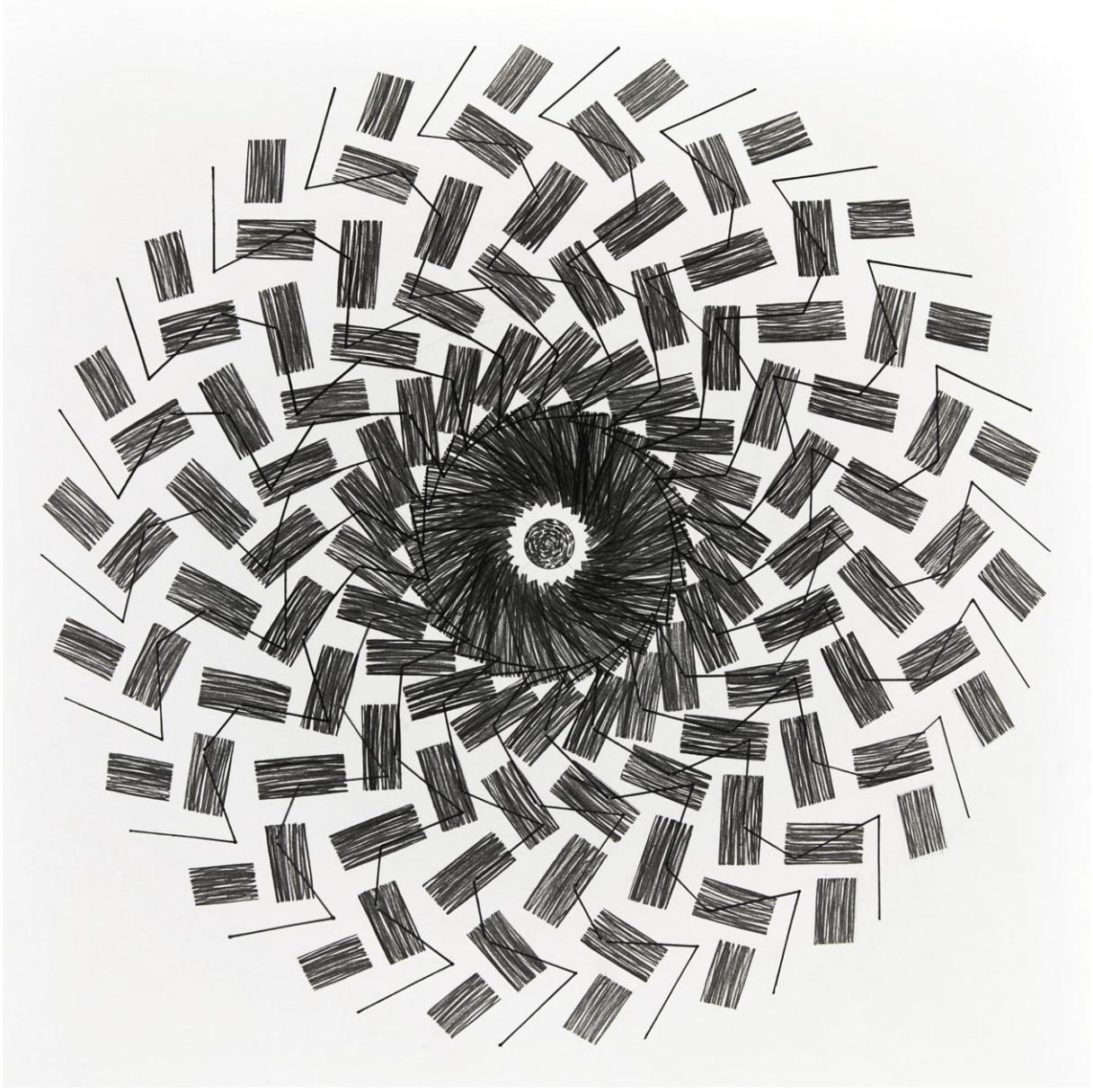

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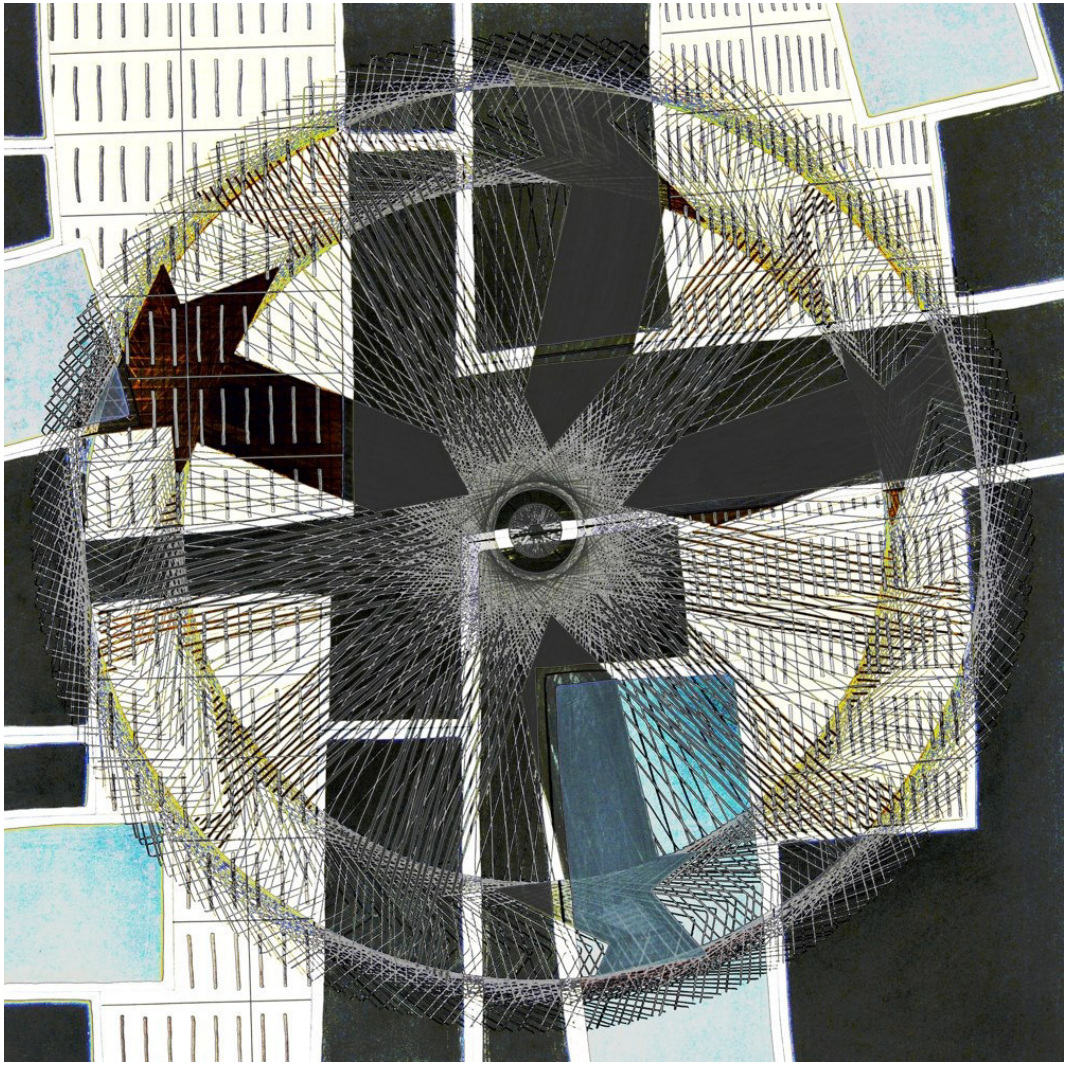

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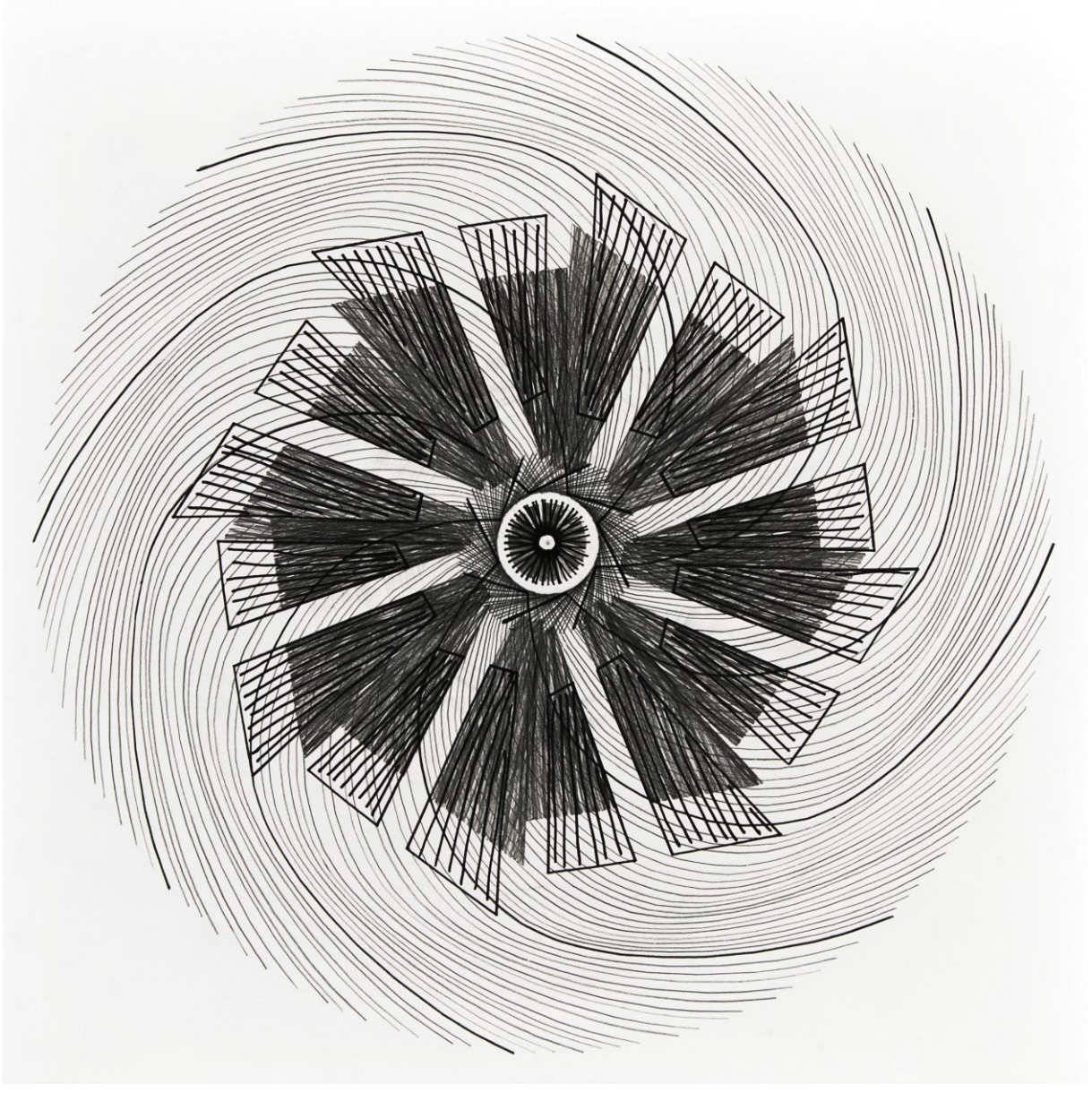

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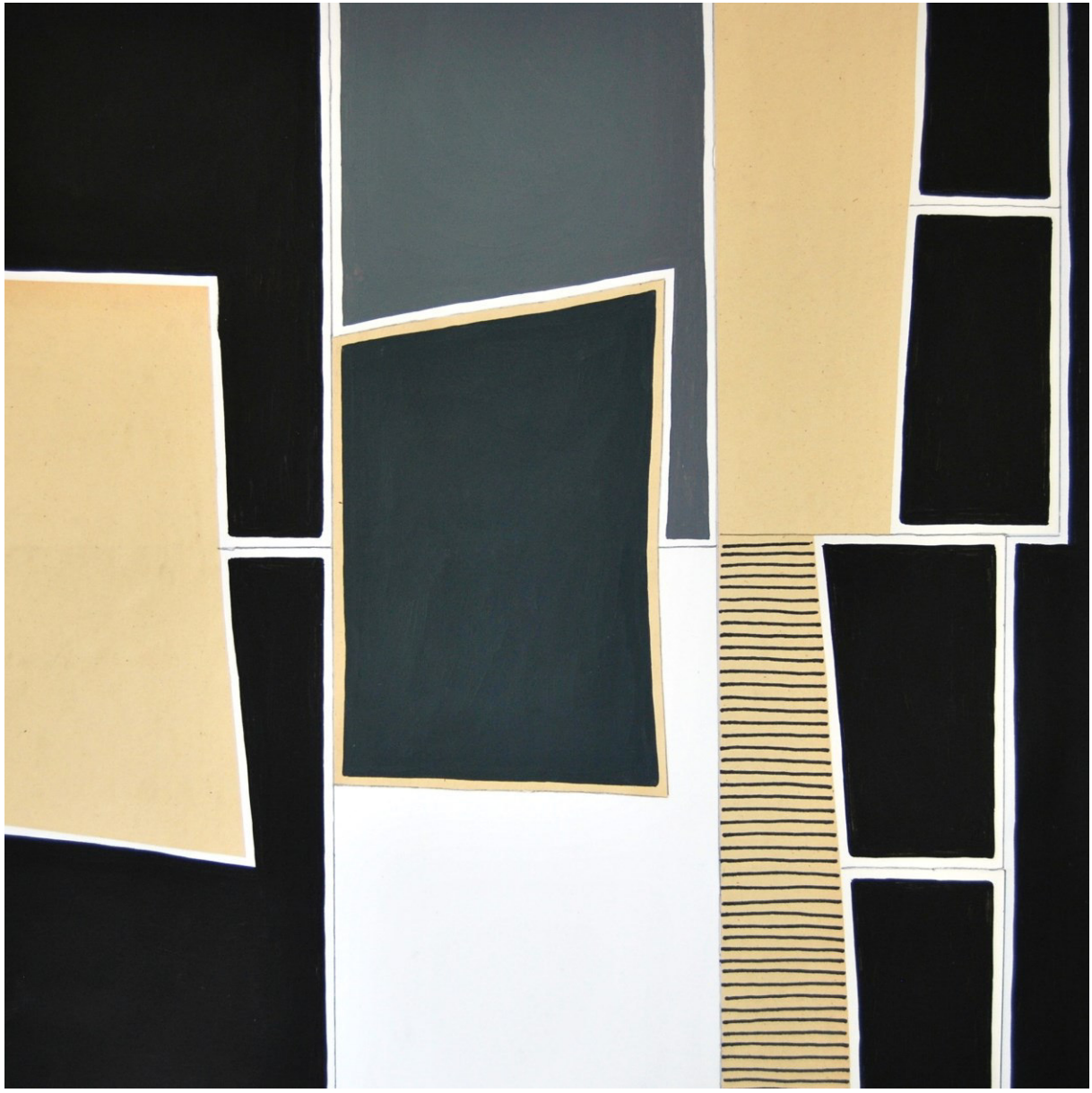

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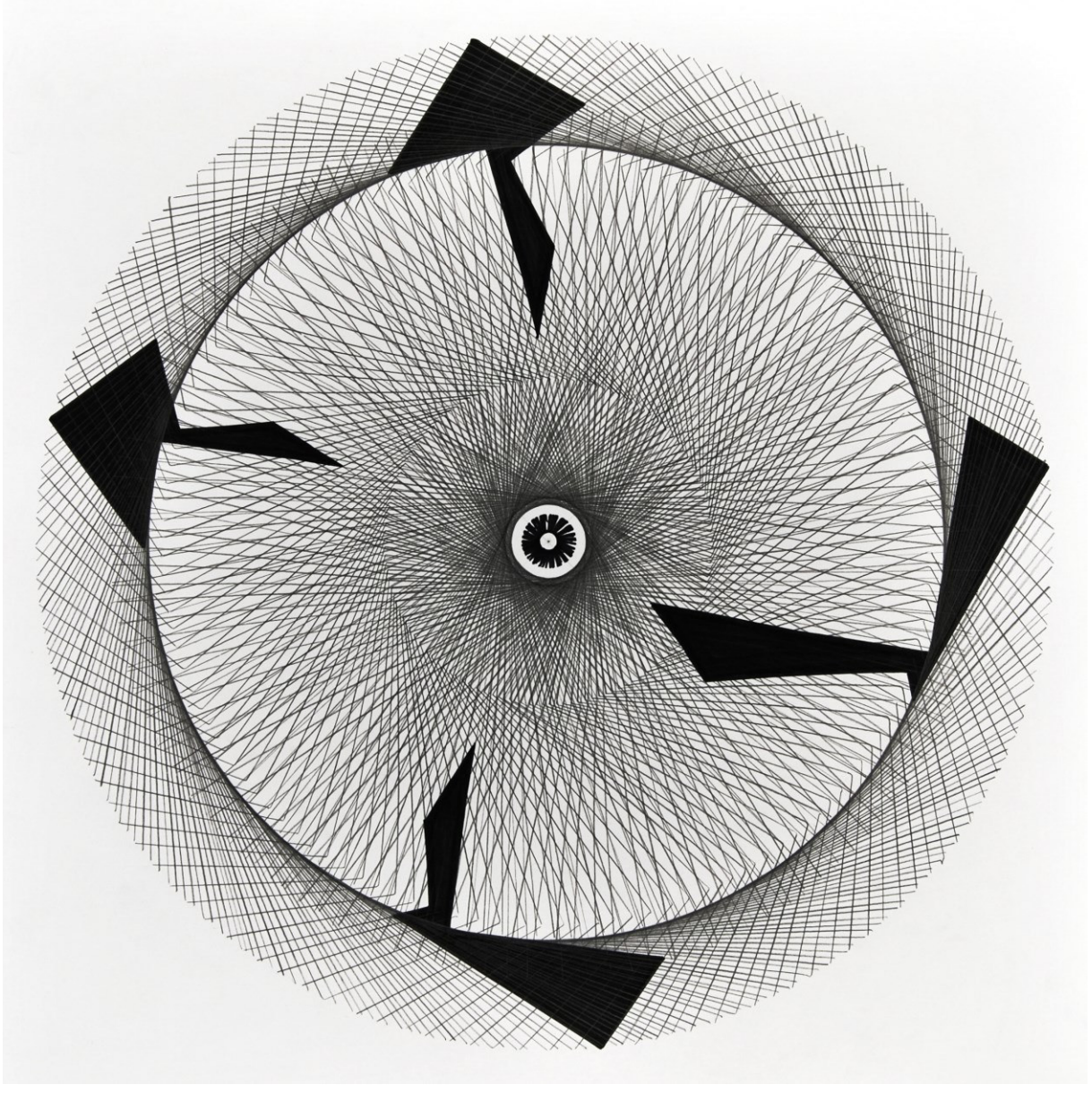

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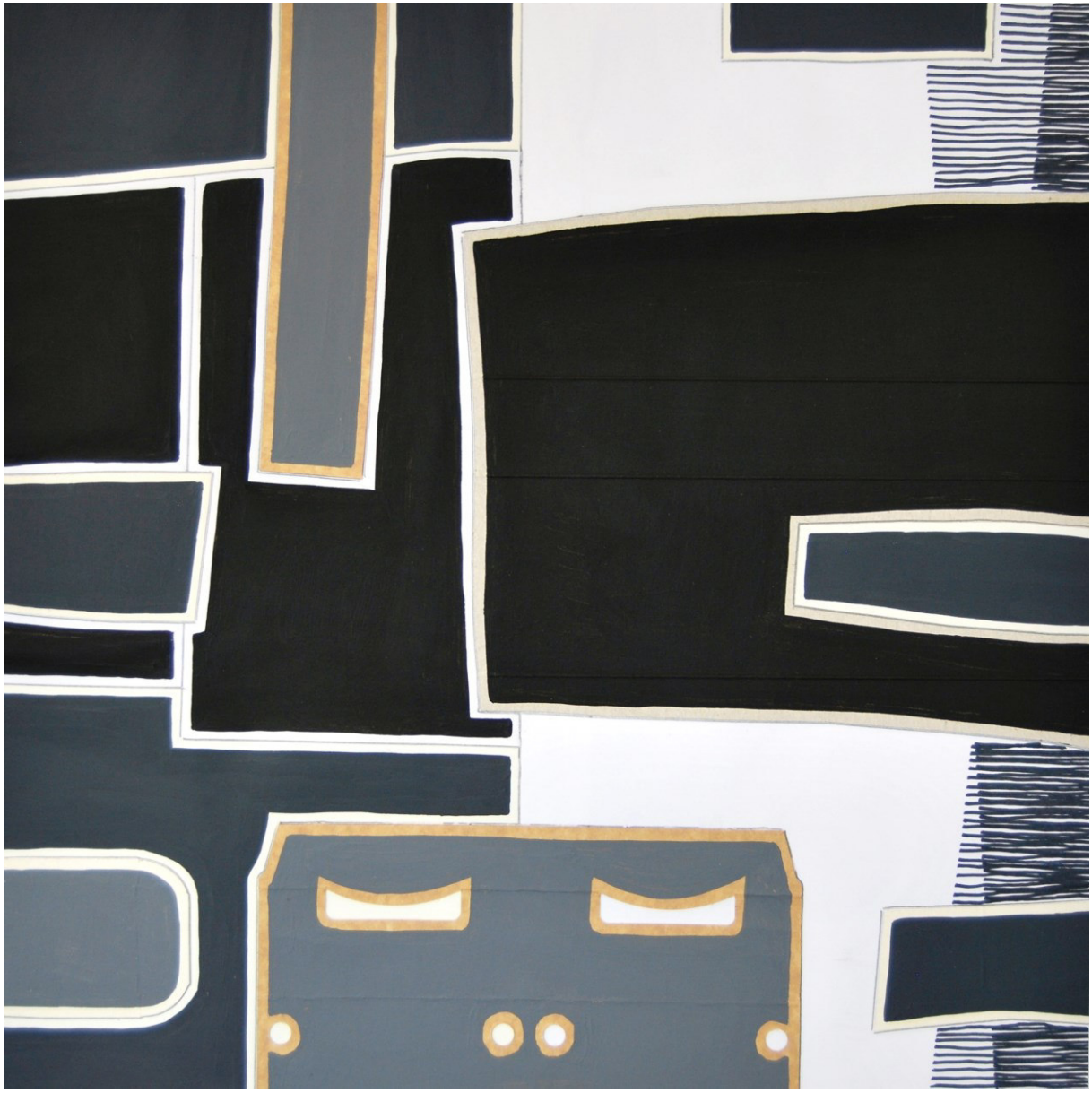

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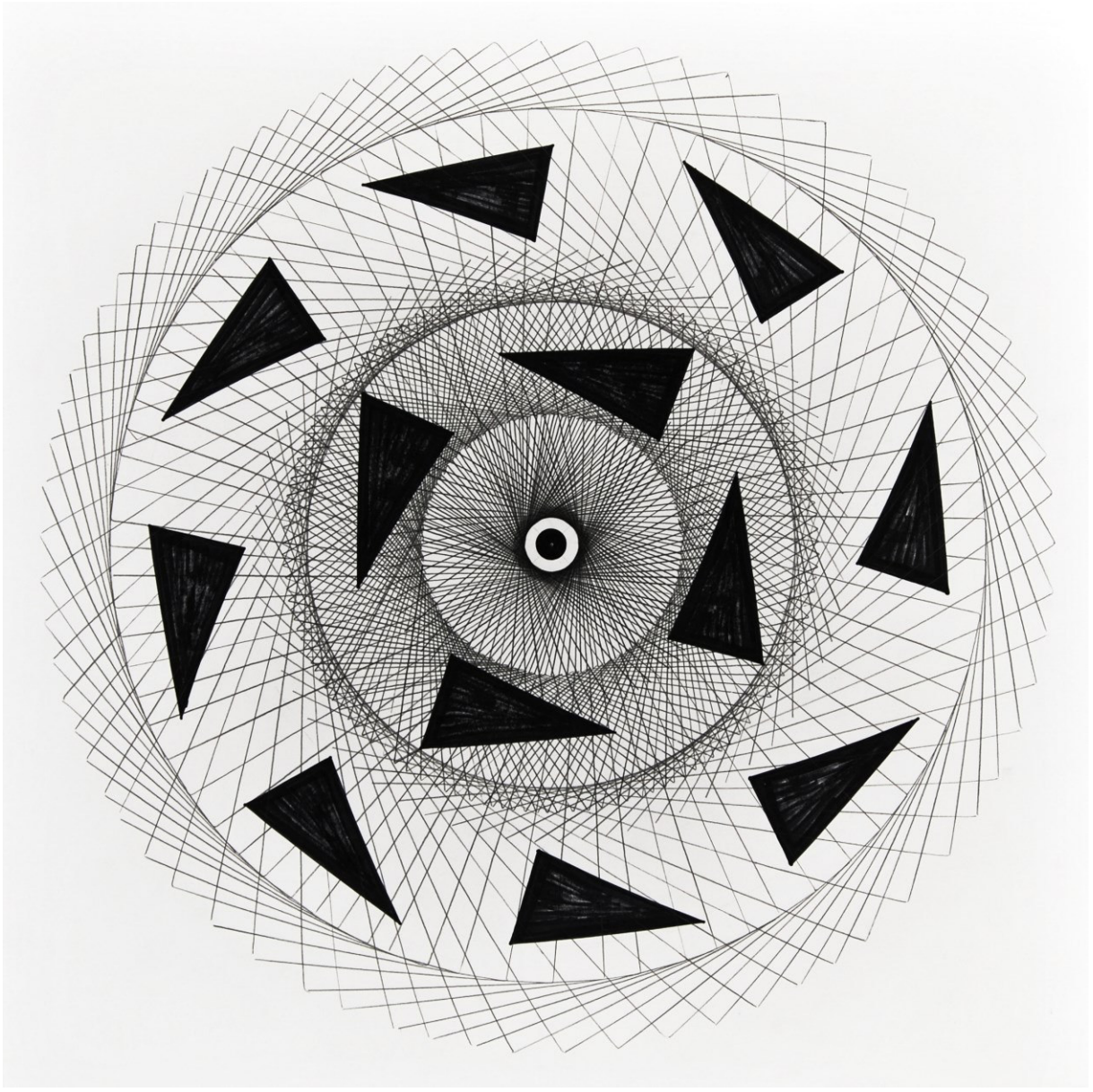

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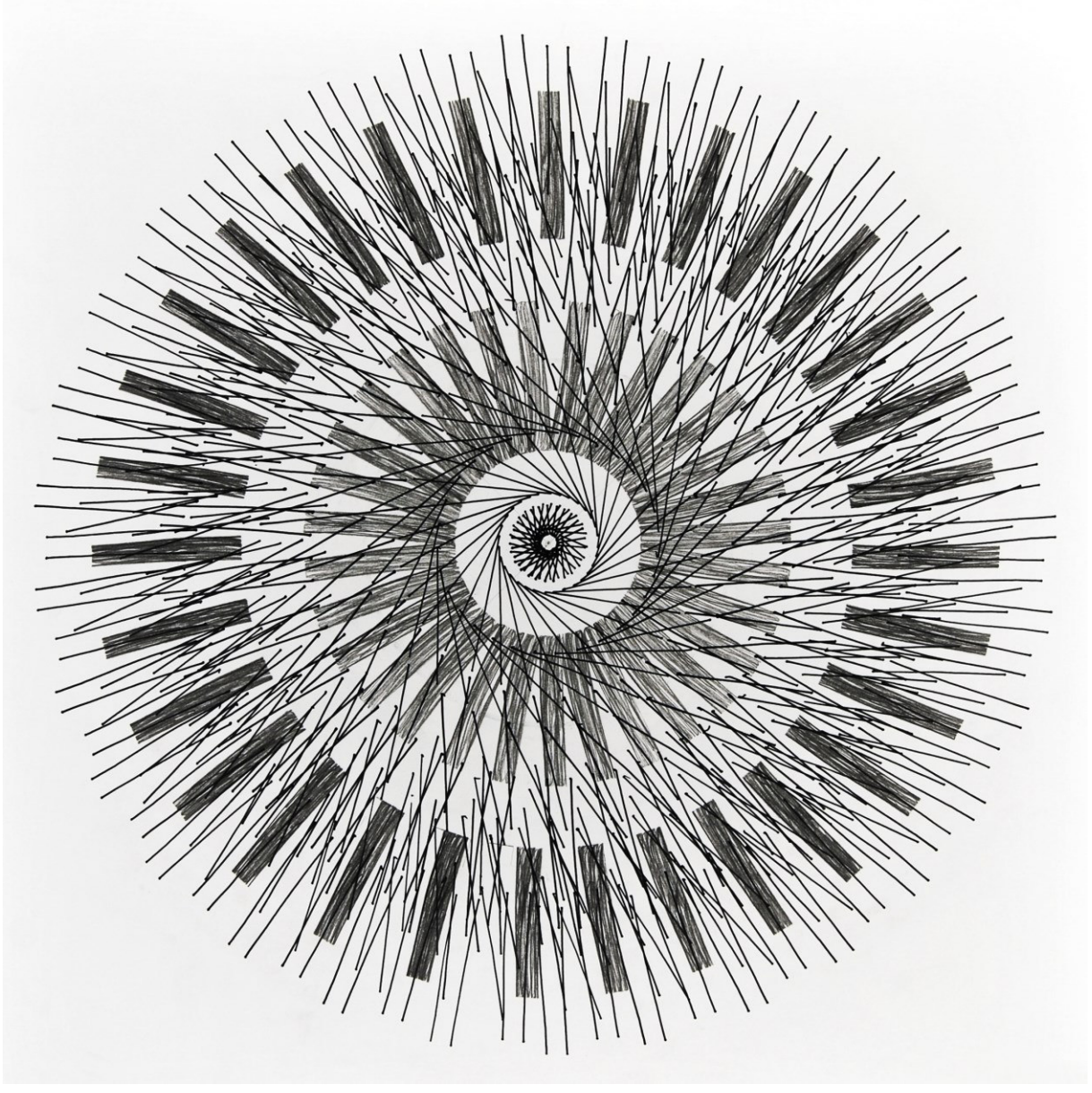

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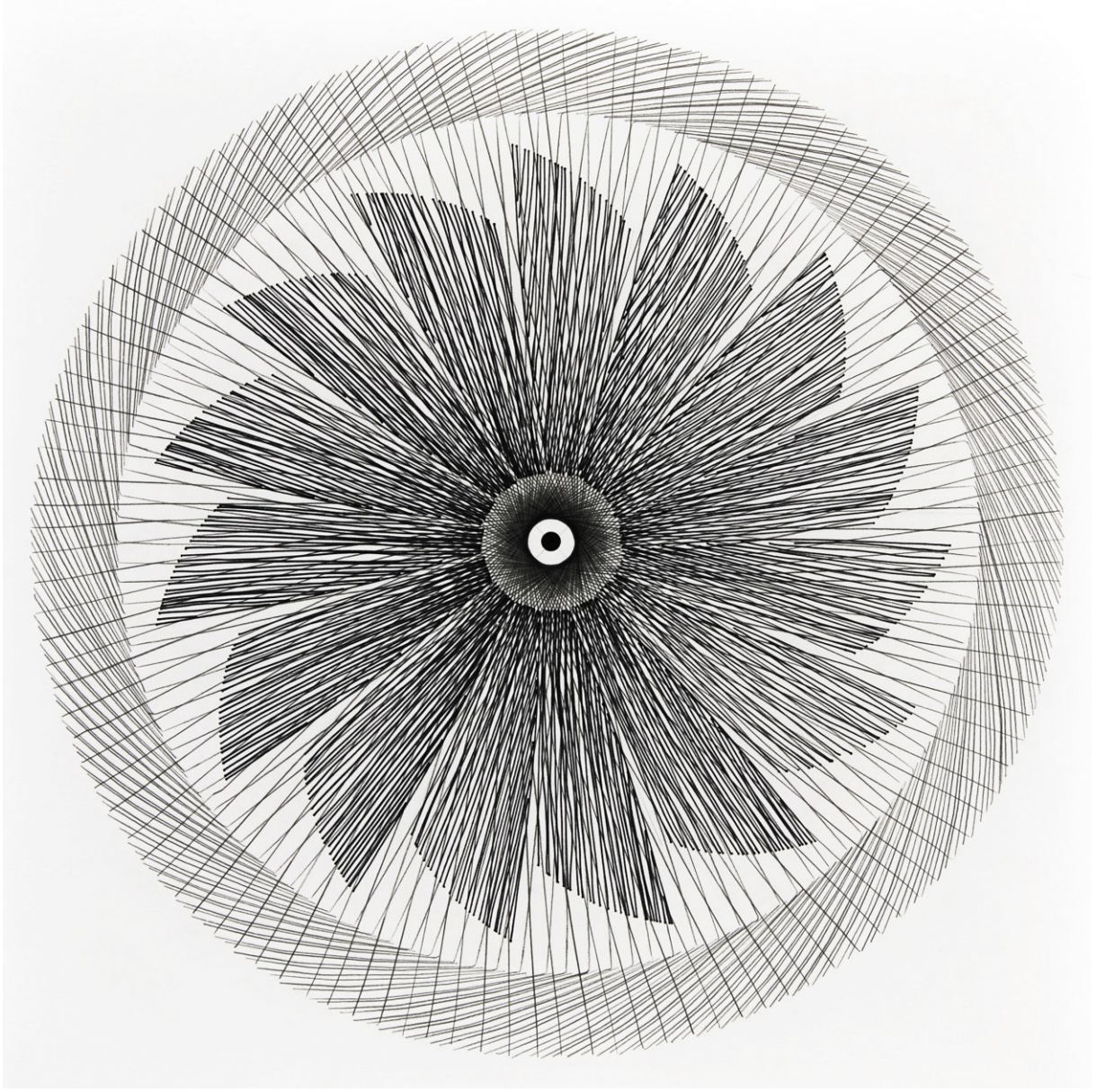

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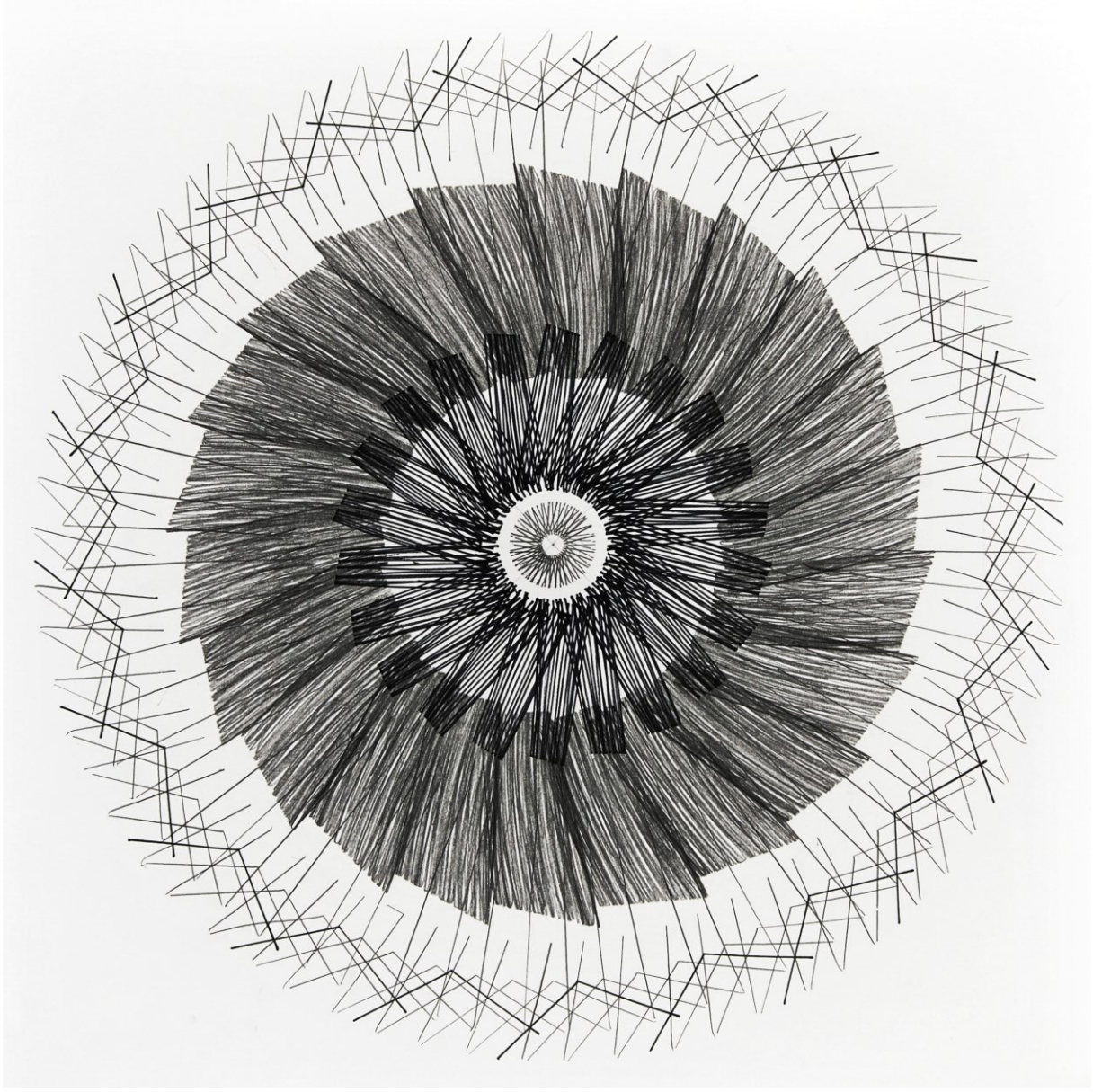

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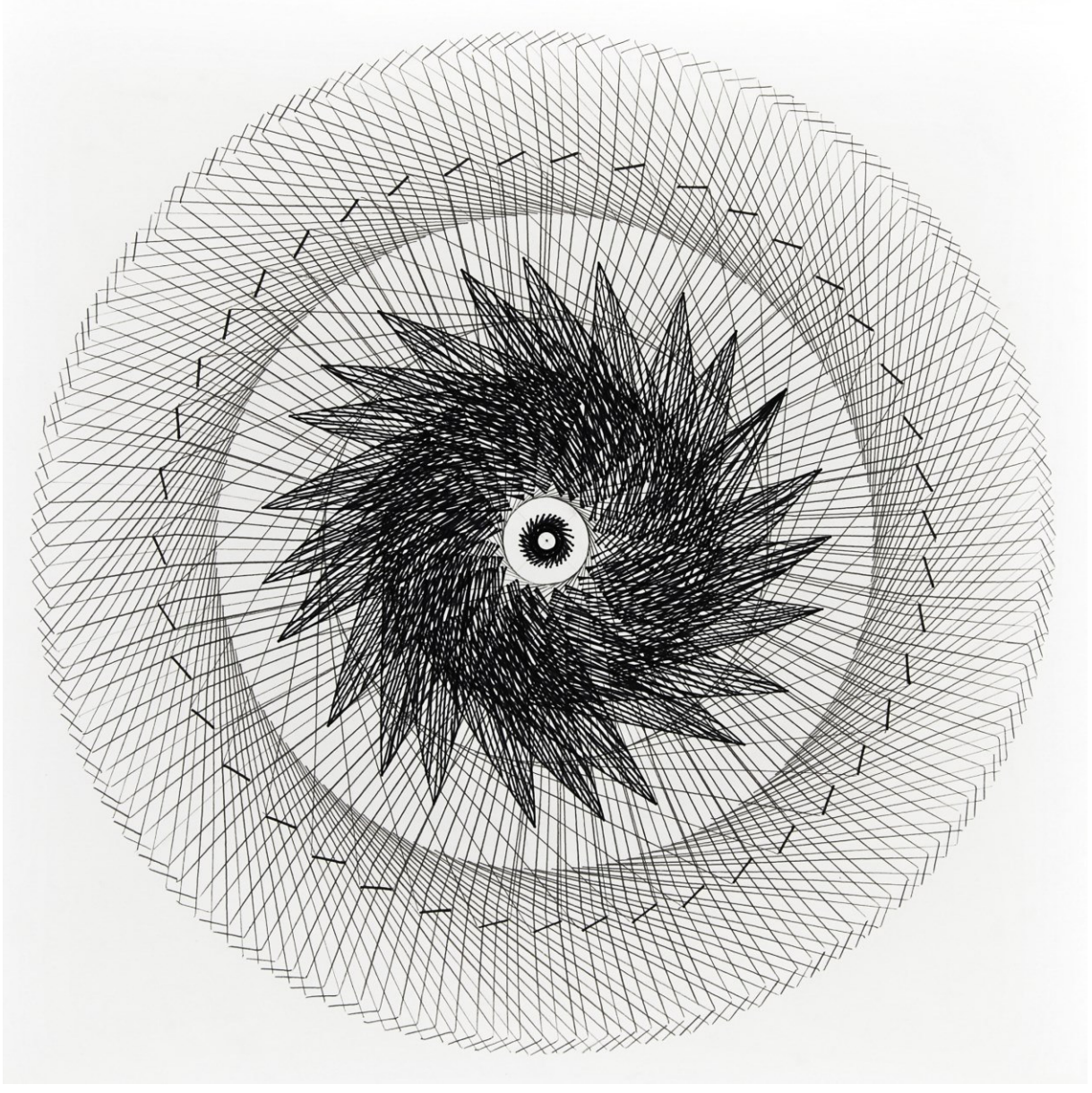

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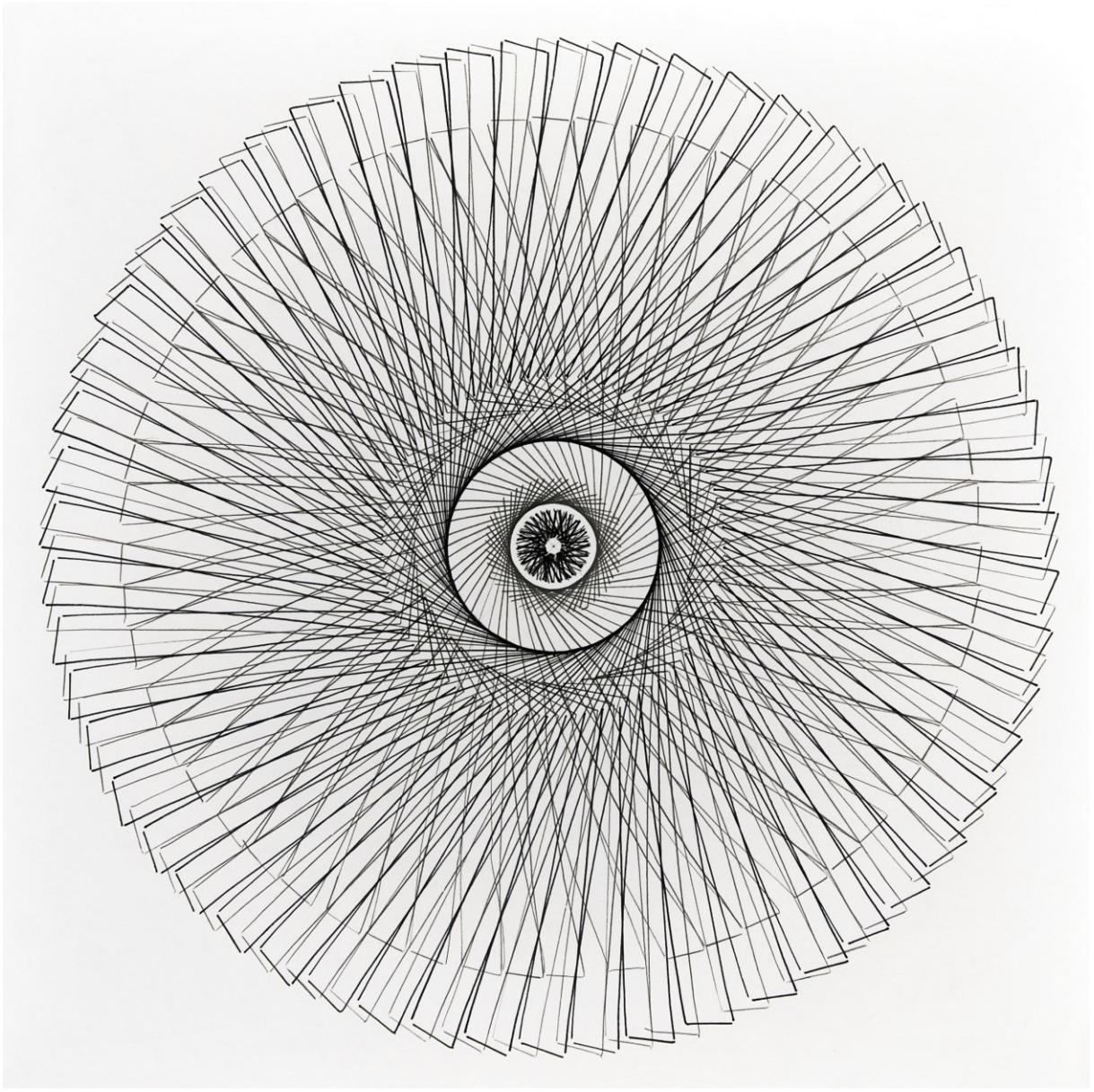

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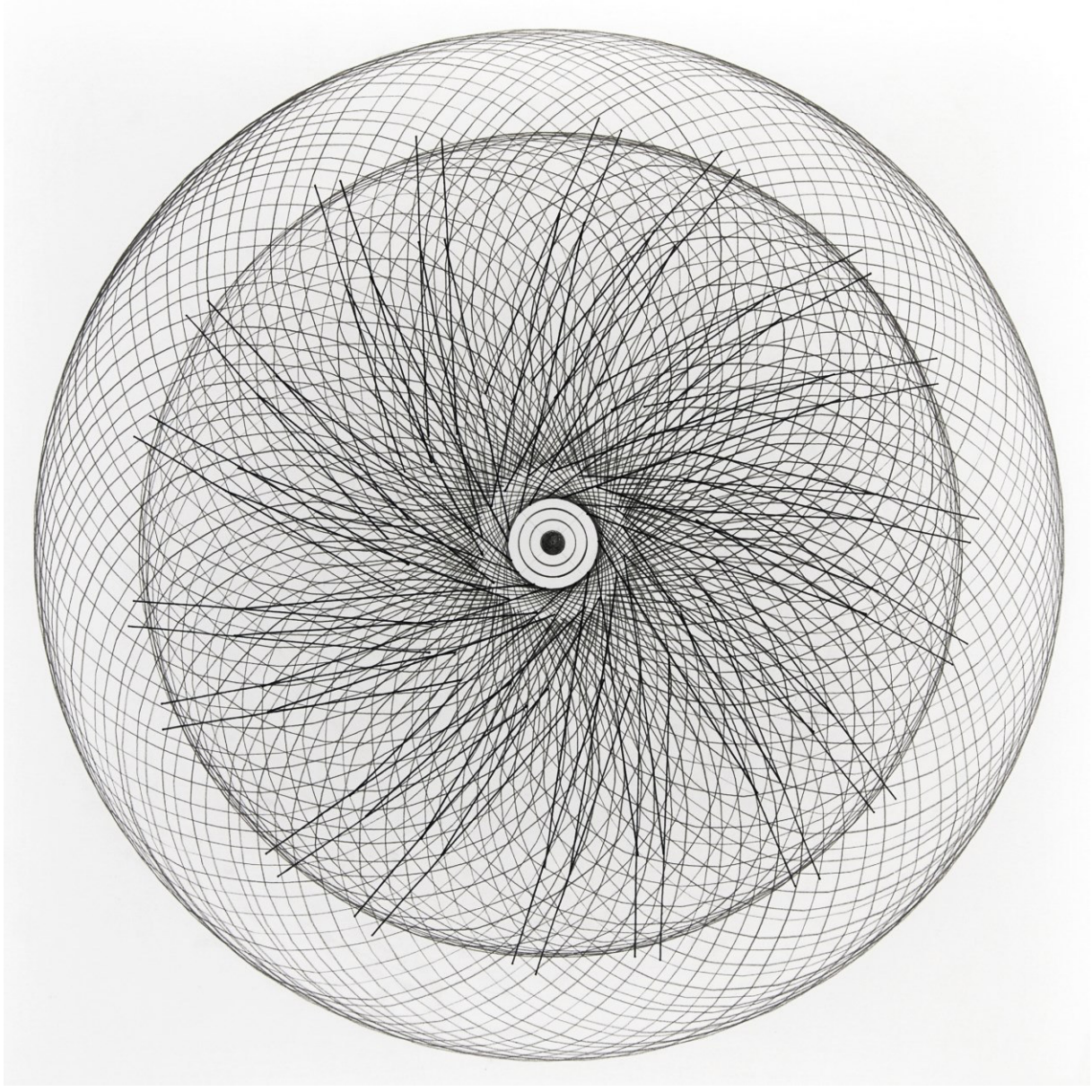

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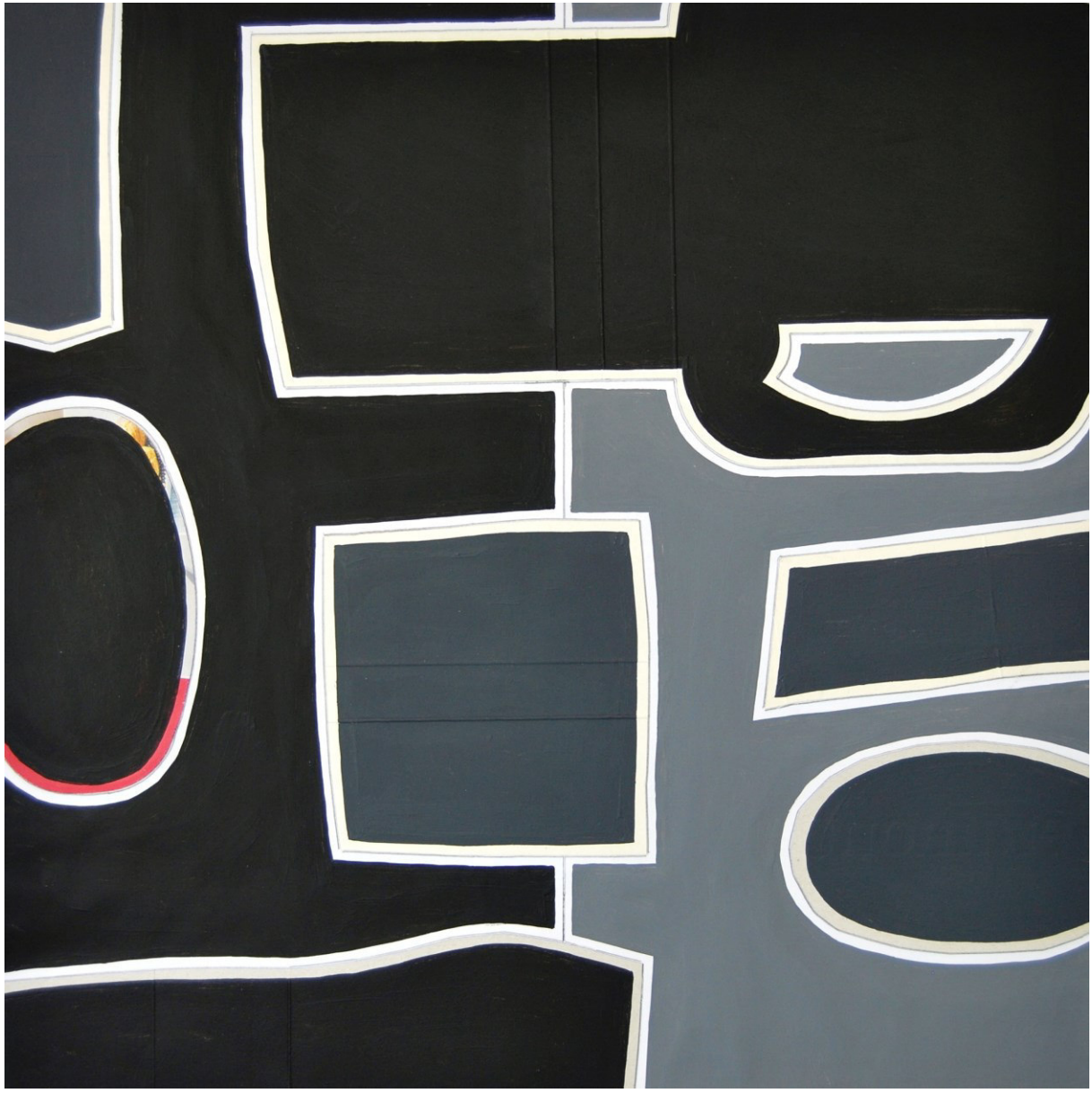

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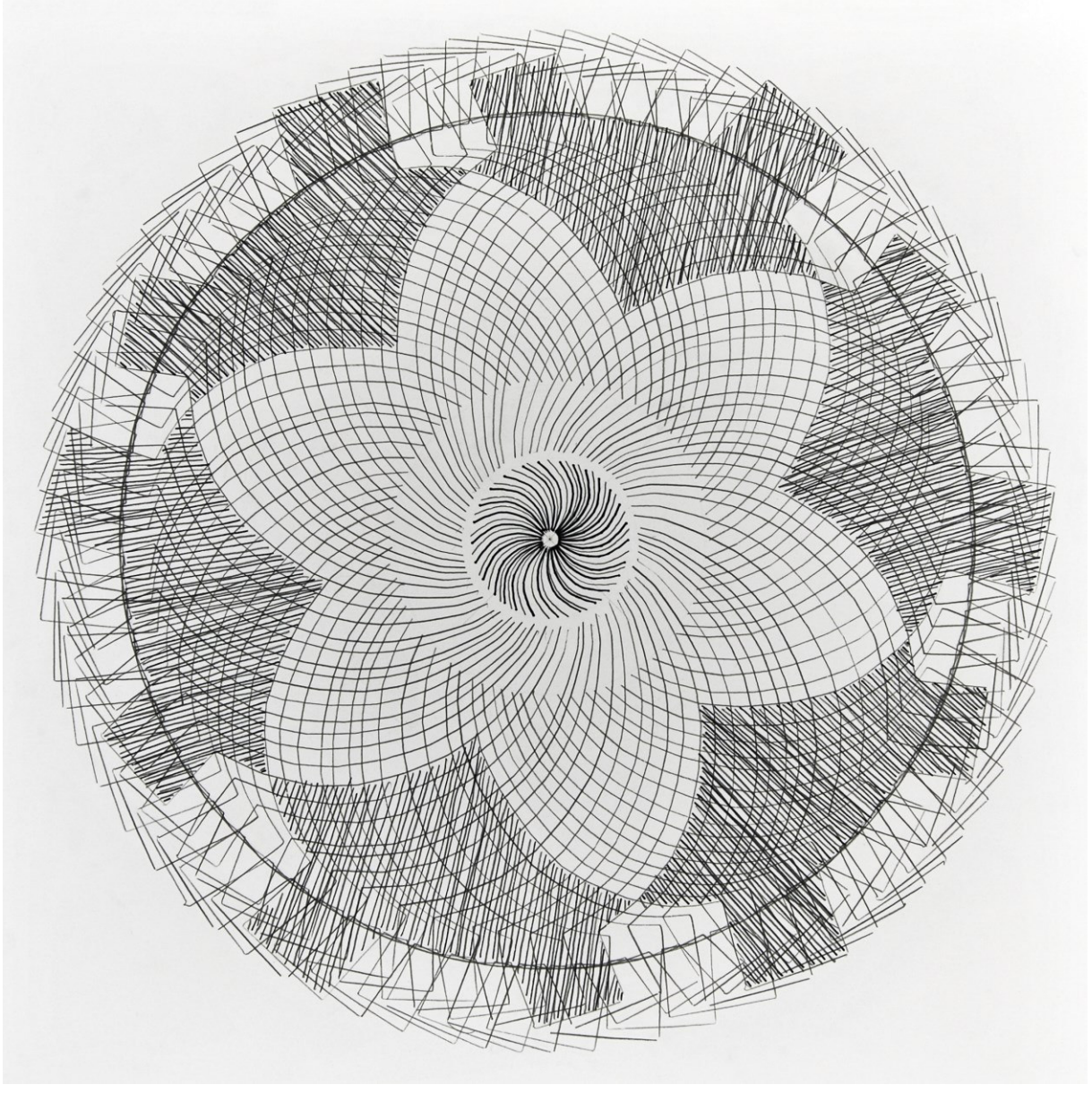

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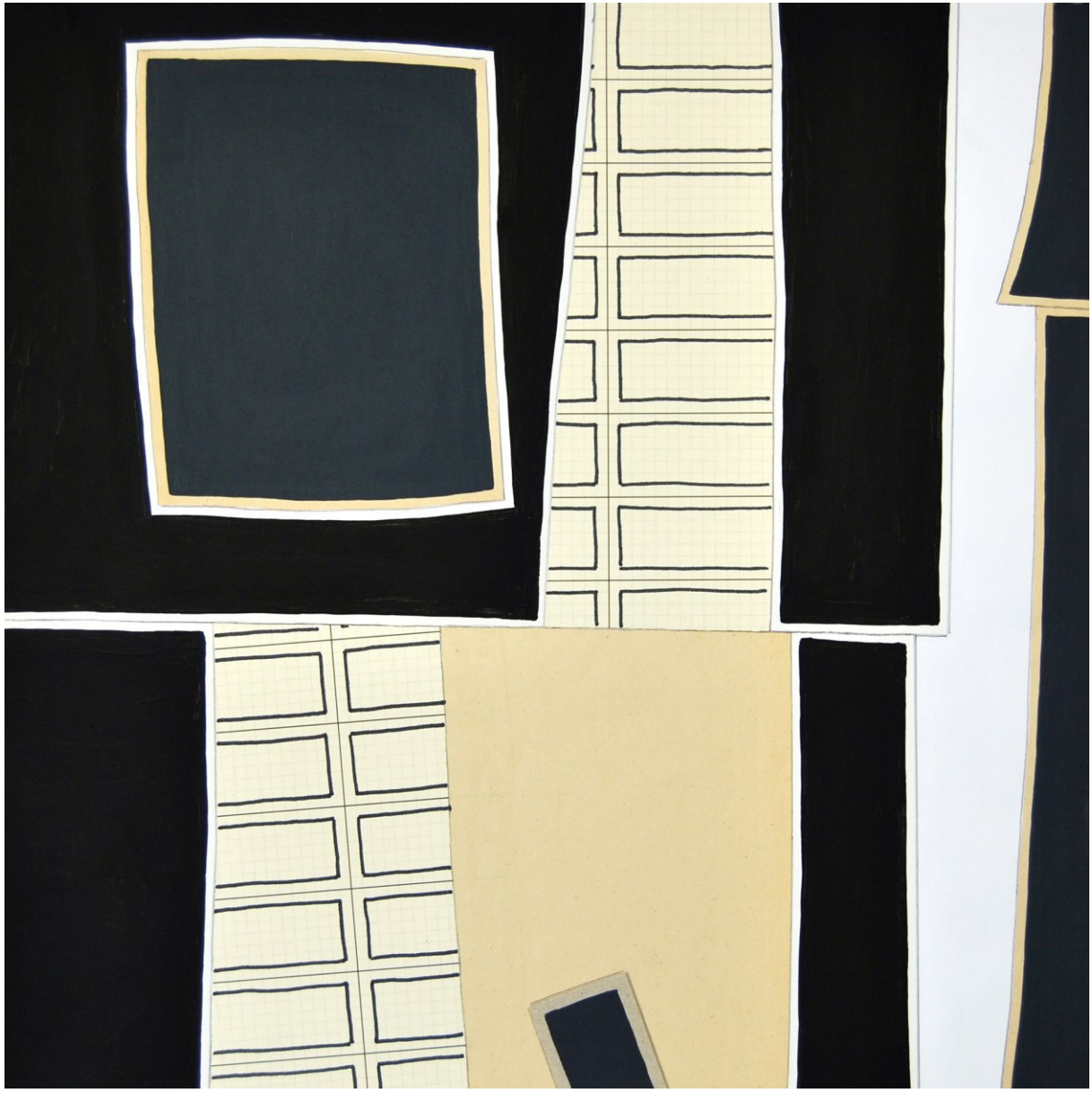

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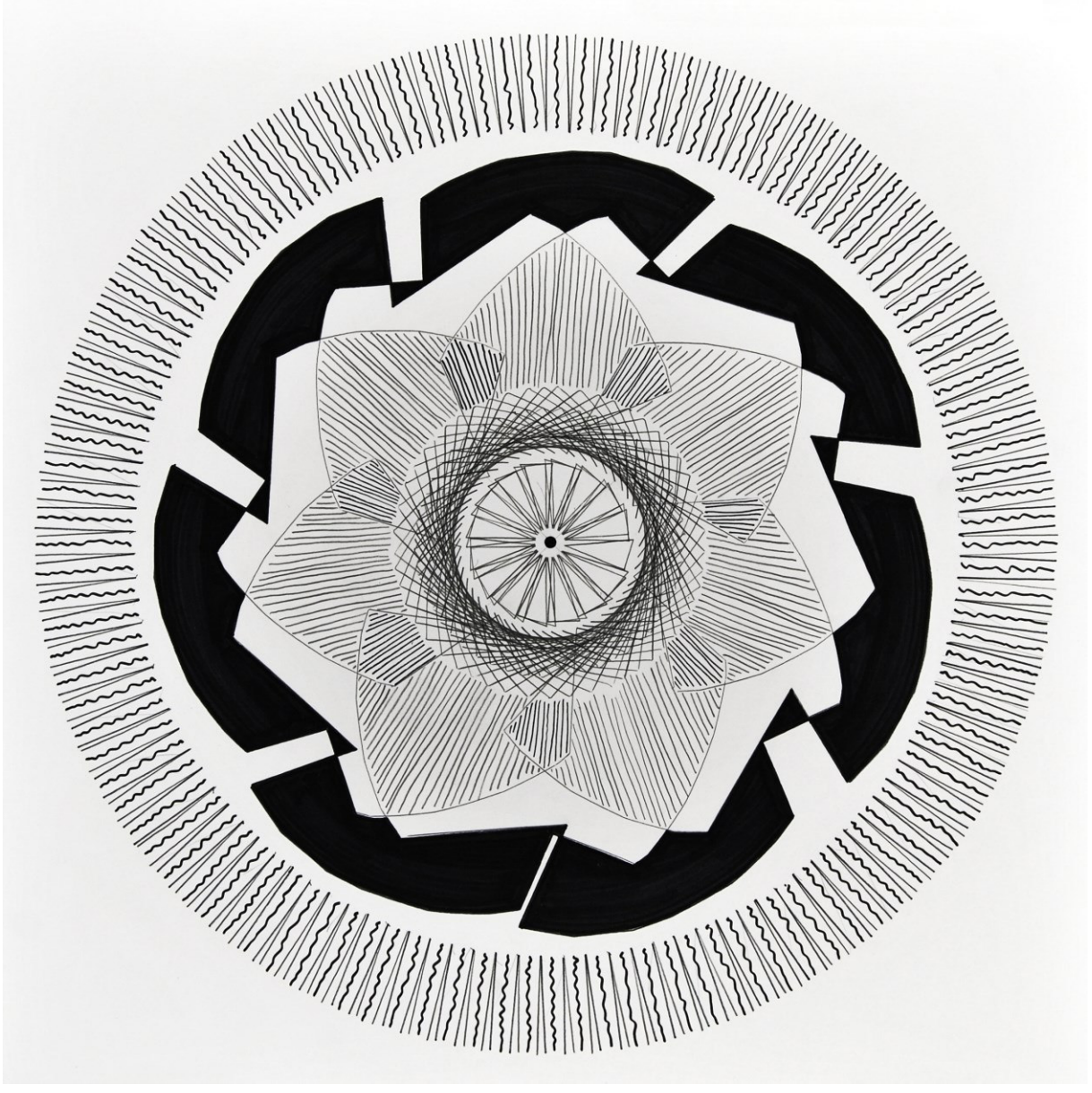

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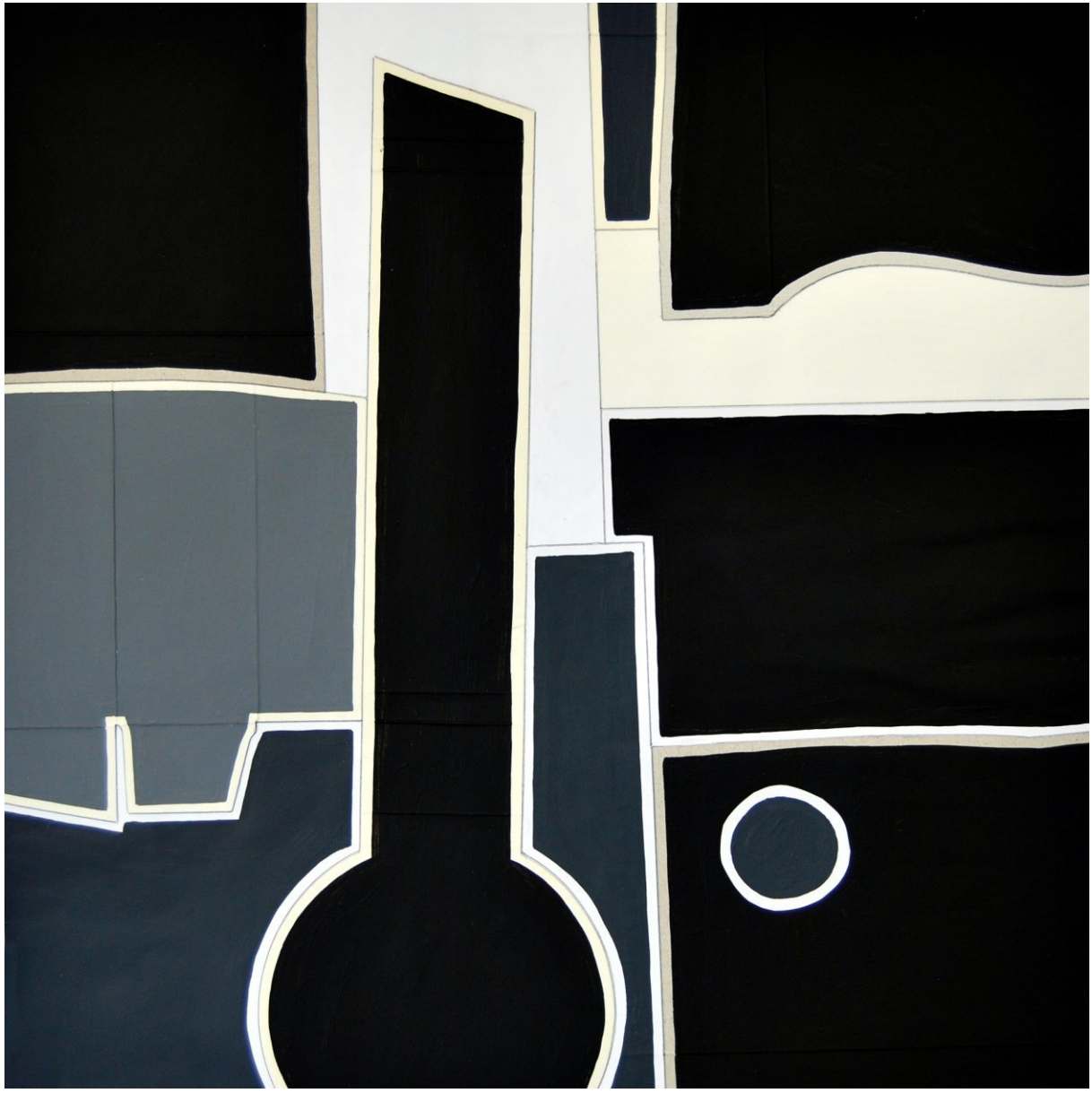

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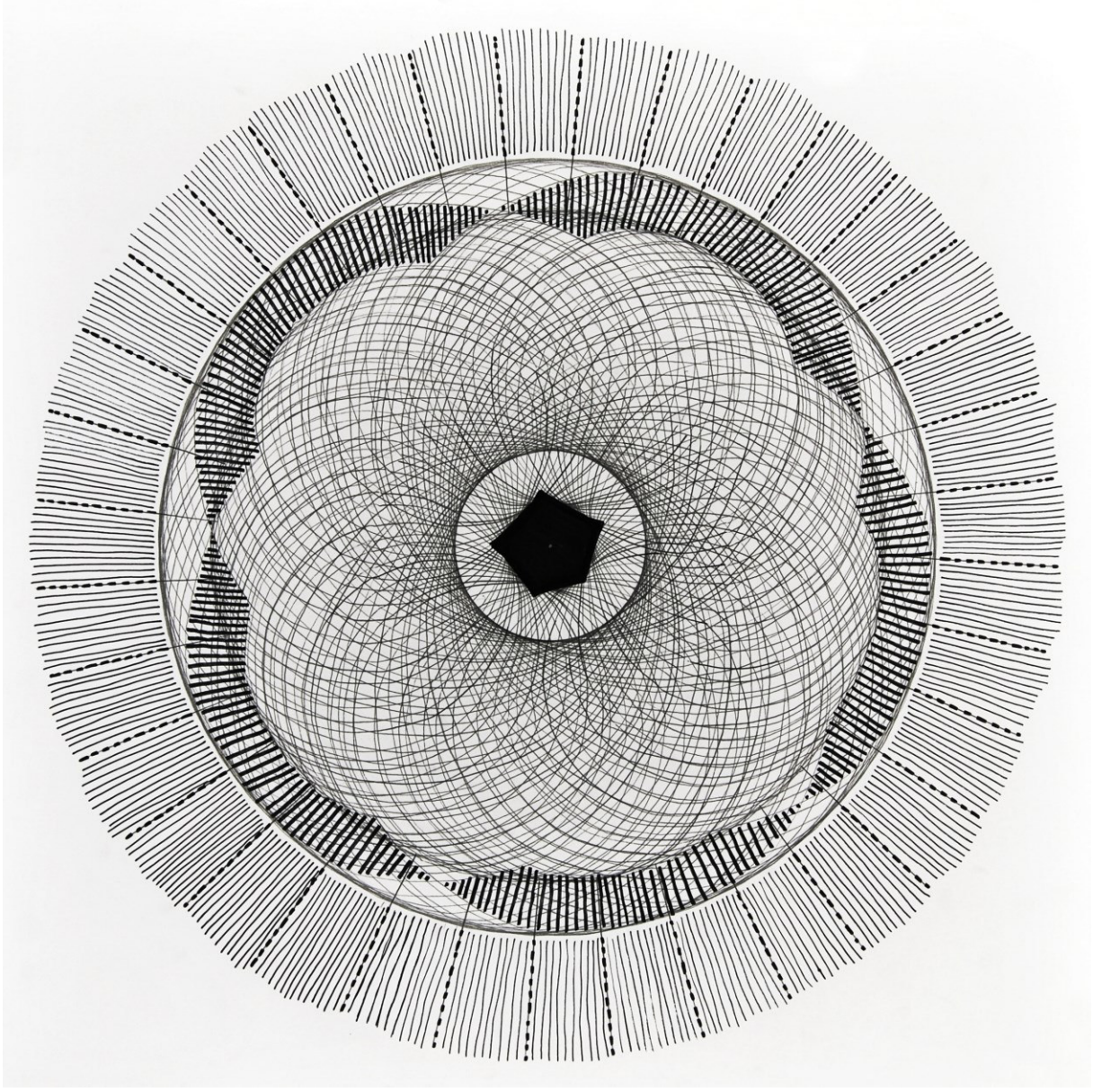

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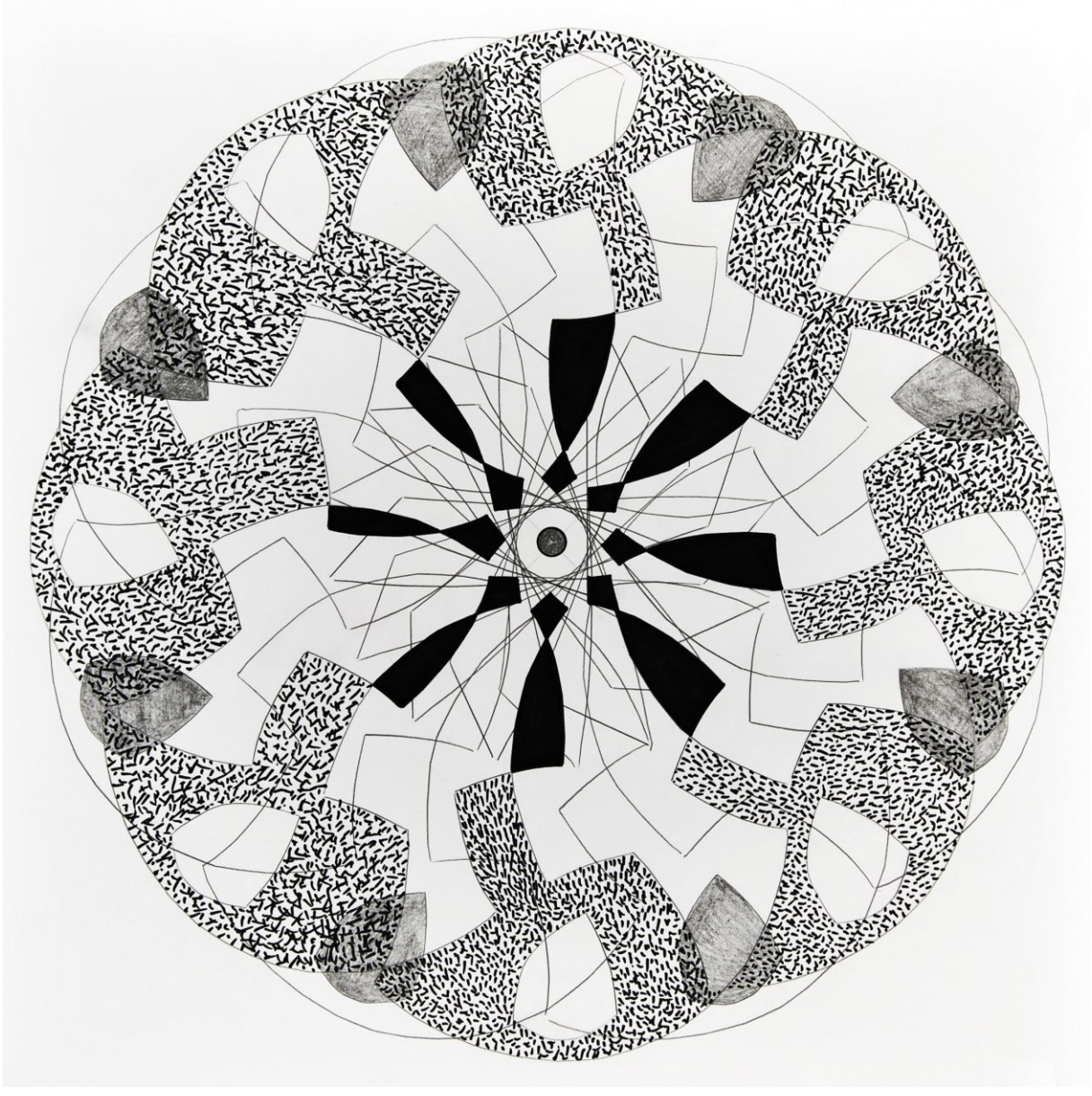

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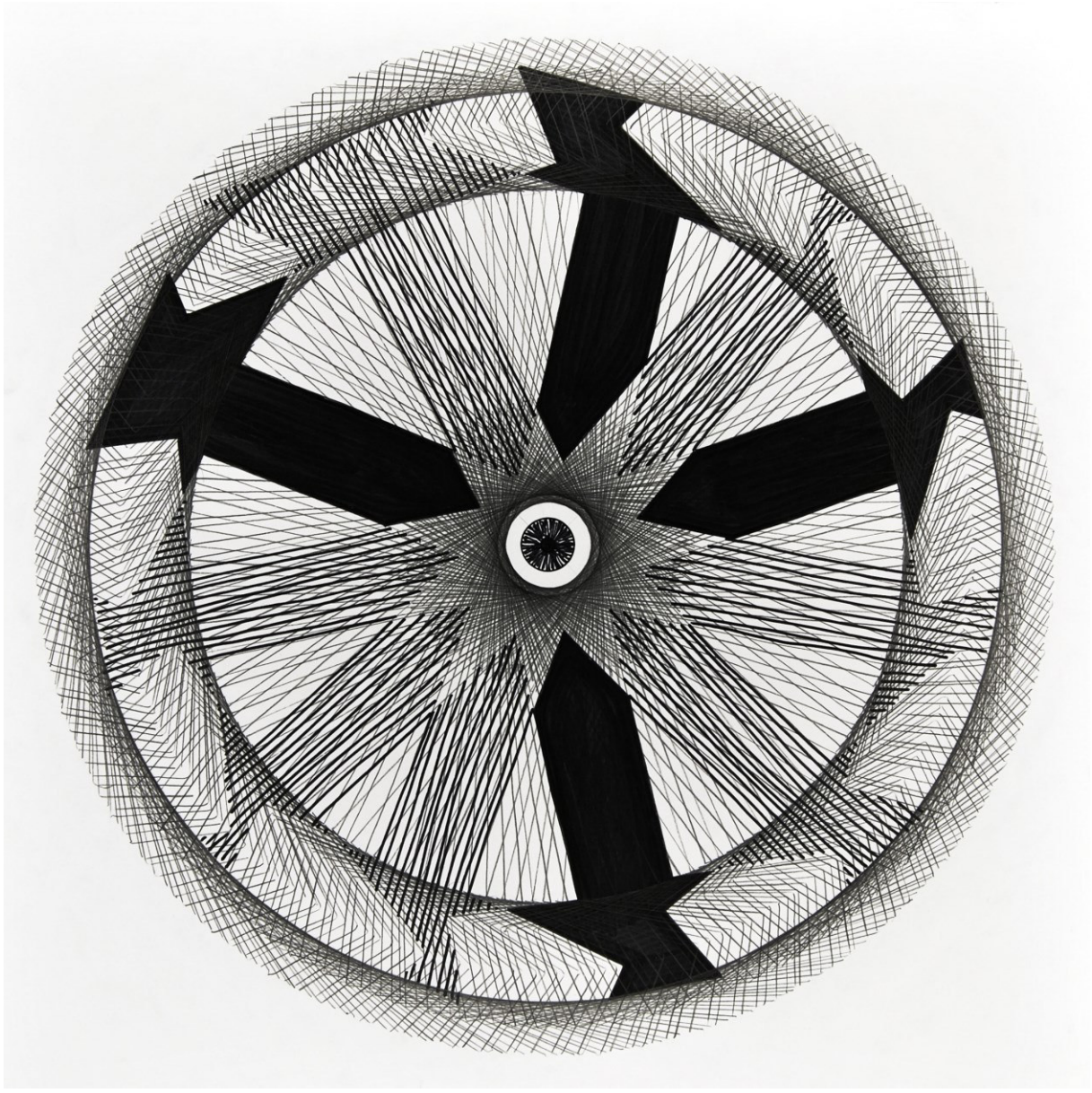

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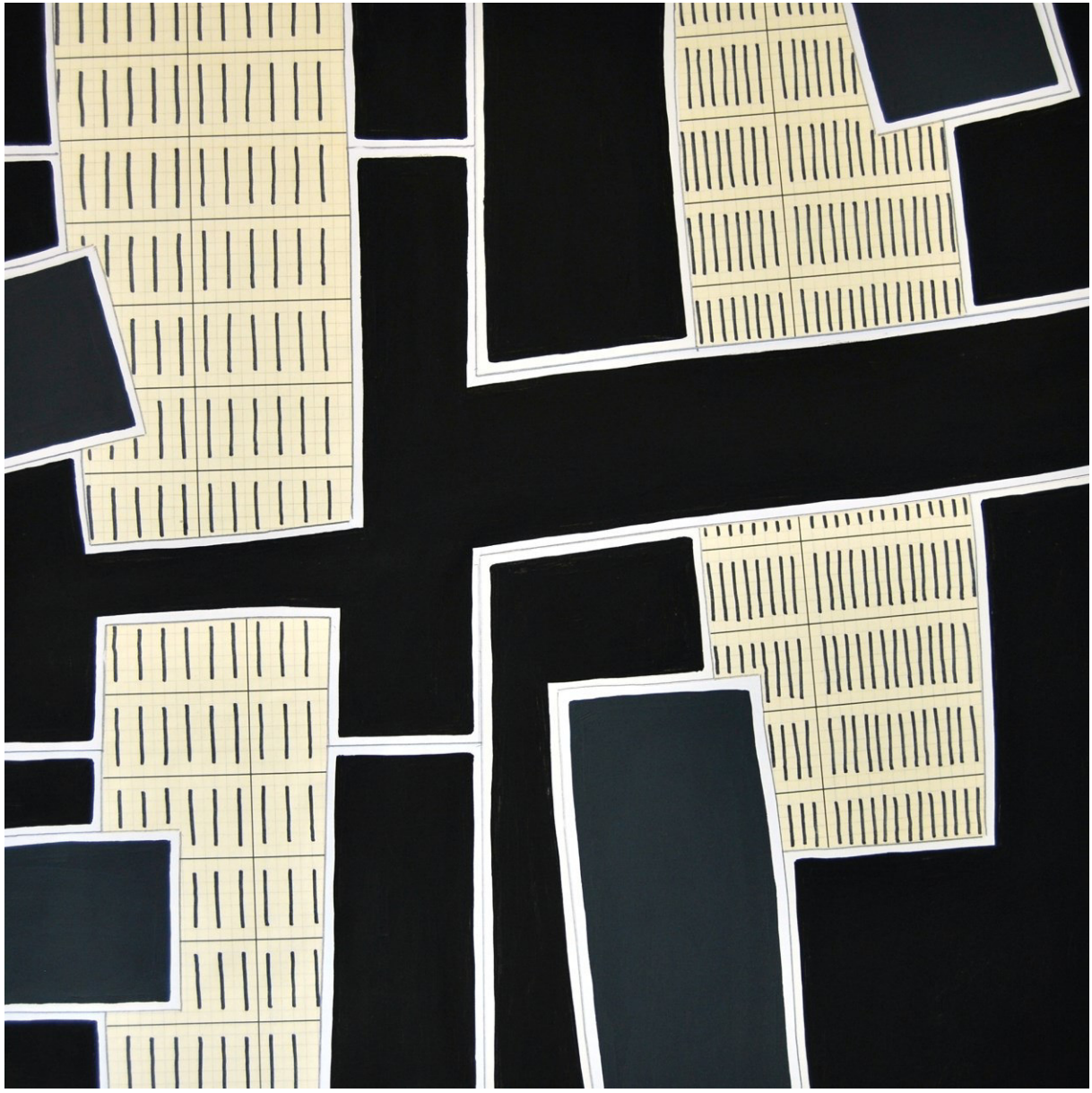

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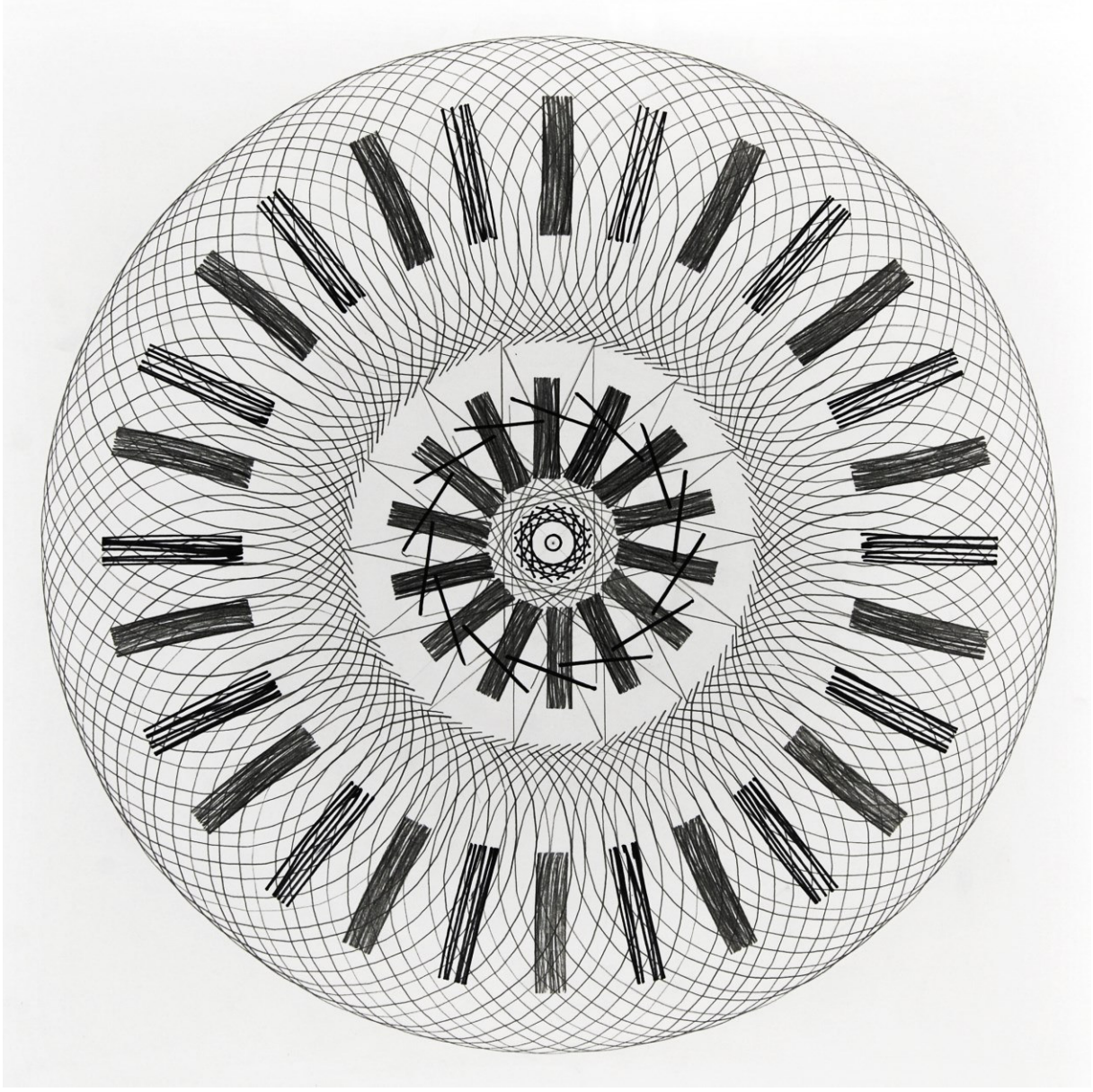

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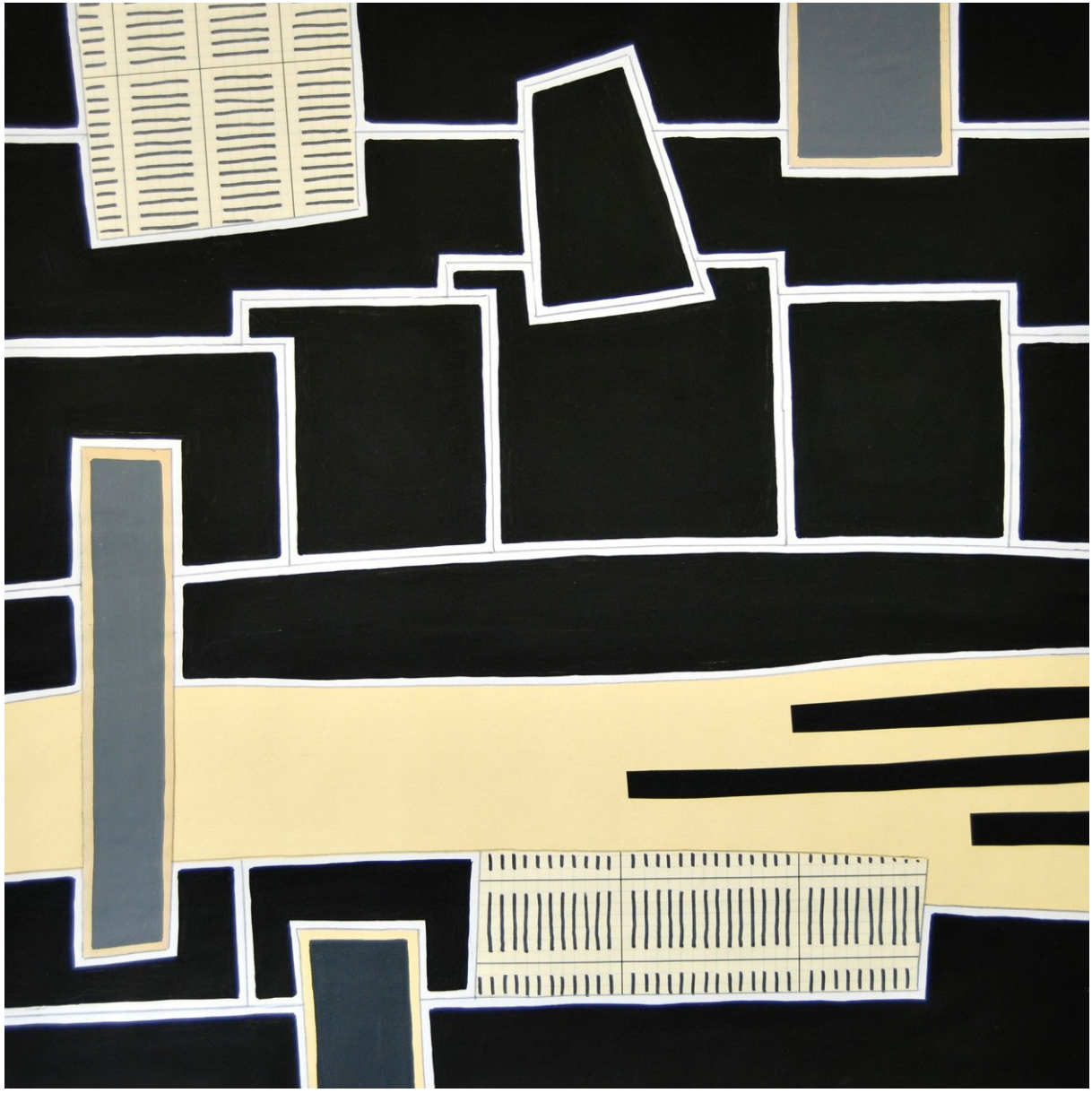

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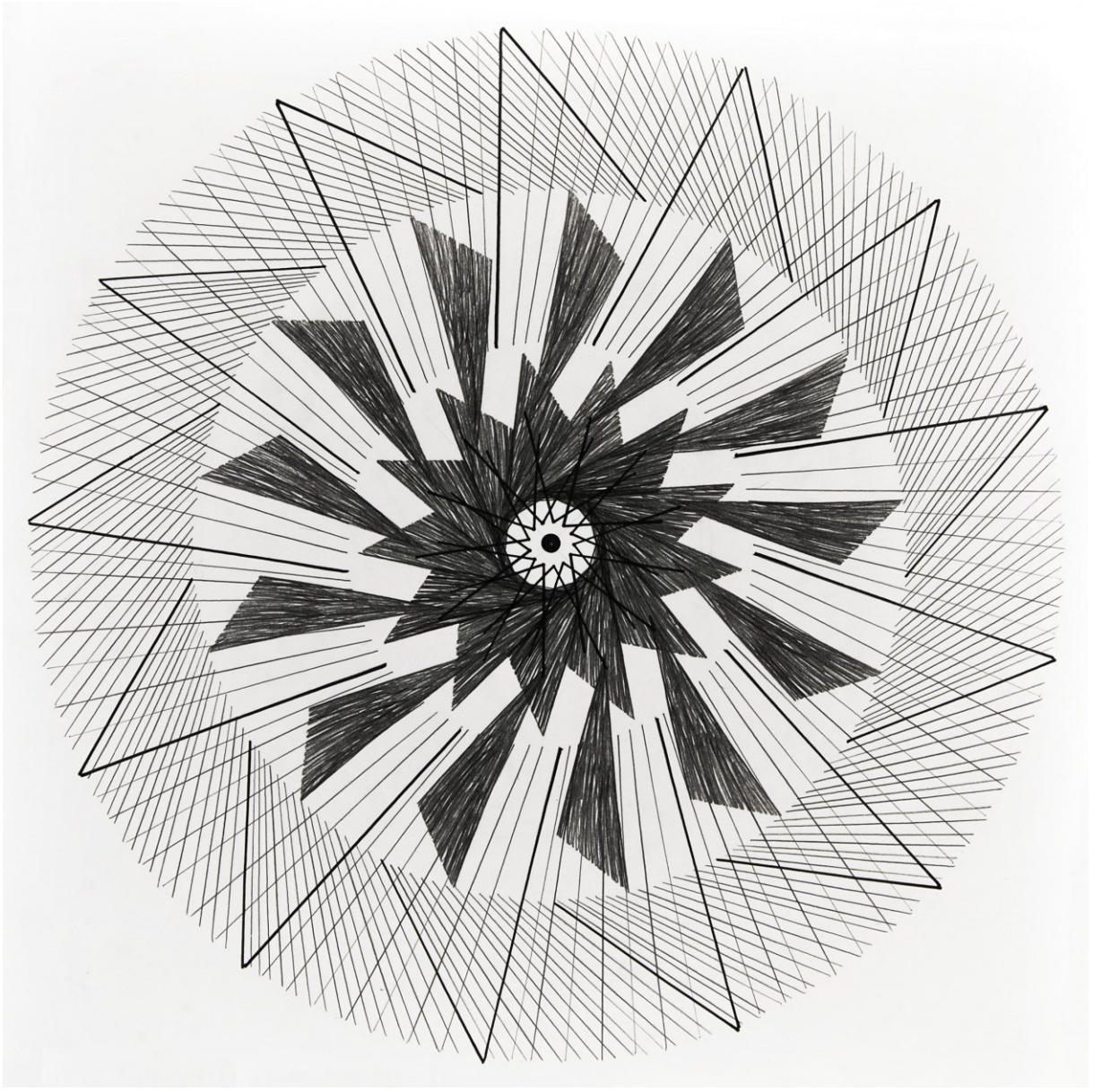

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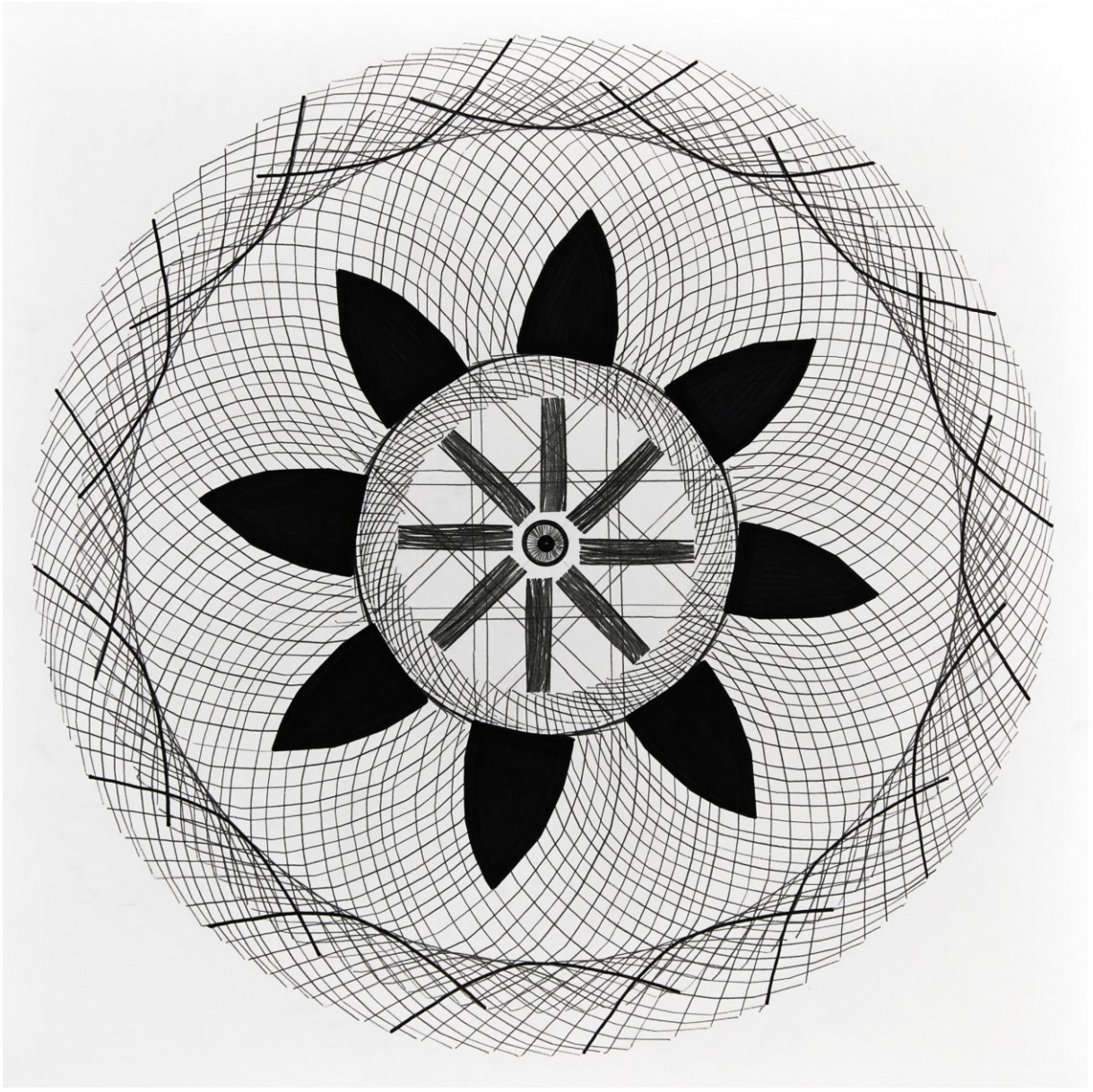

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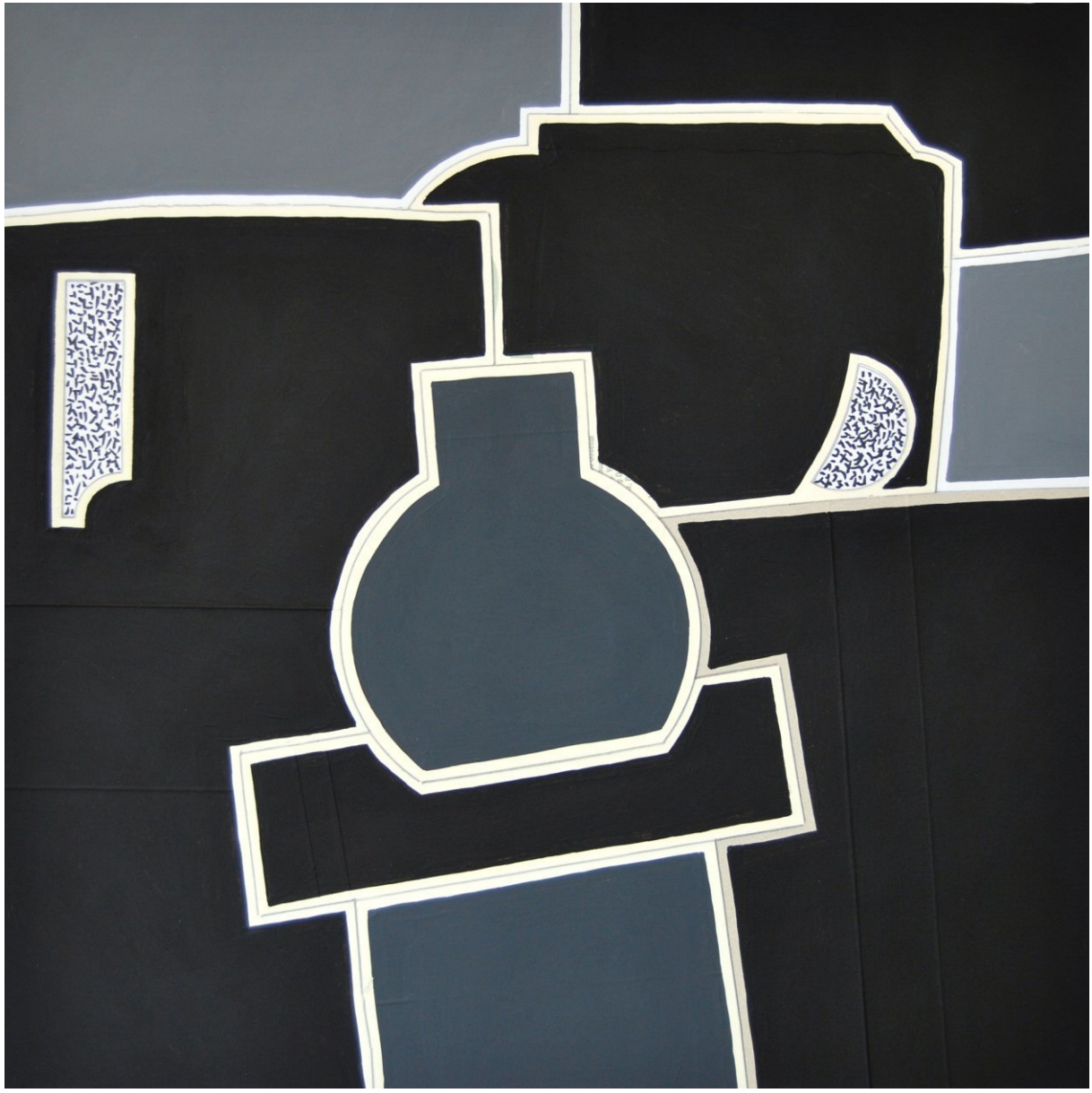

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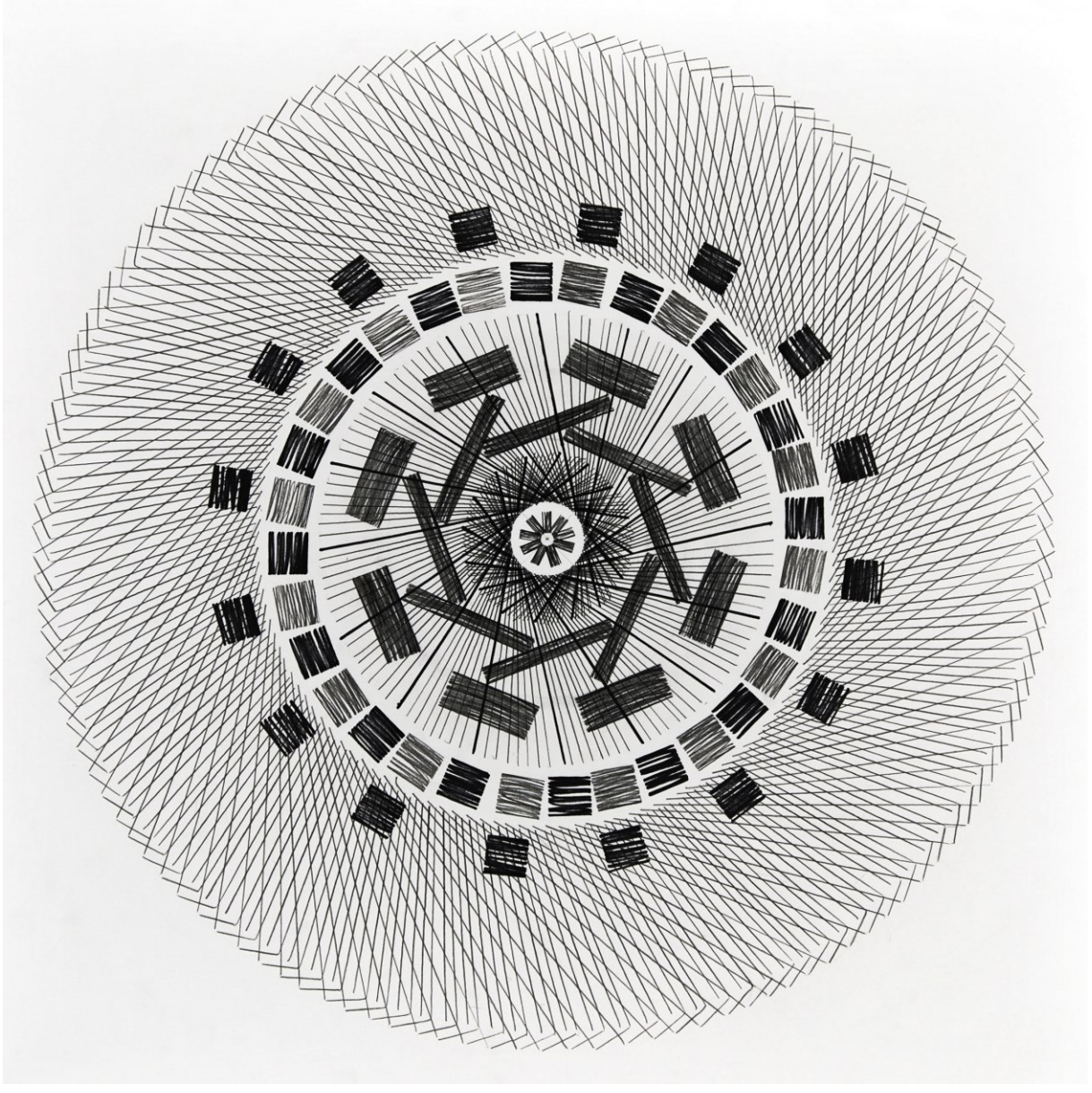

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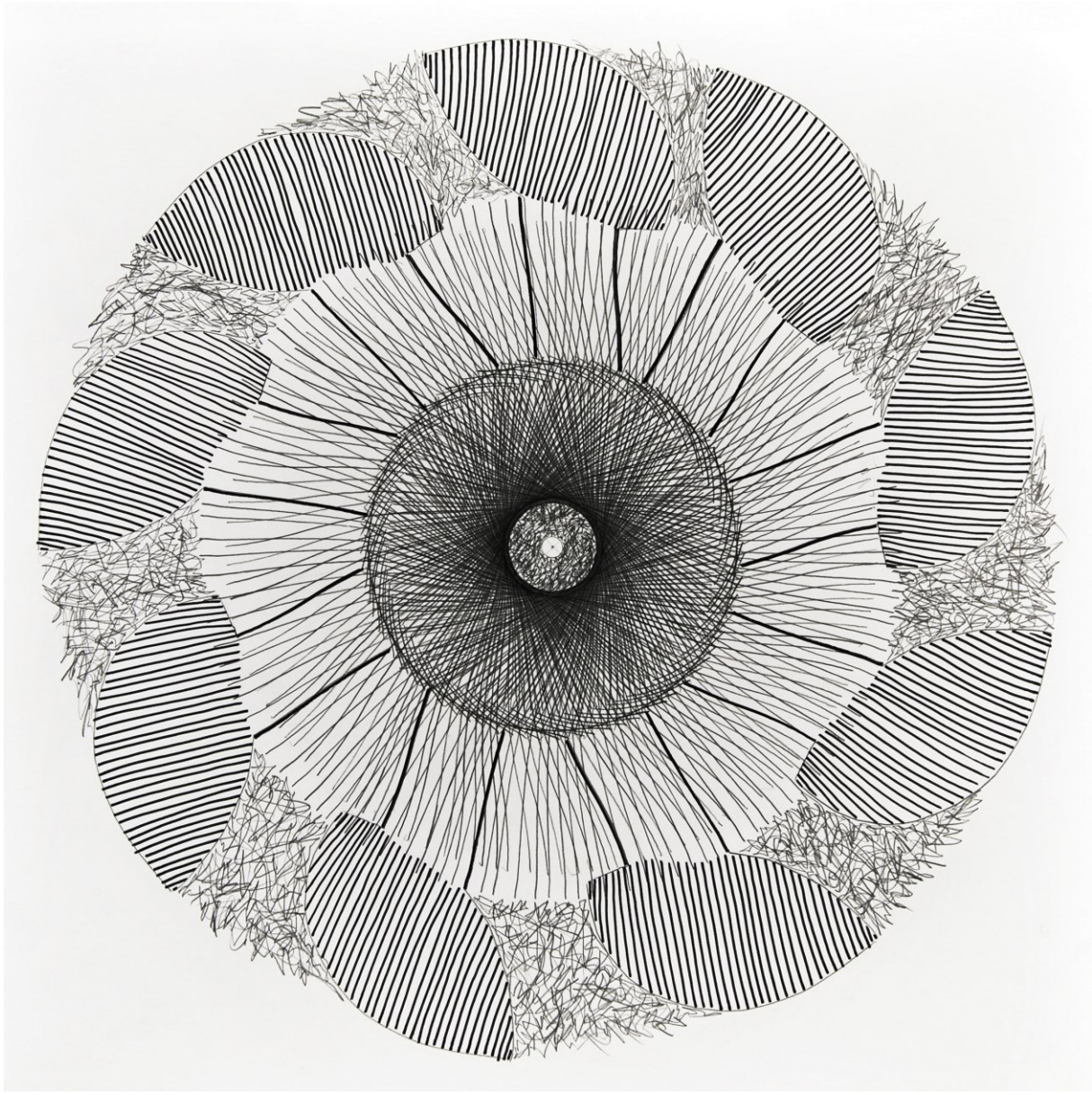

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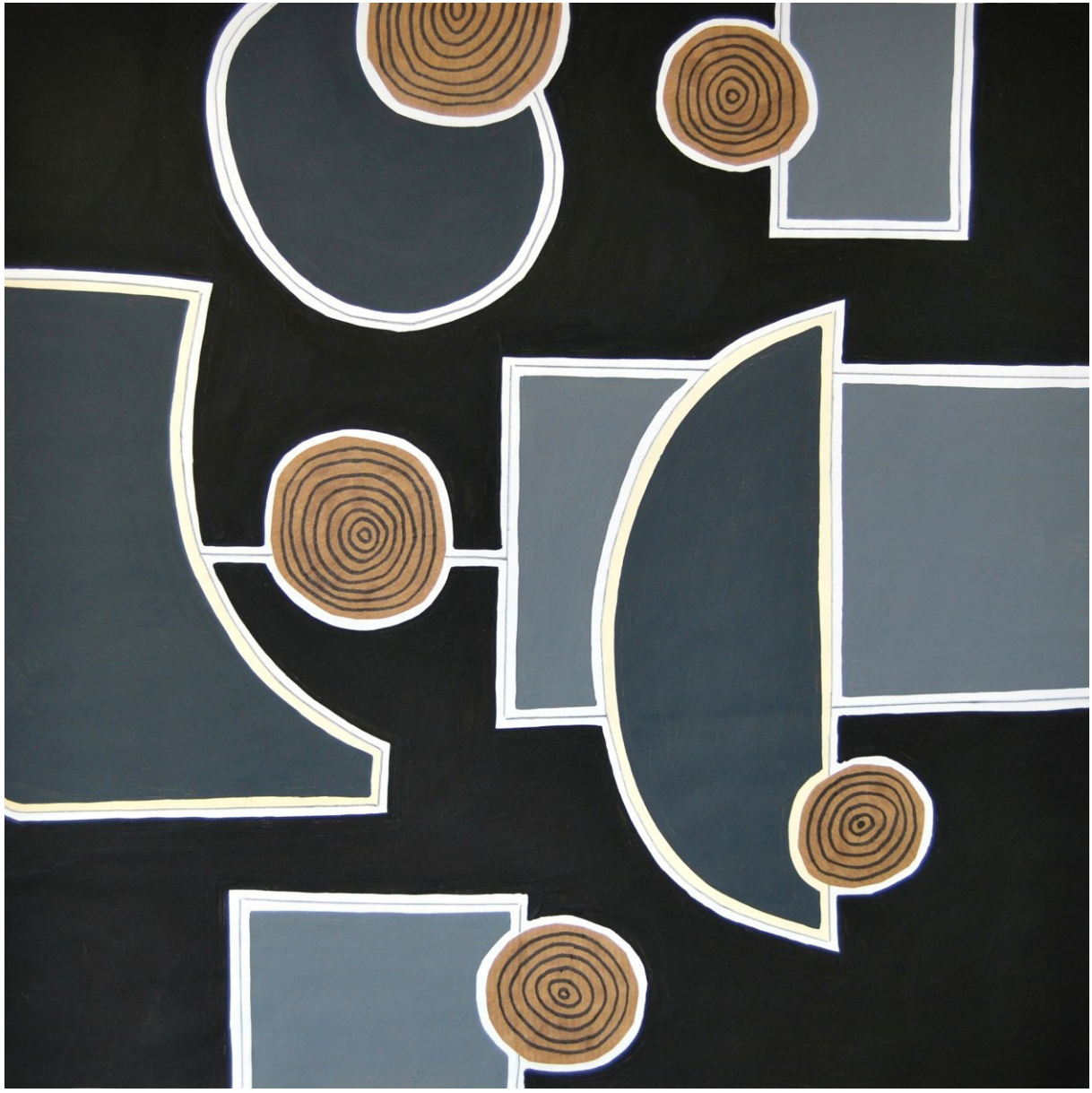

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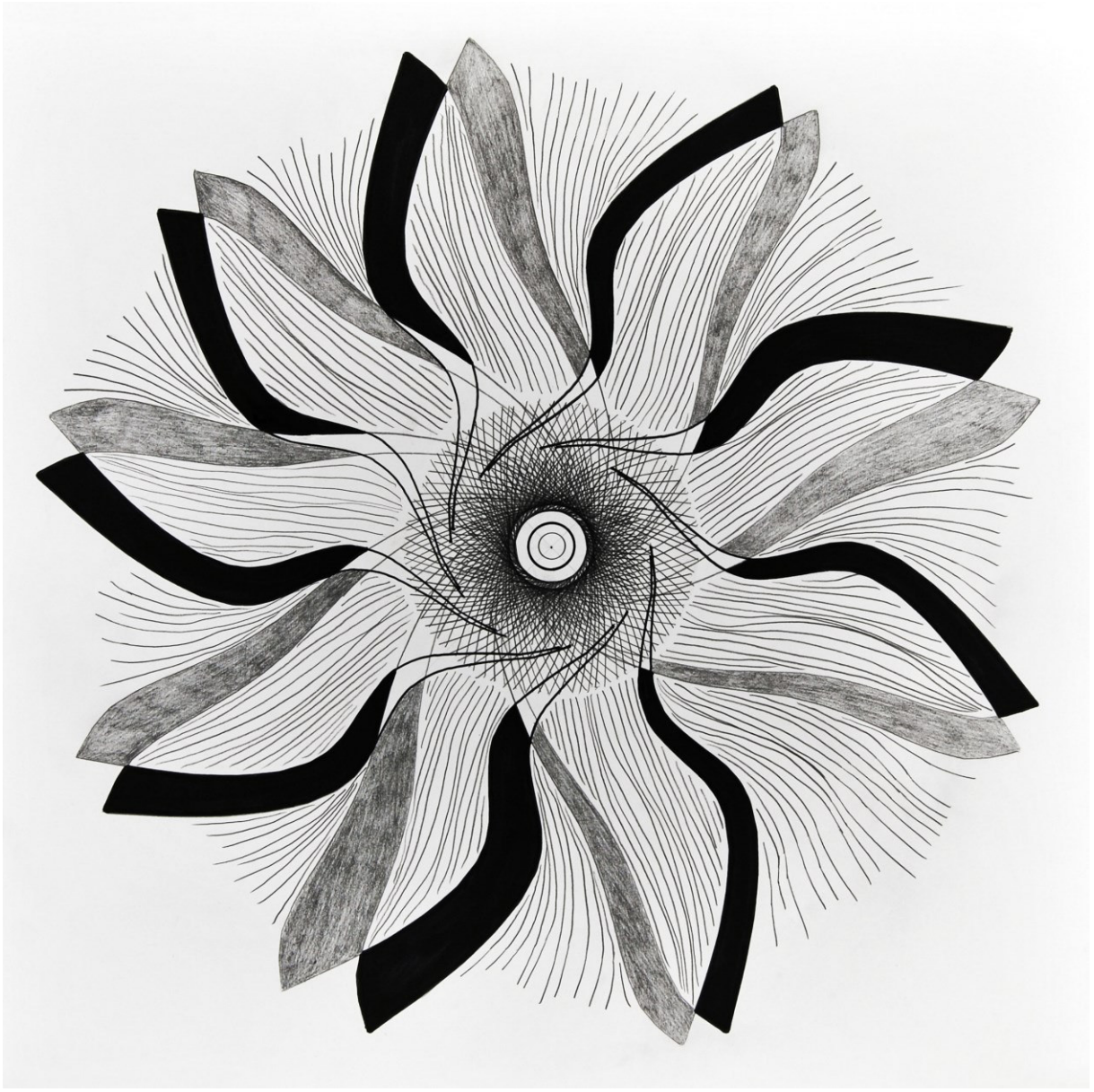

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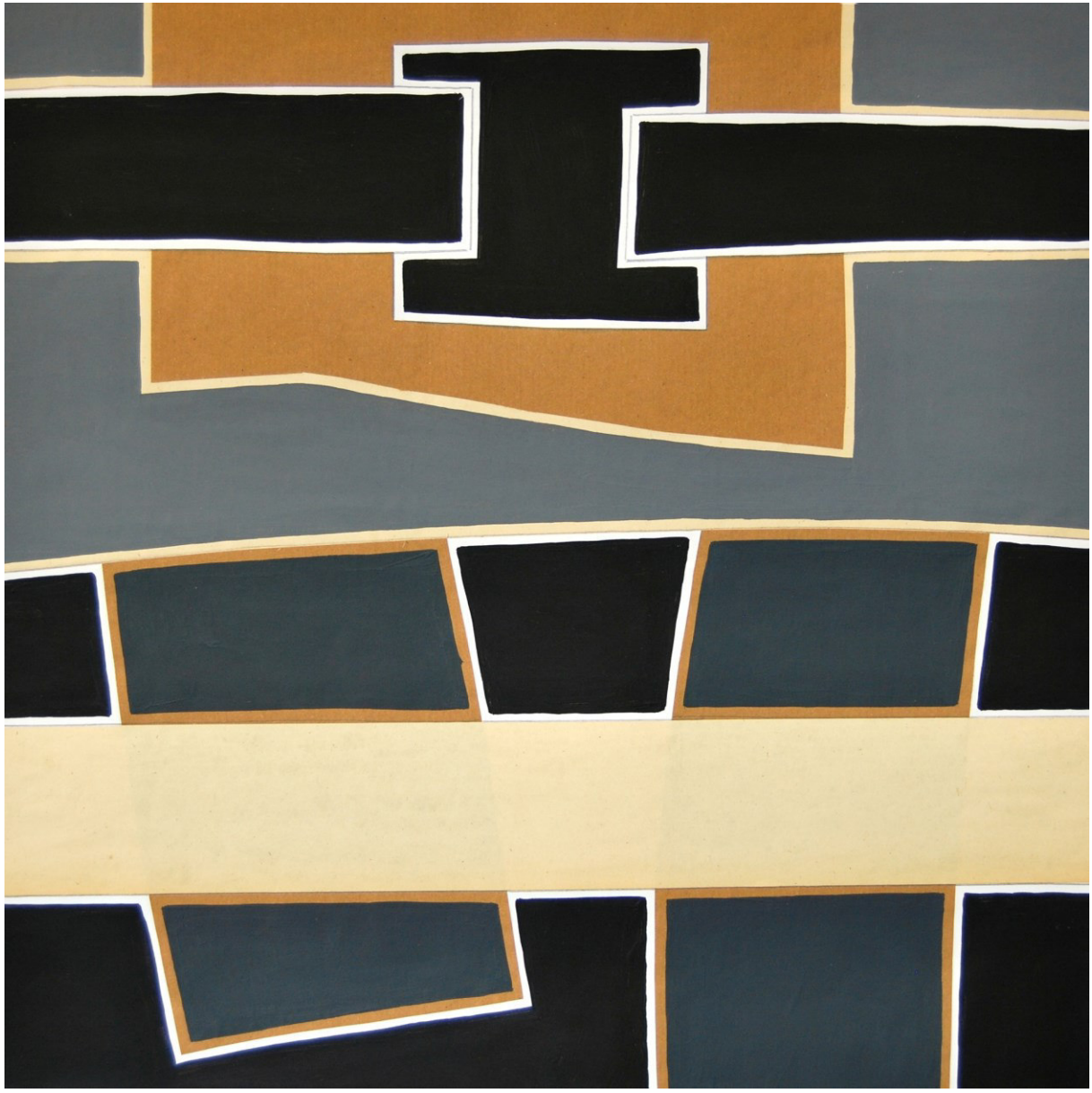

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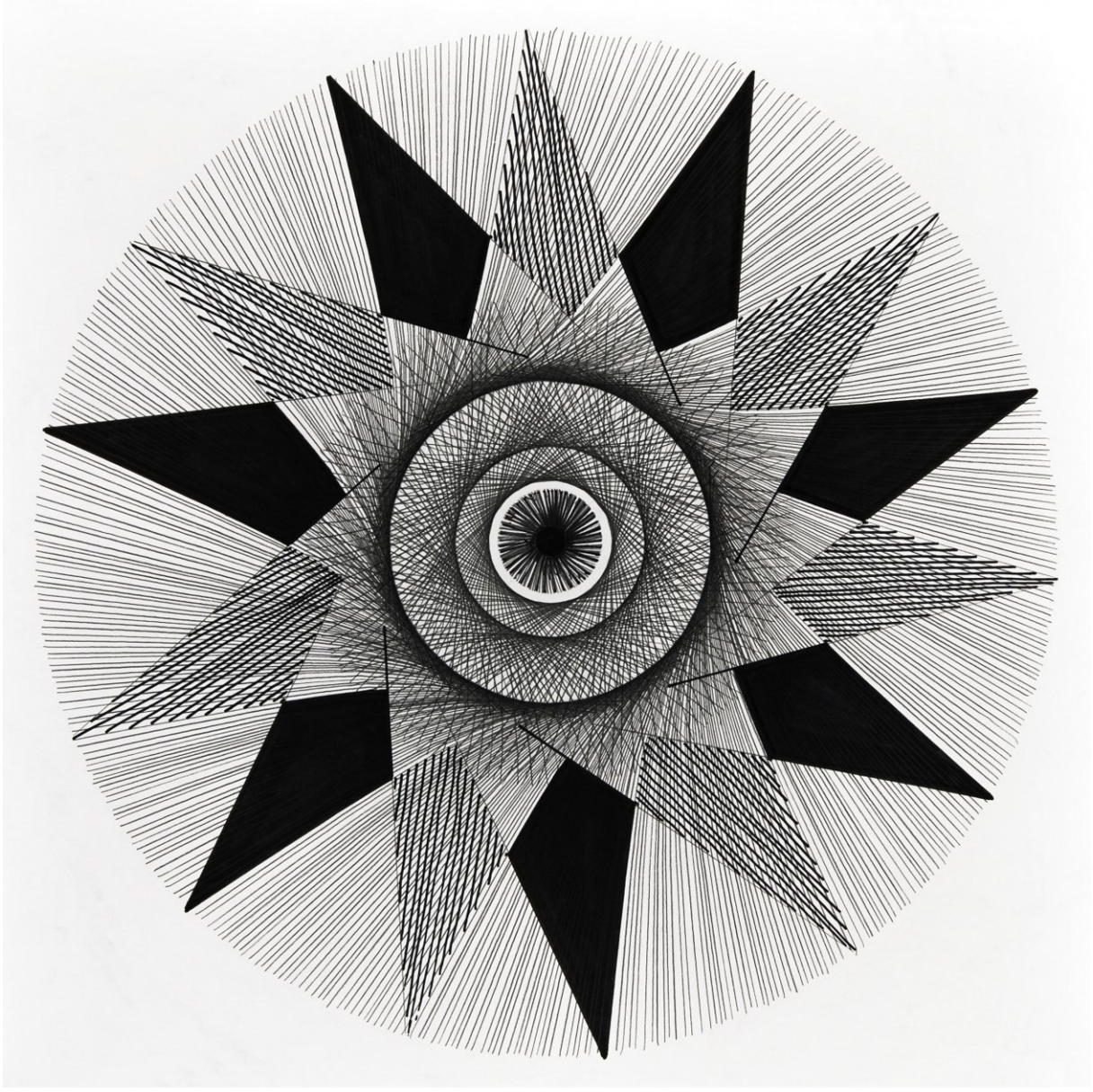

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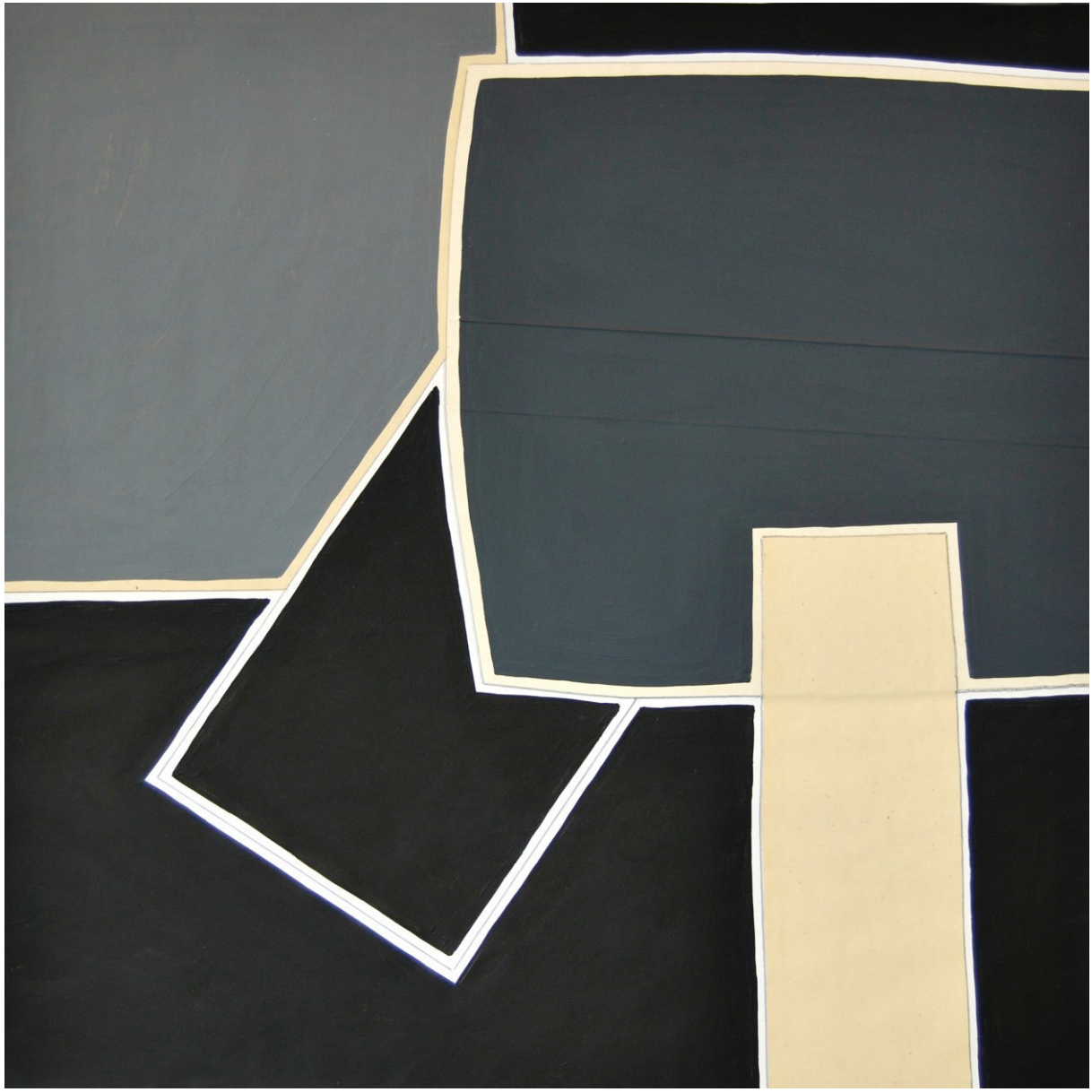

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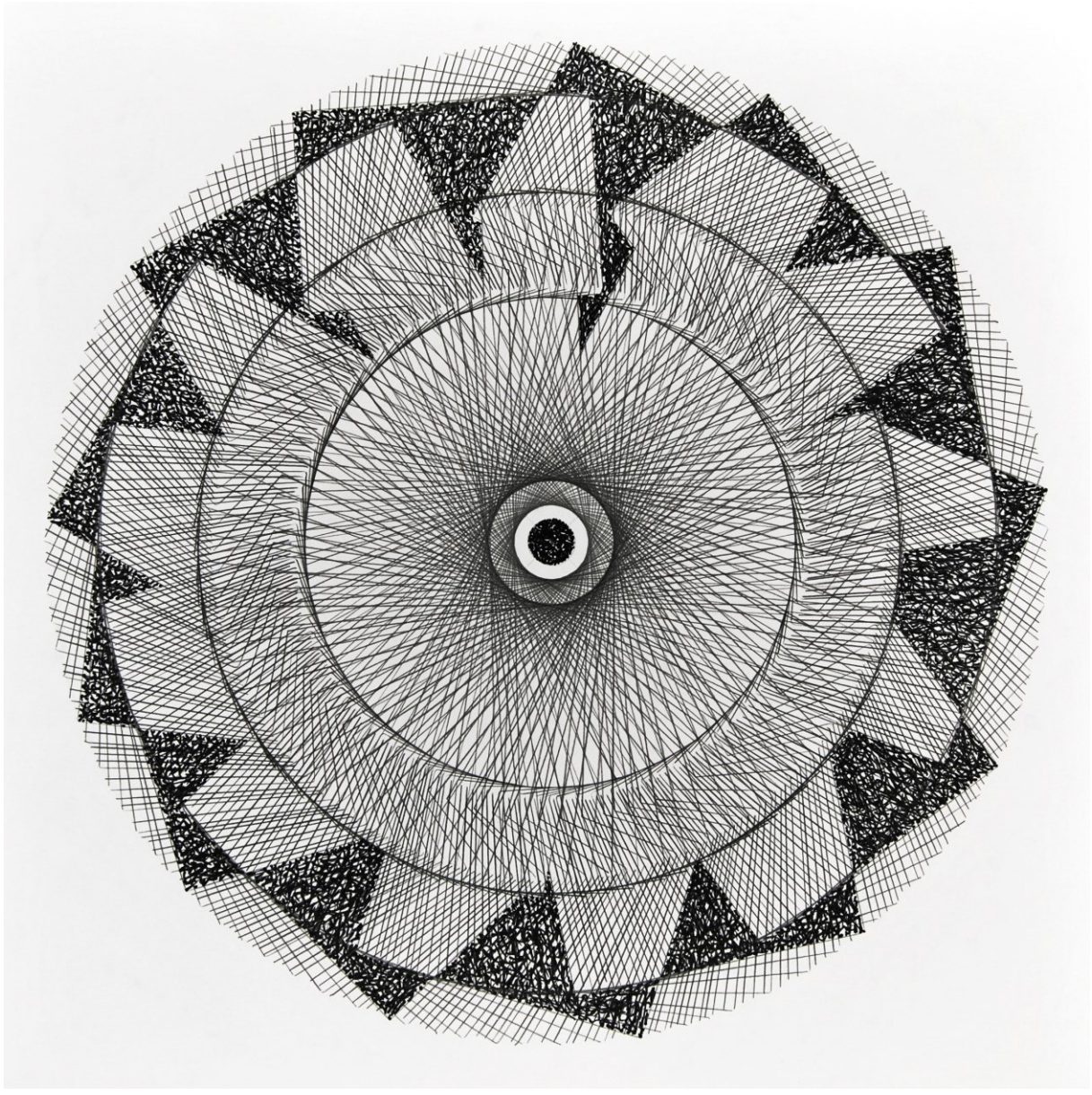

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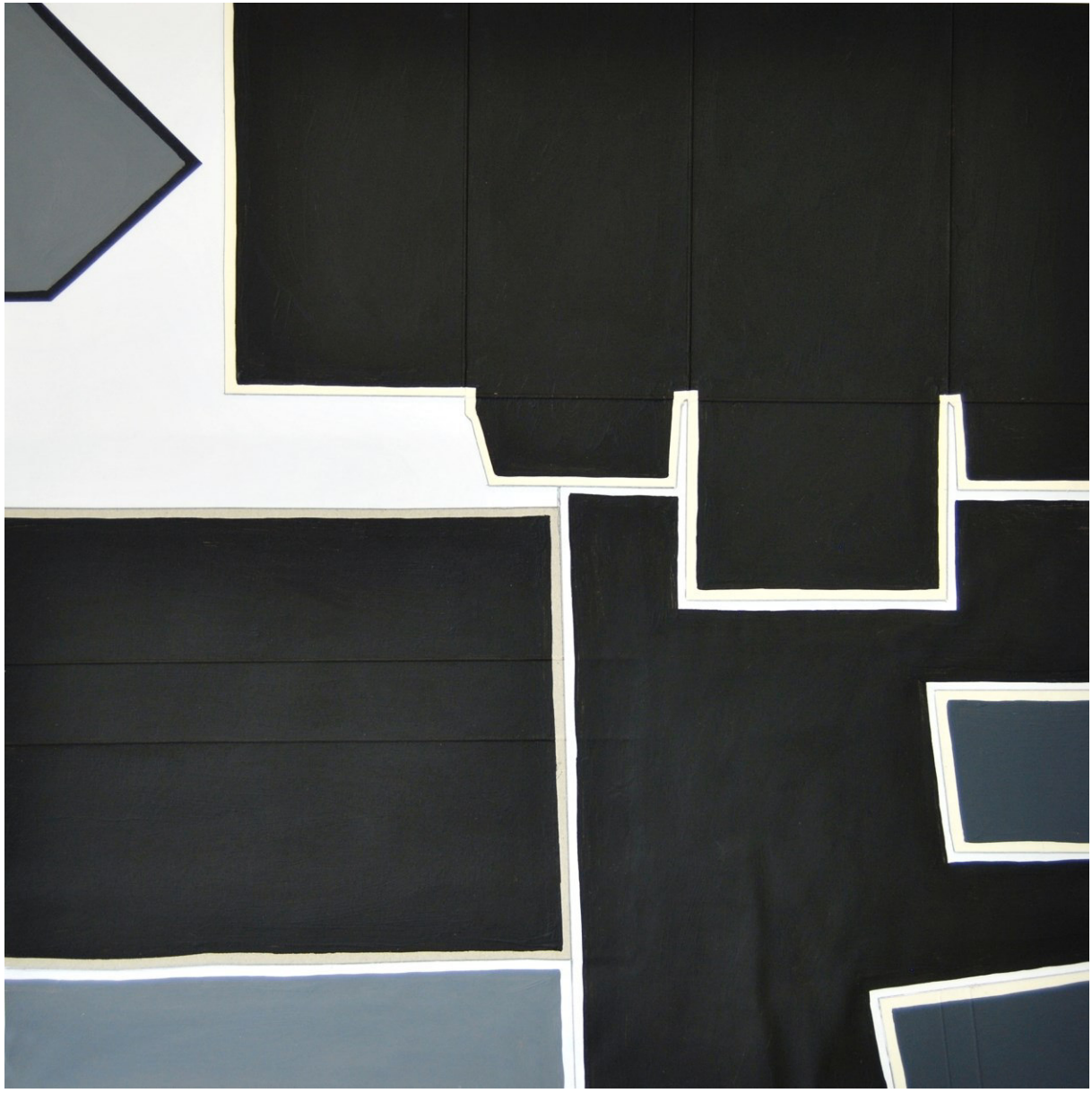

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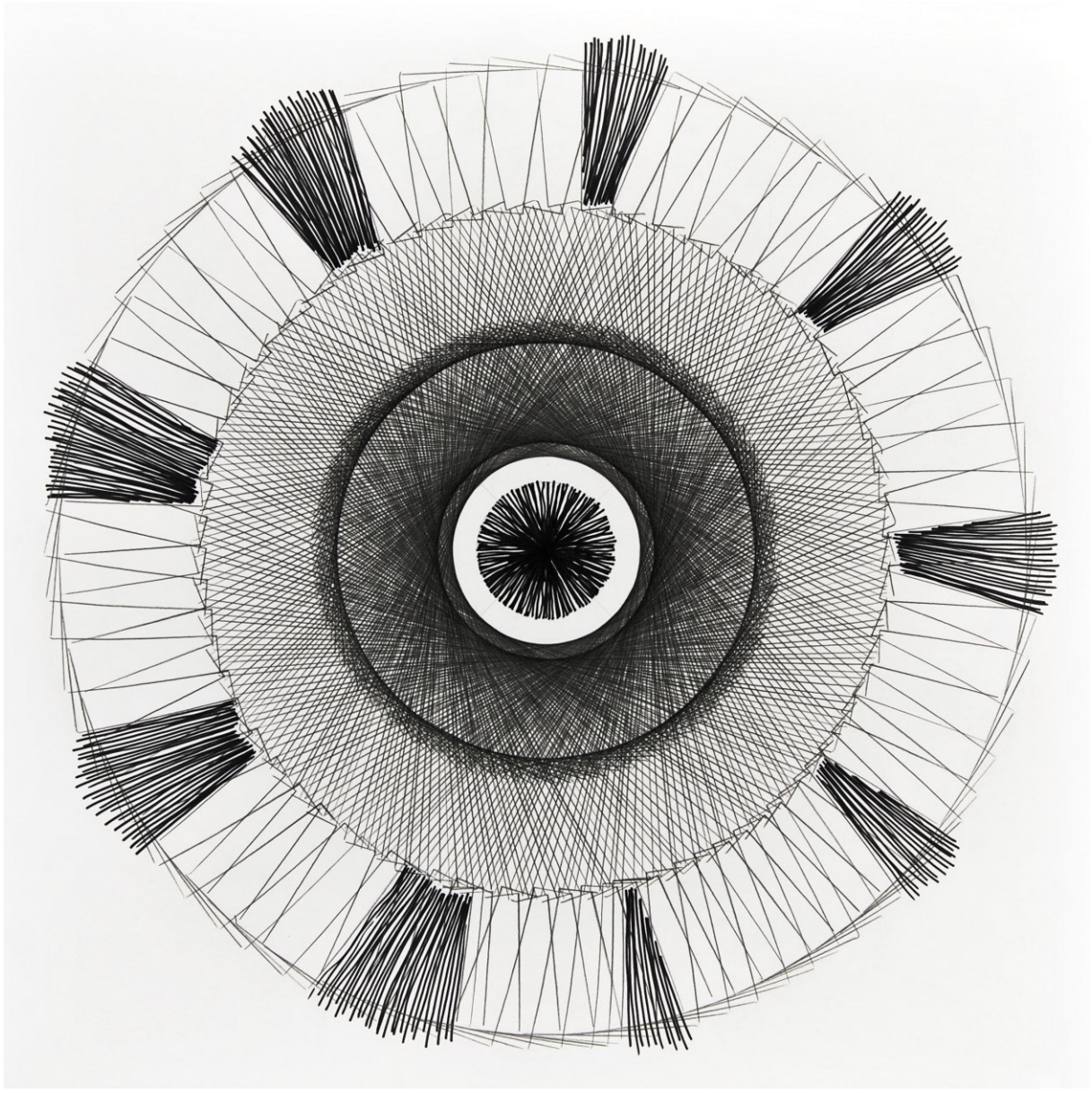

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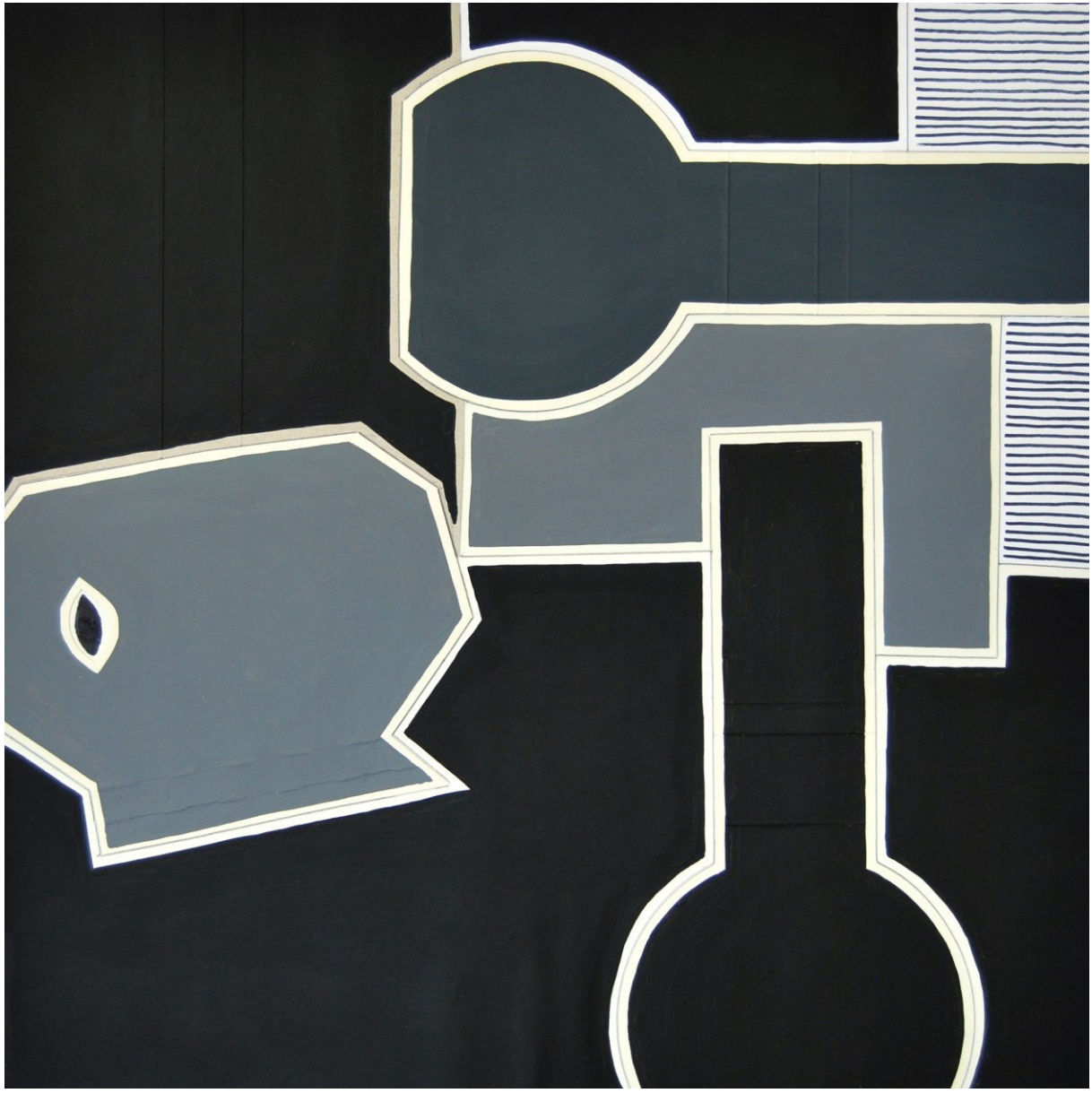

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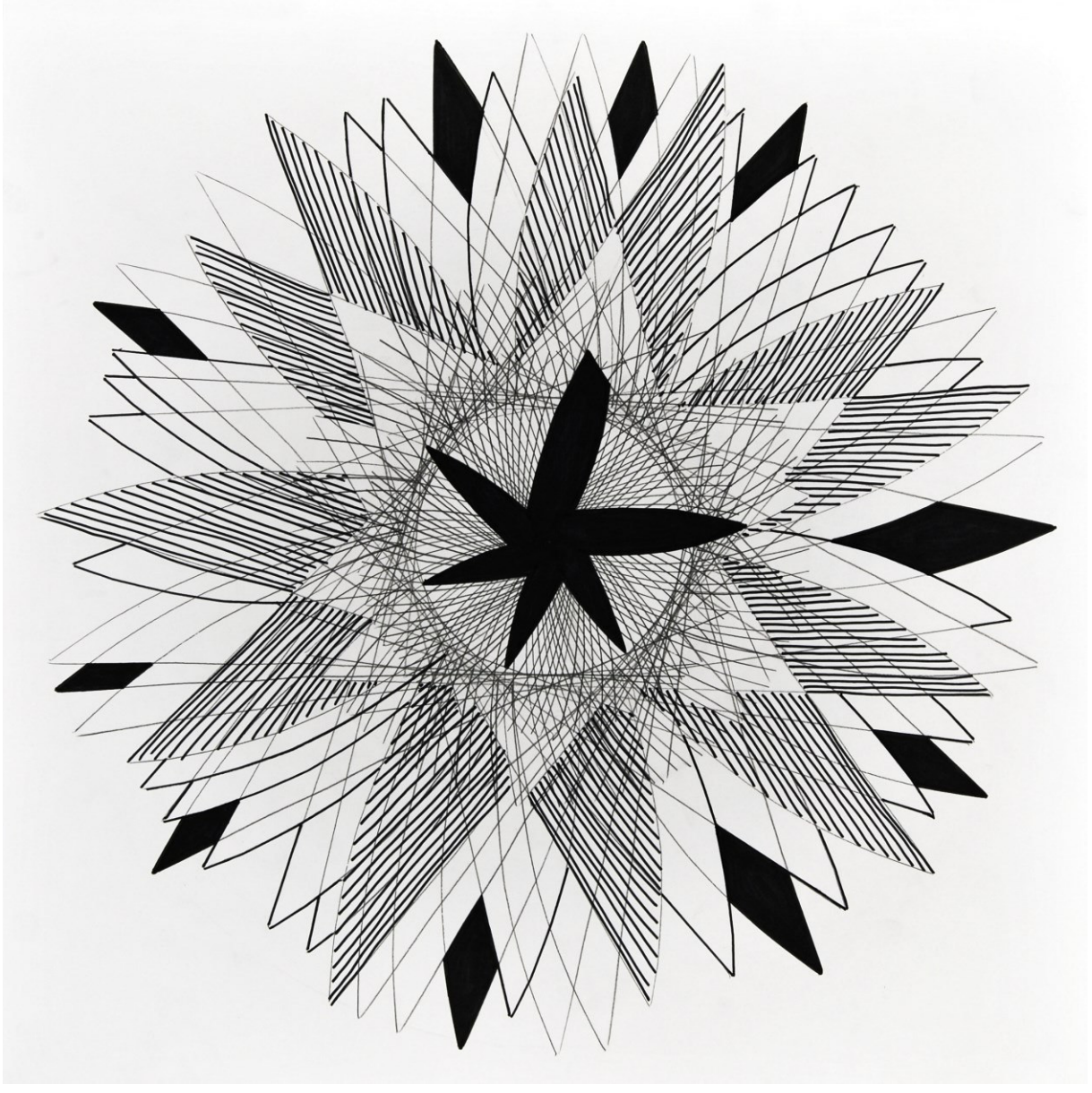

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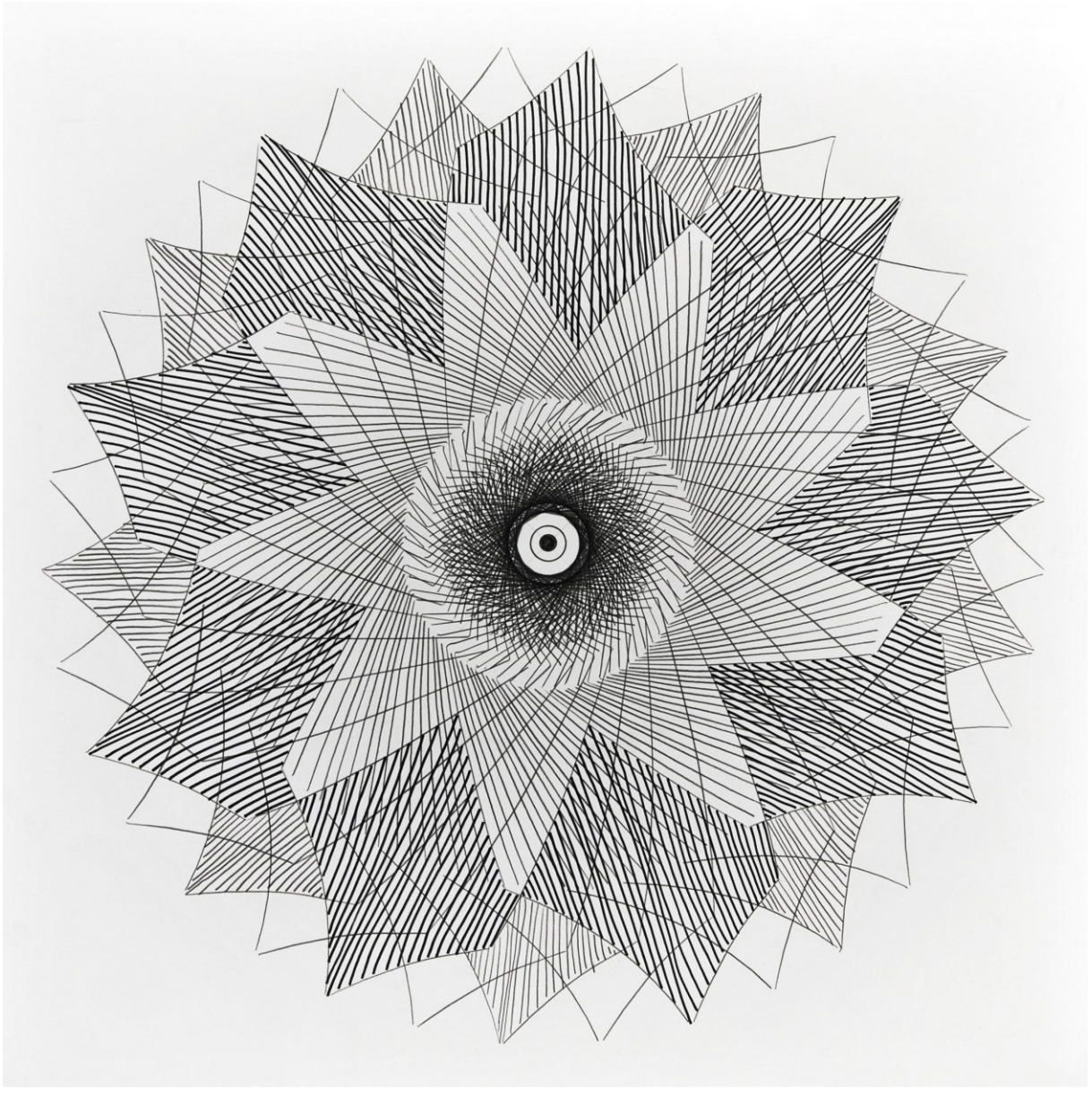

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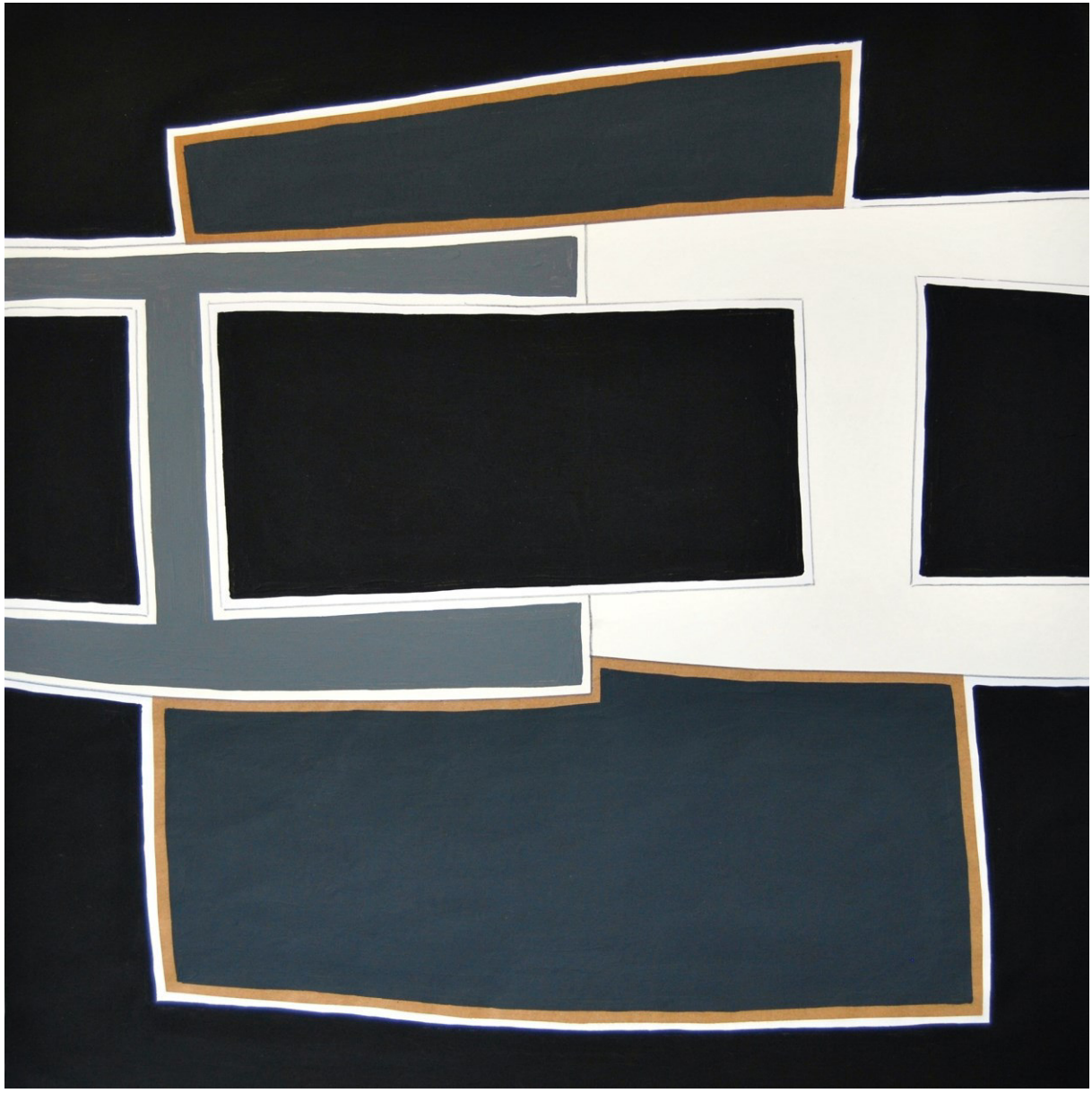

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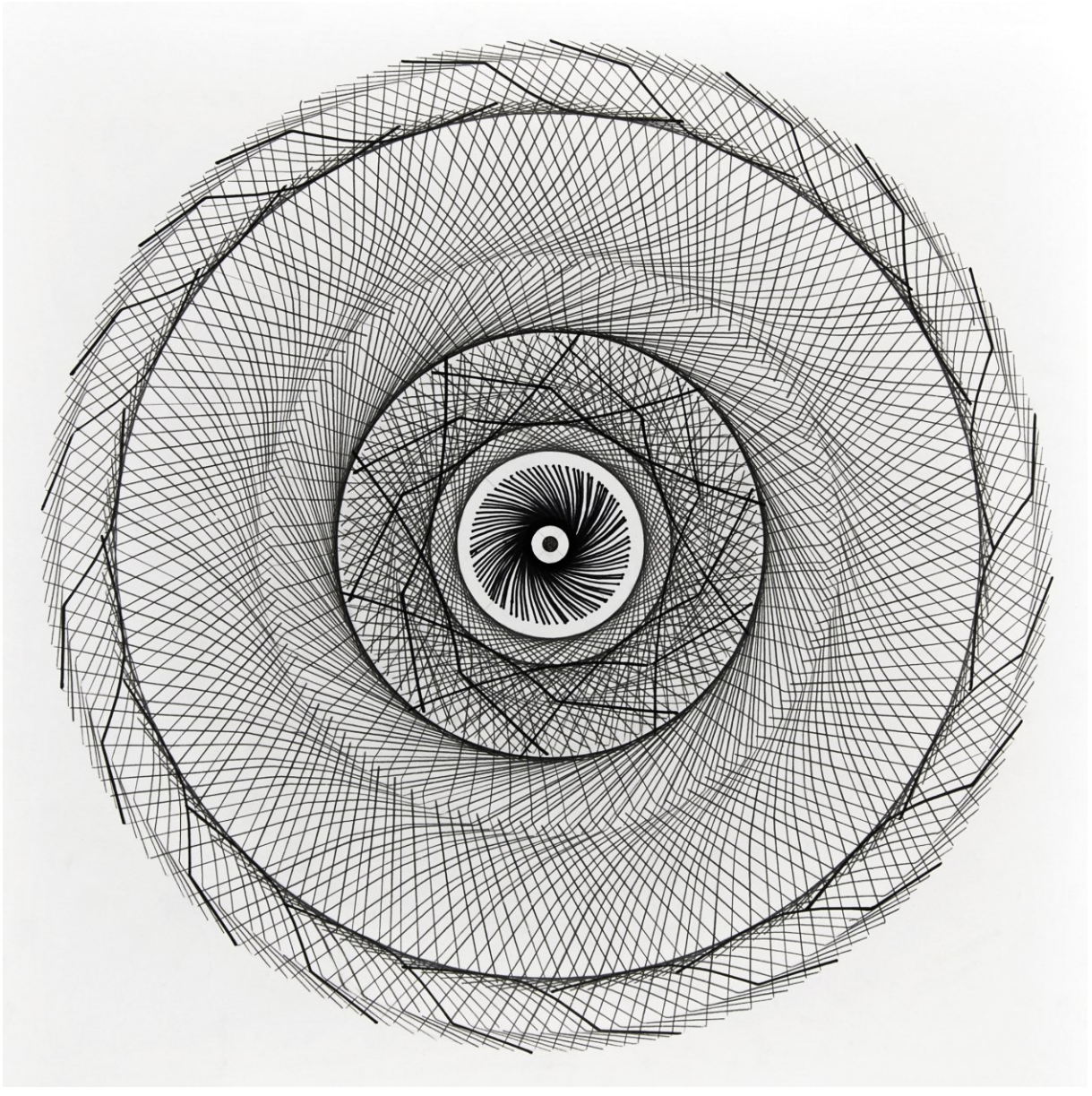

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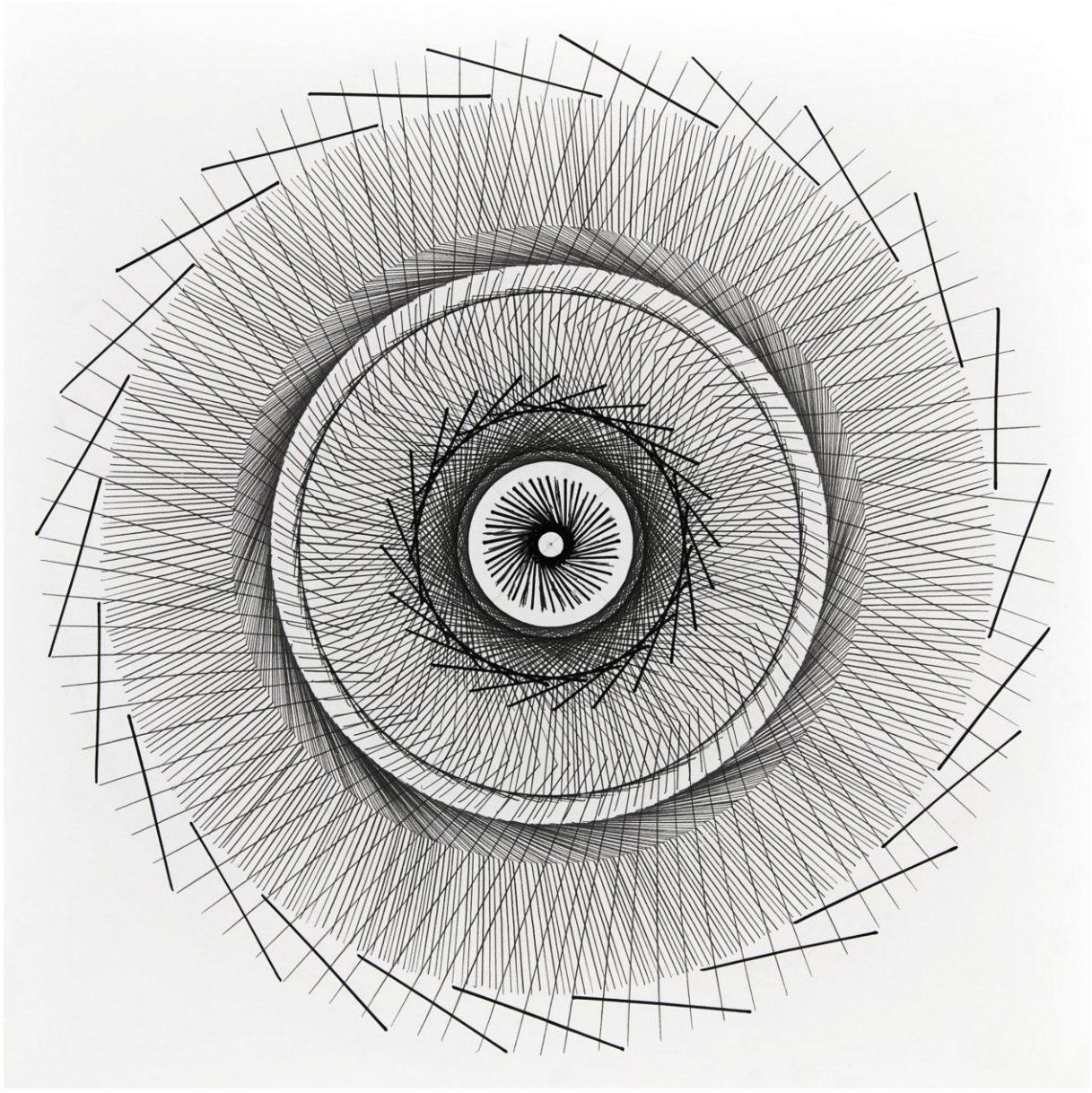

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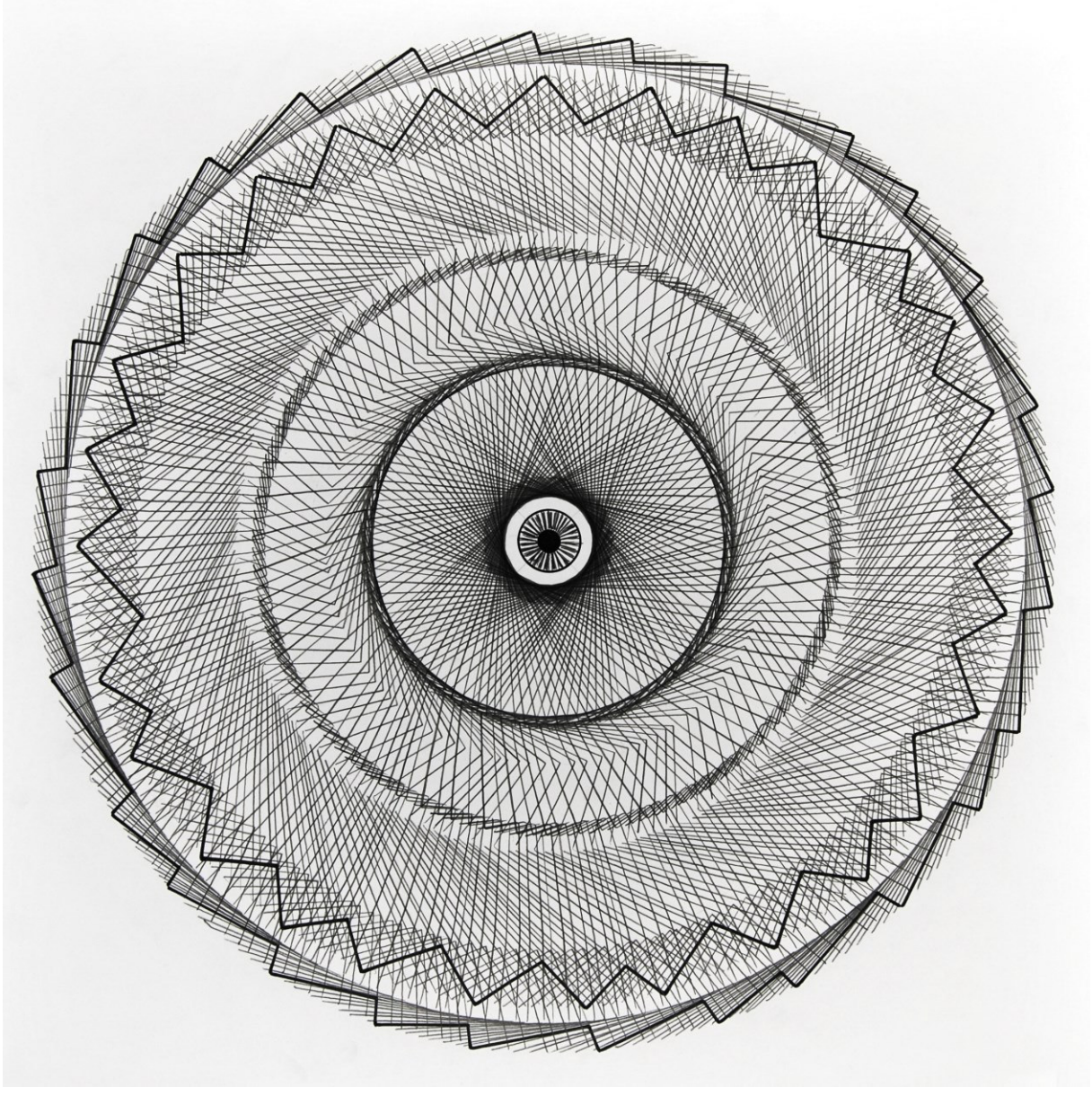

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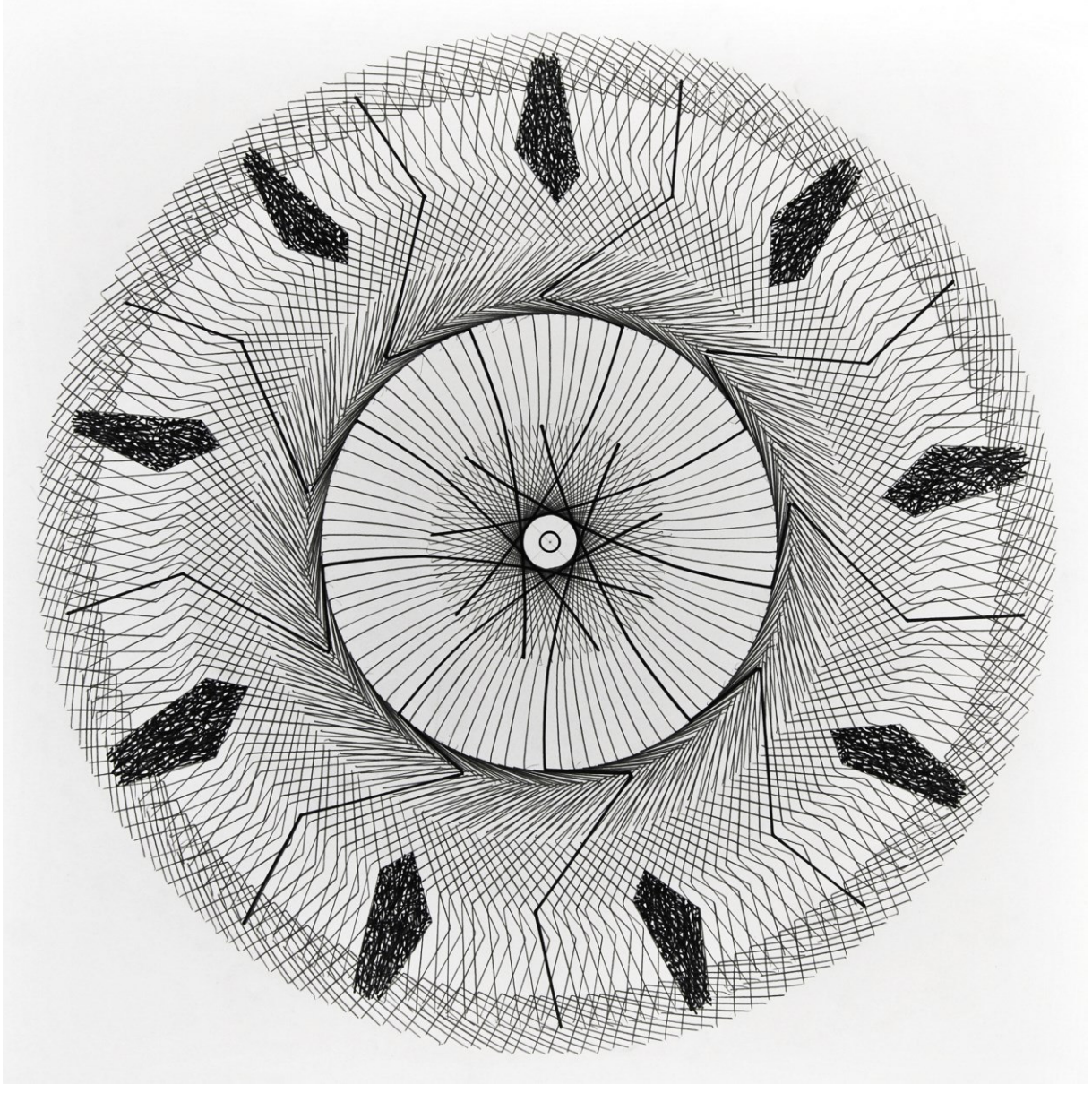

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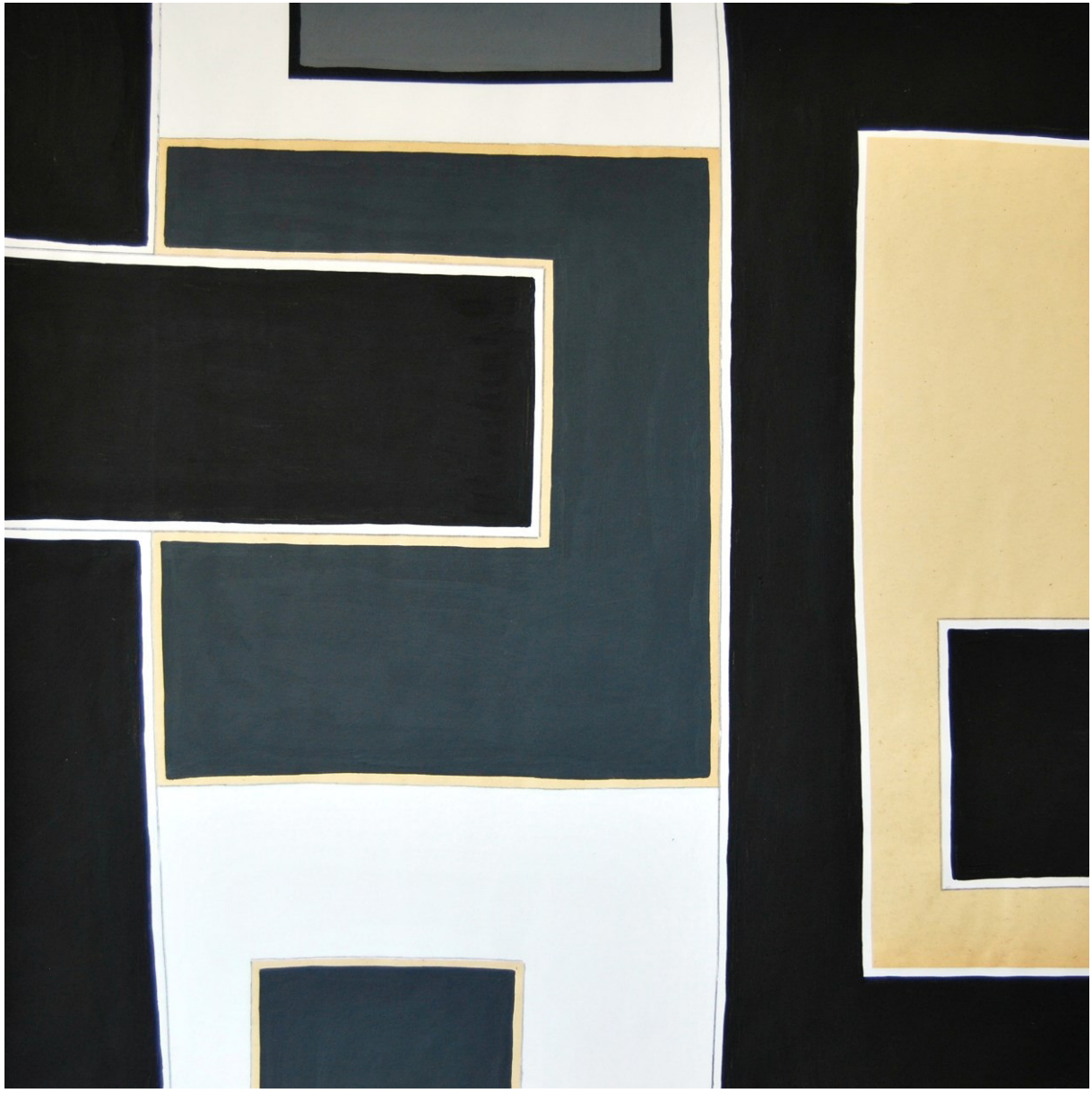

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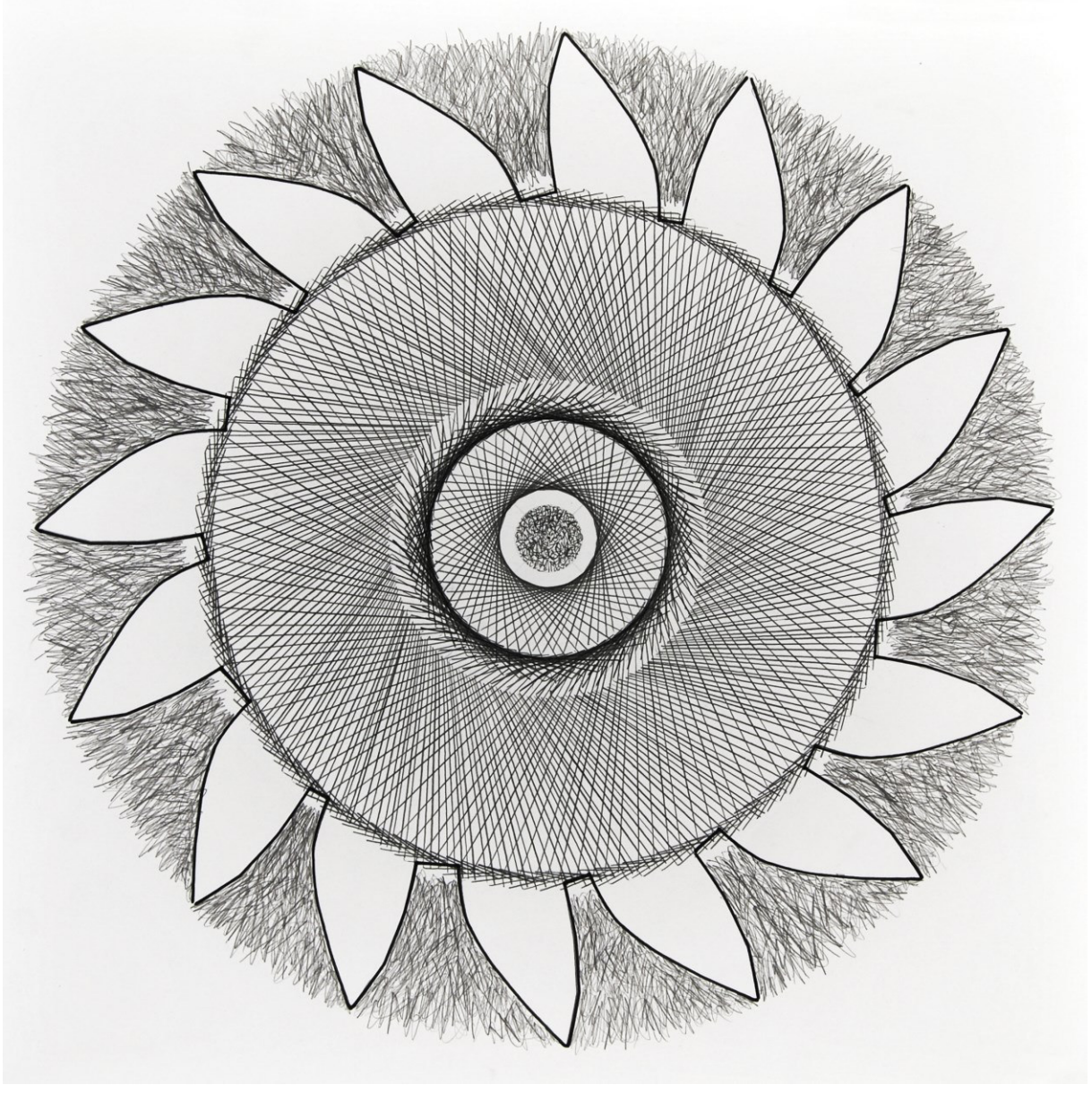

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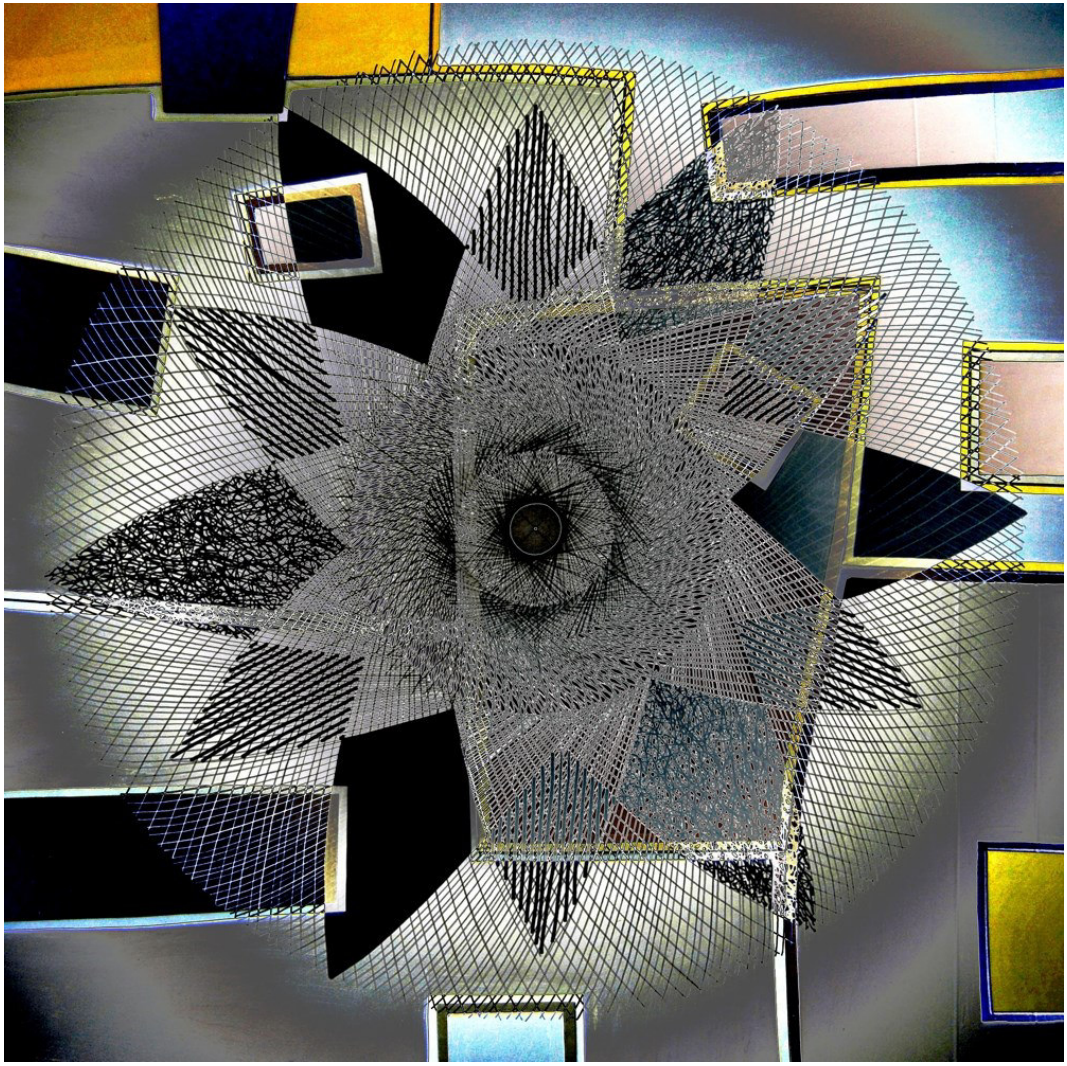

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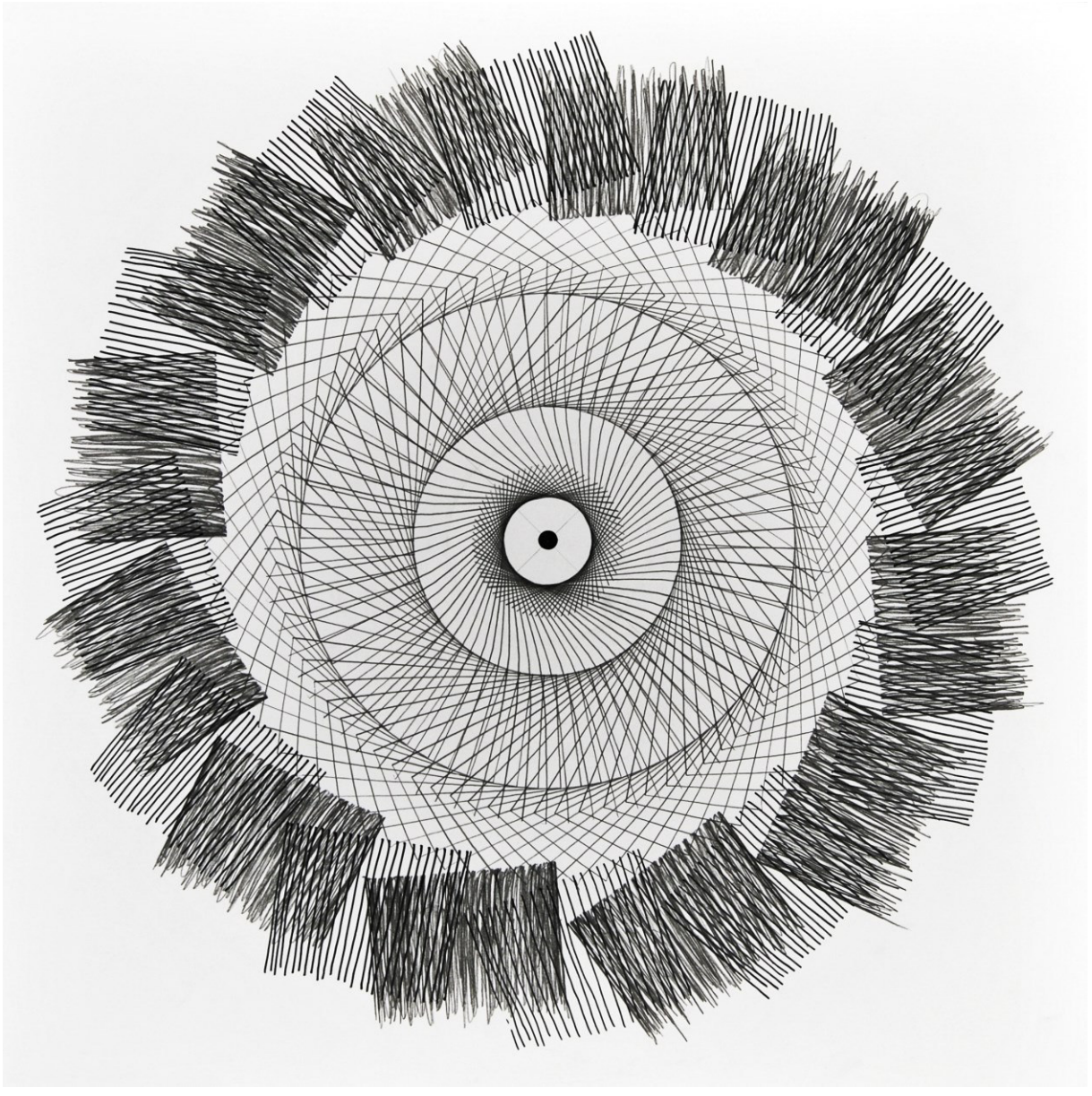
Juli 2018



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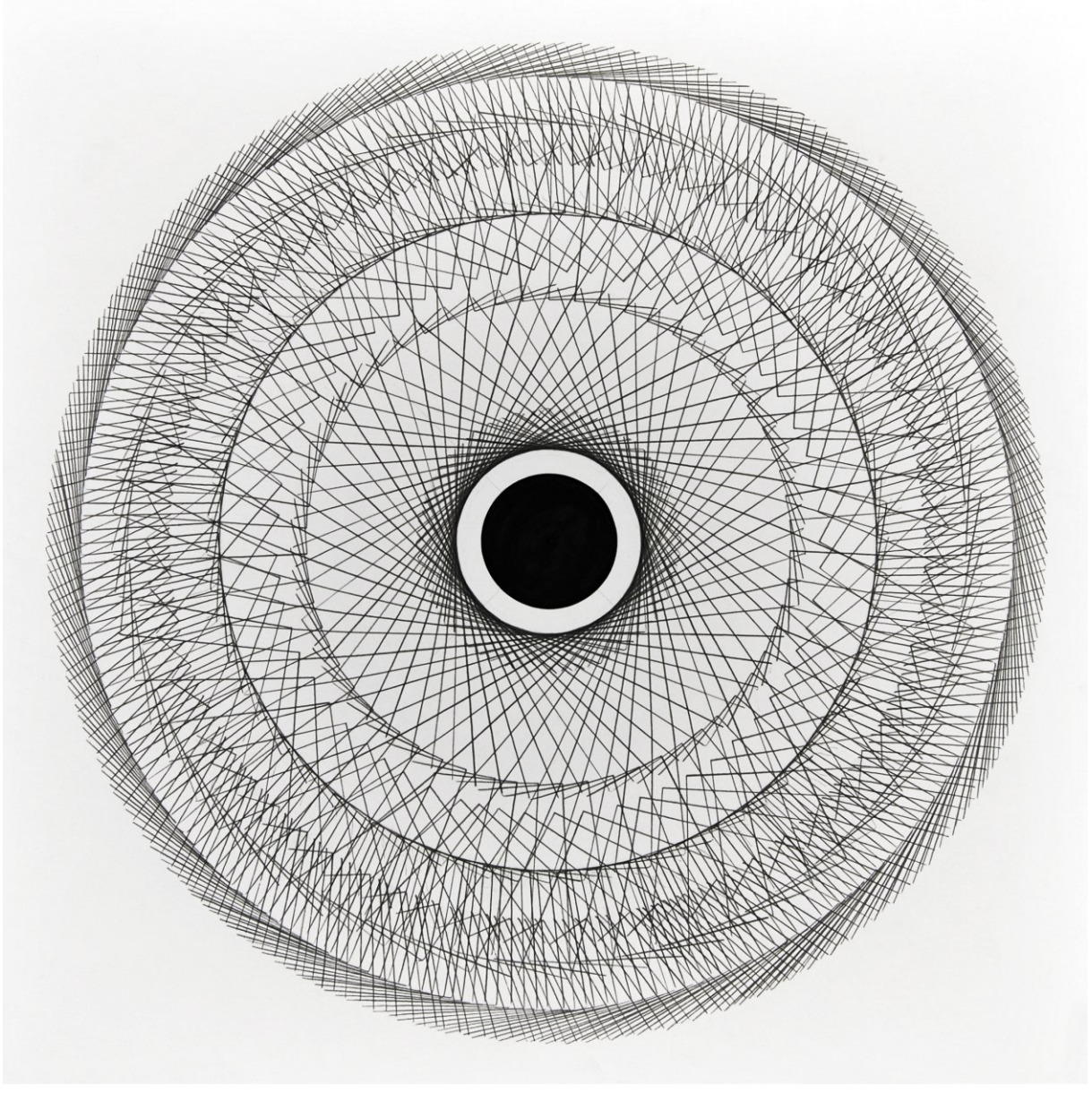

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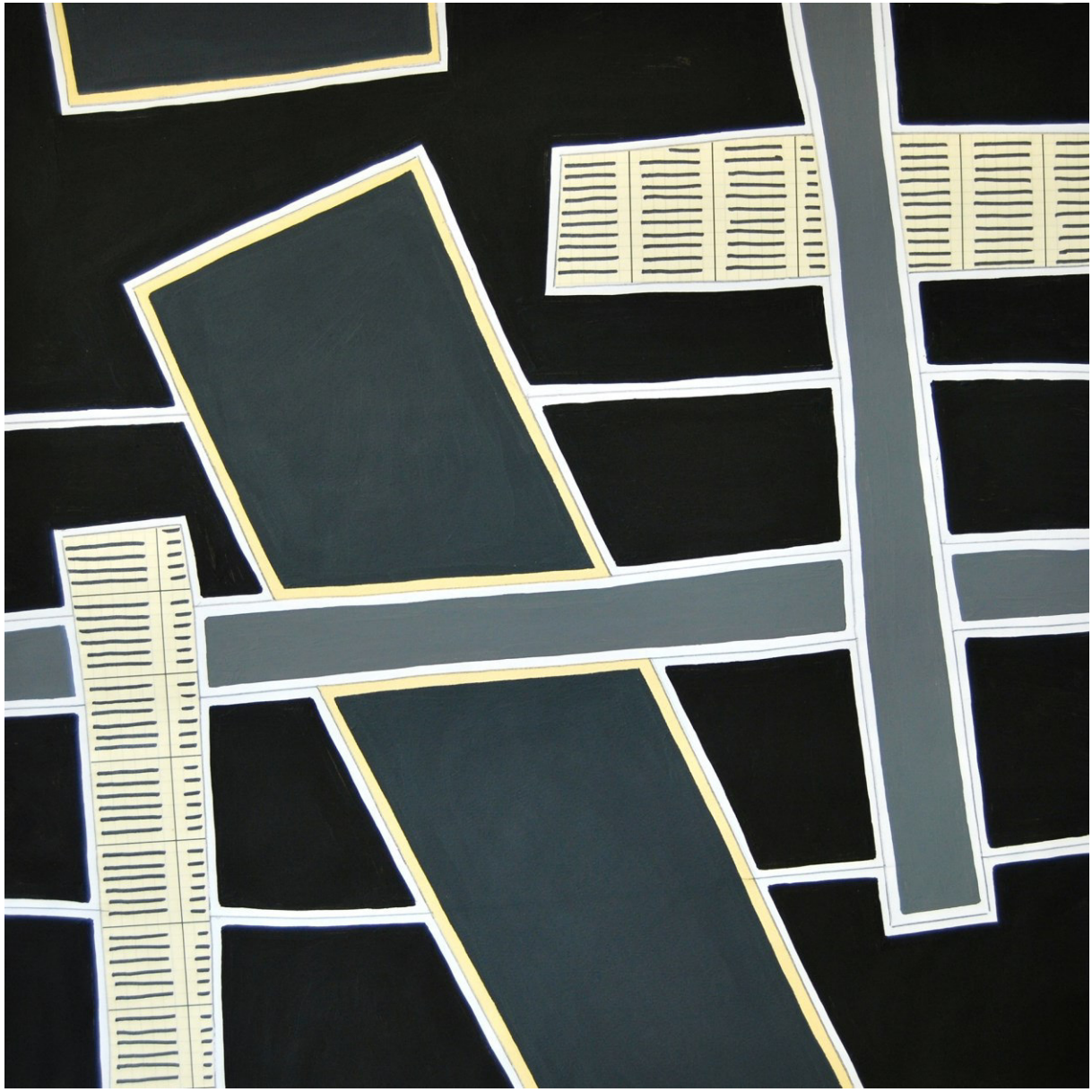

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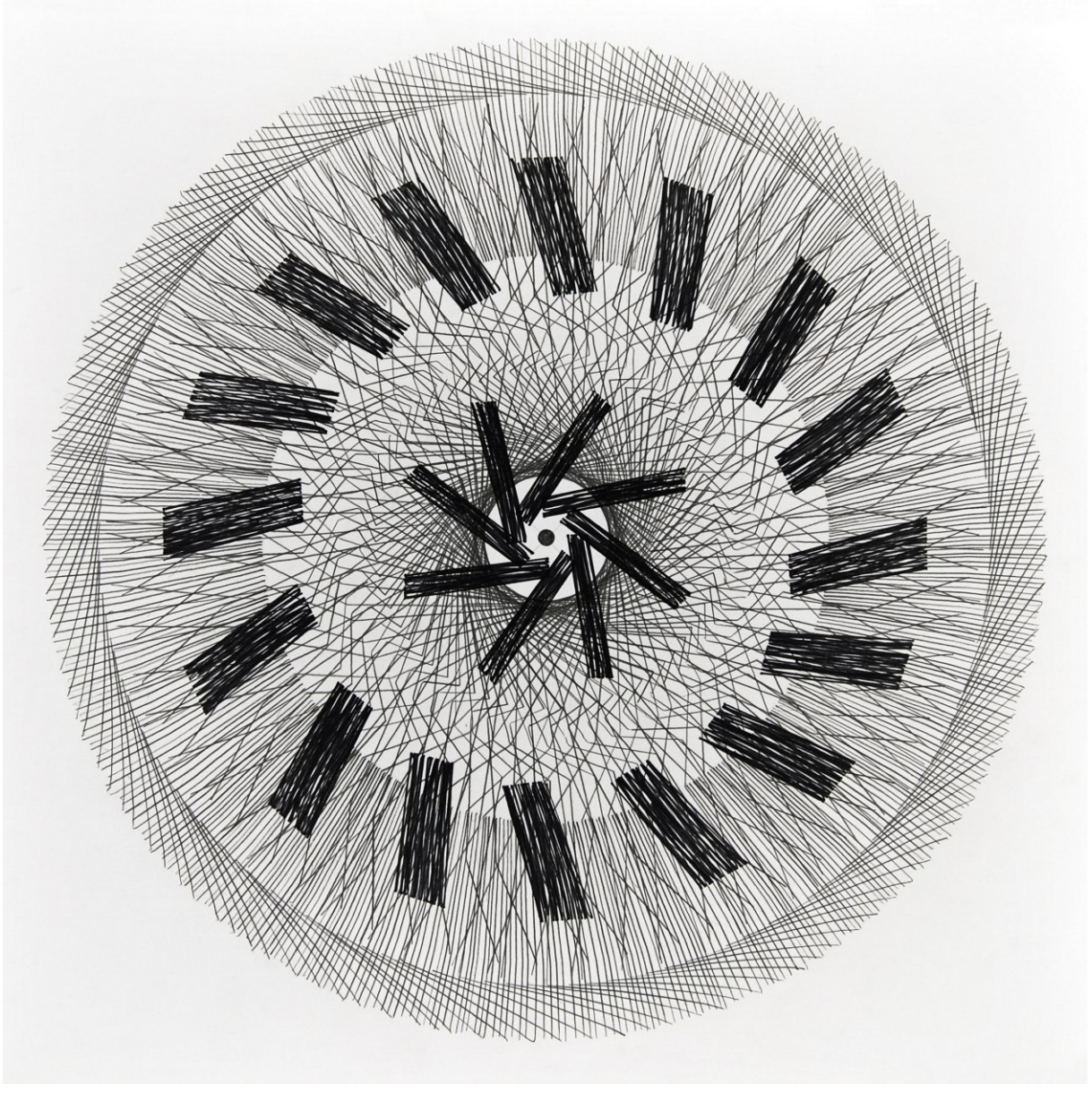

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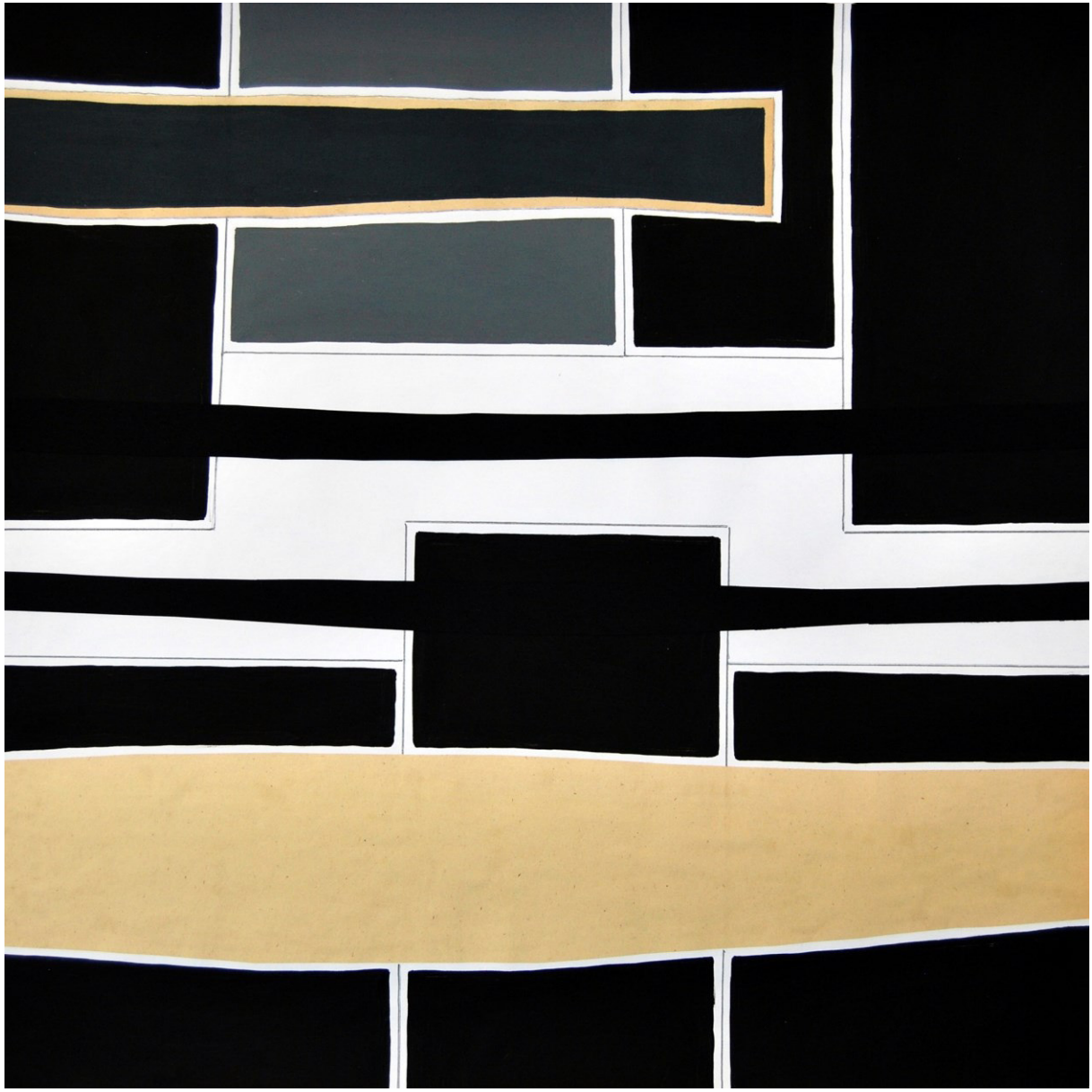

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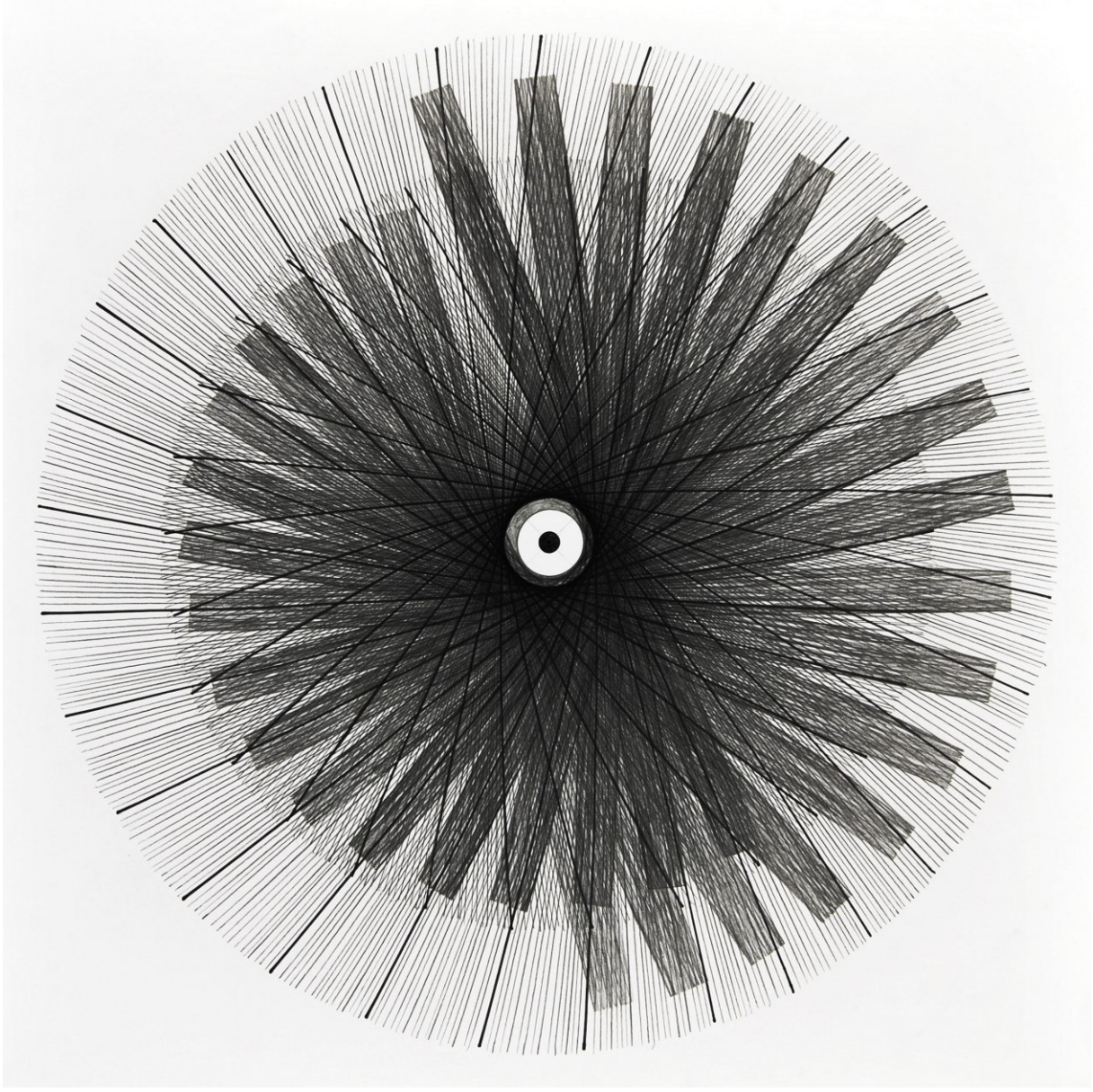

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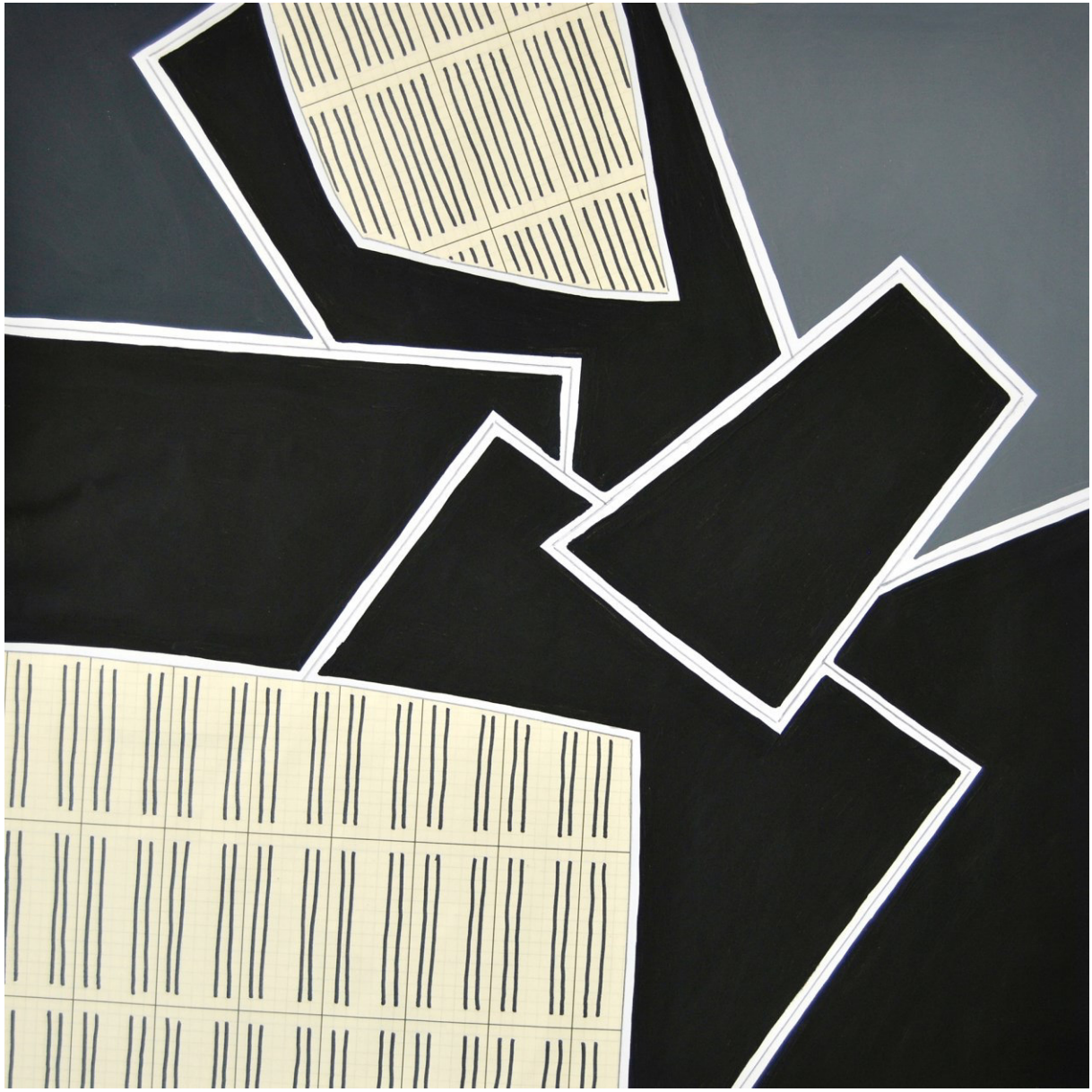

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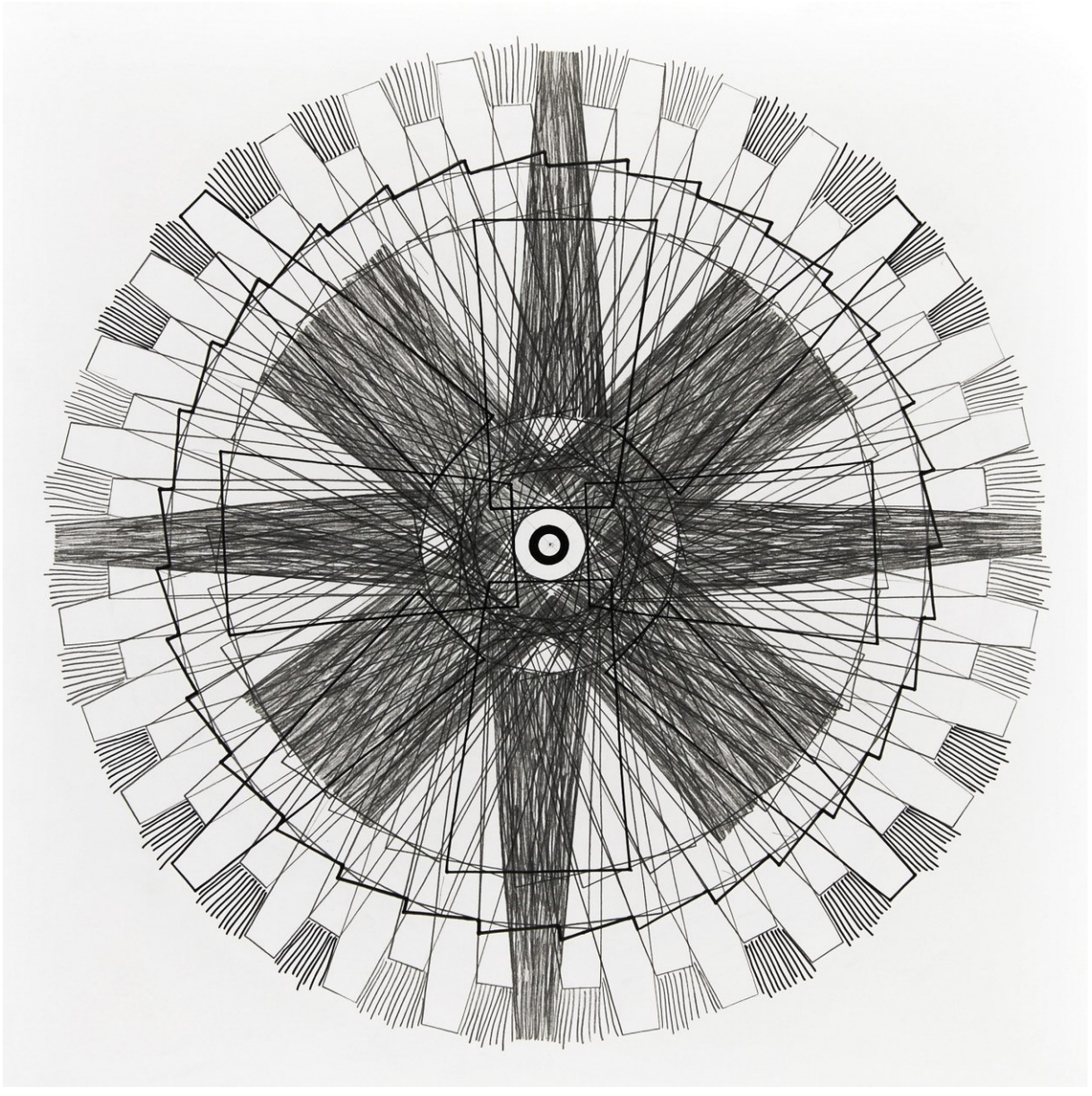

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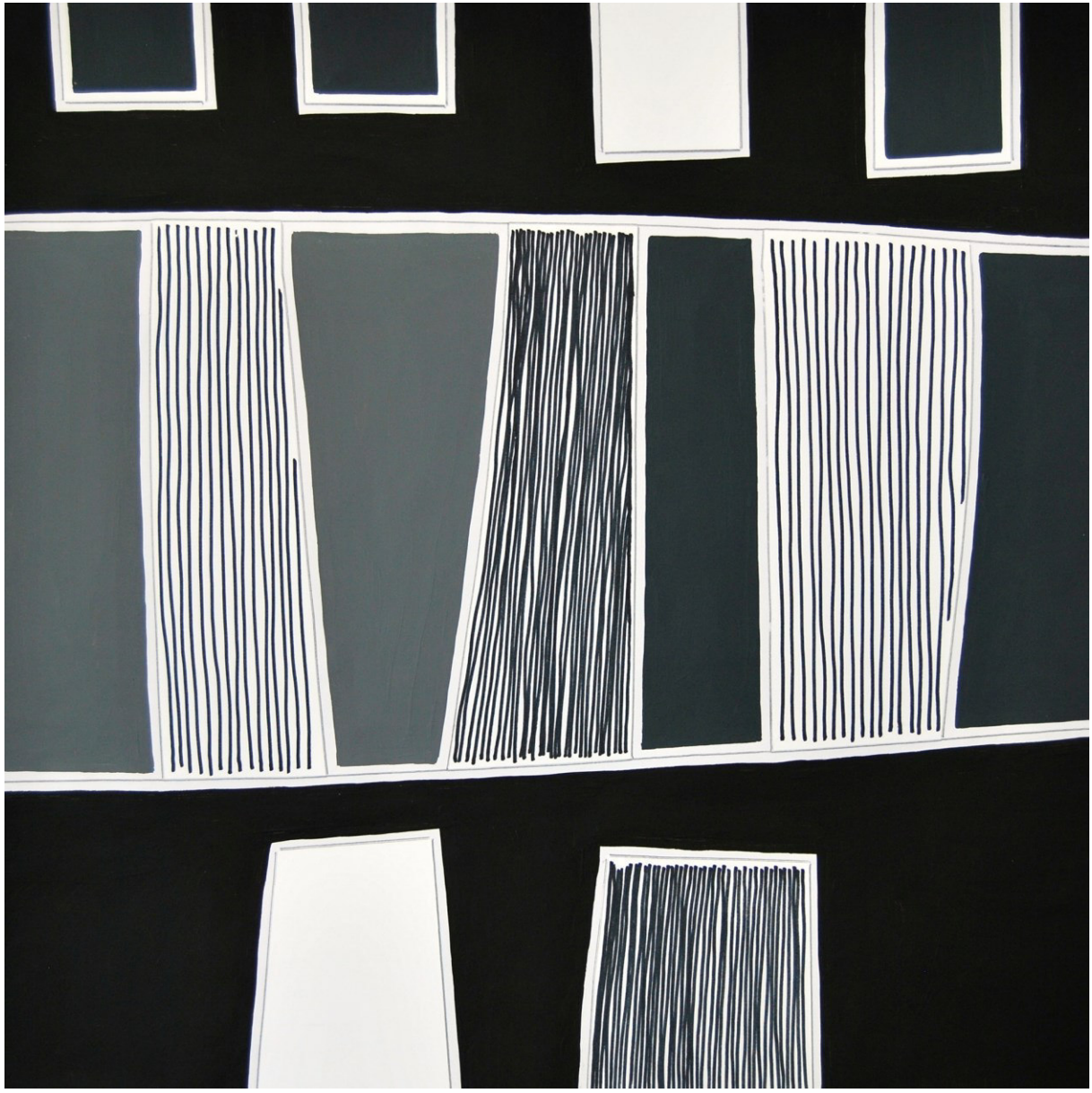

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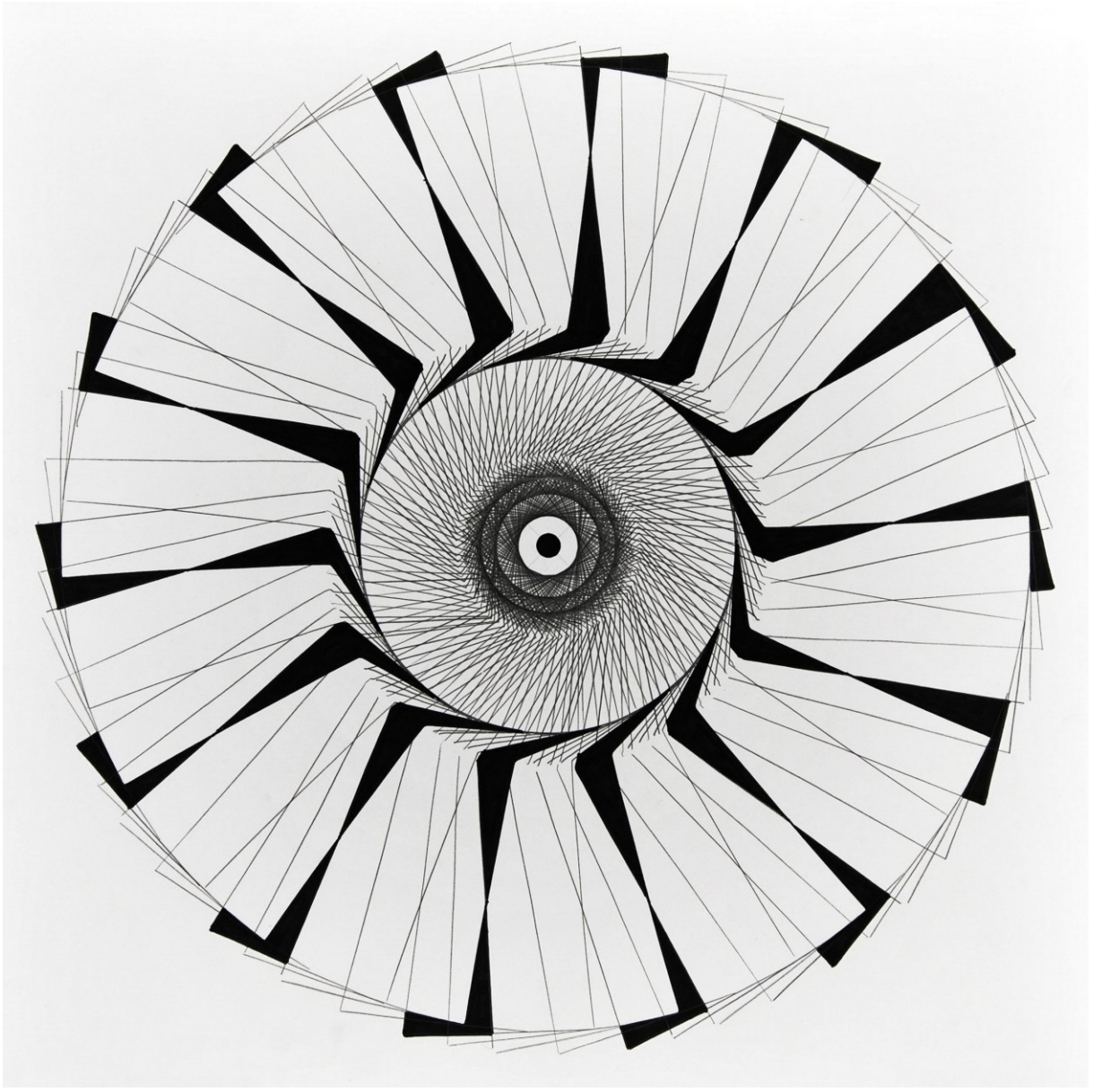

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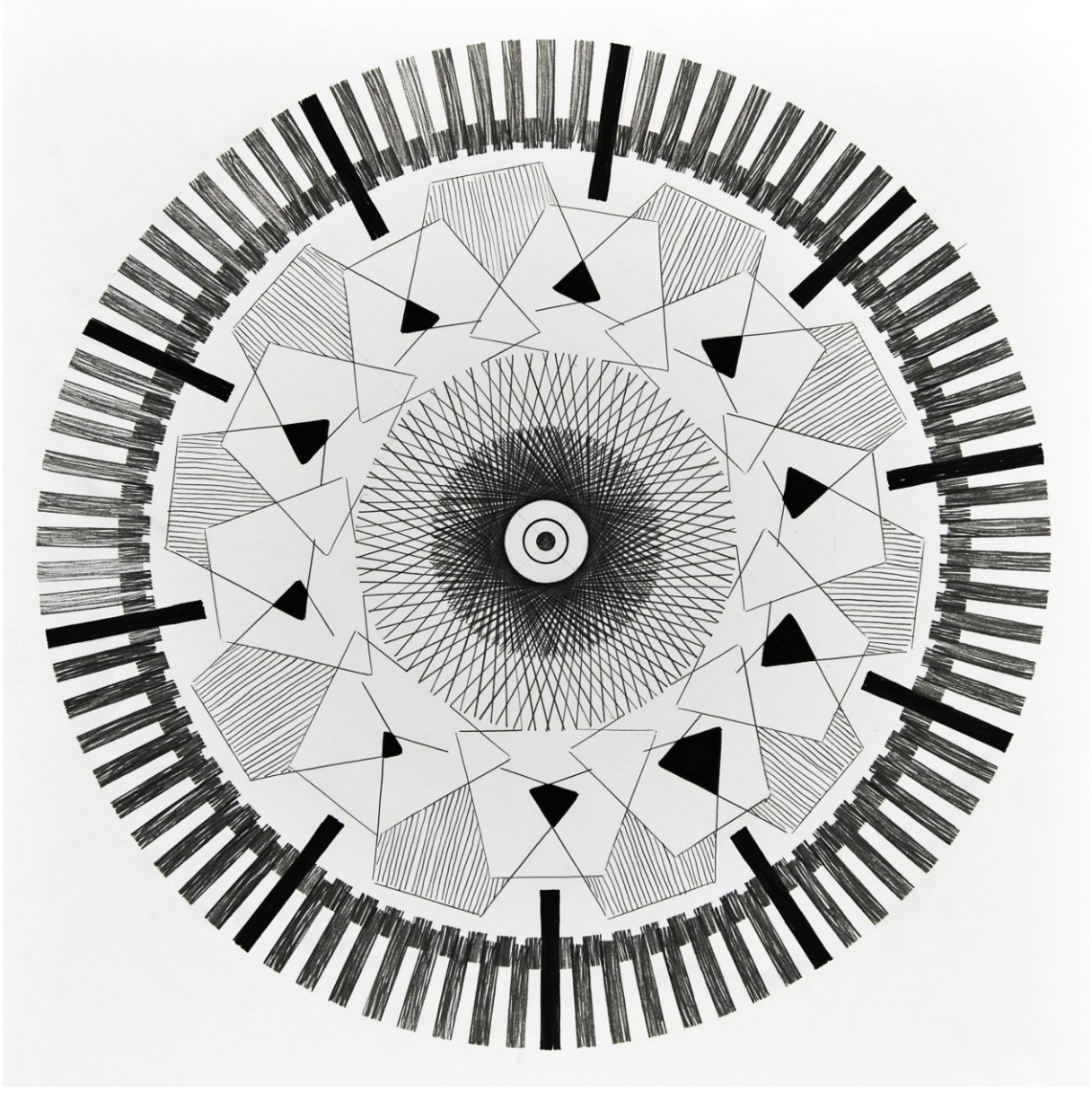

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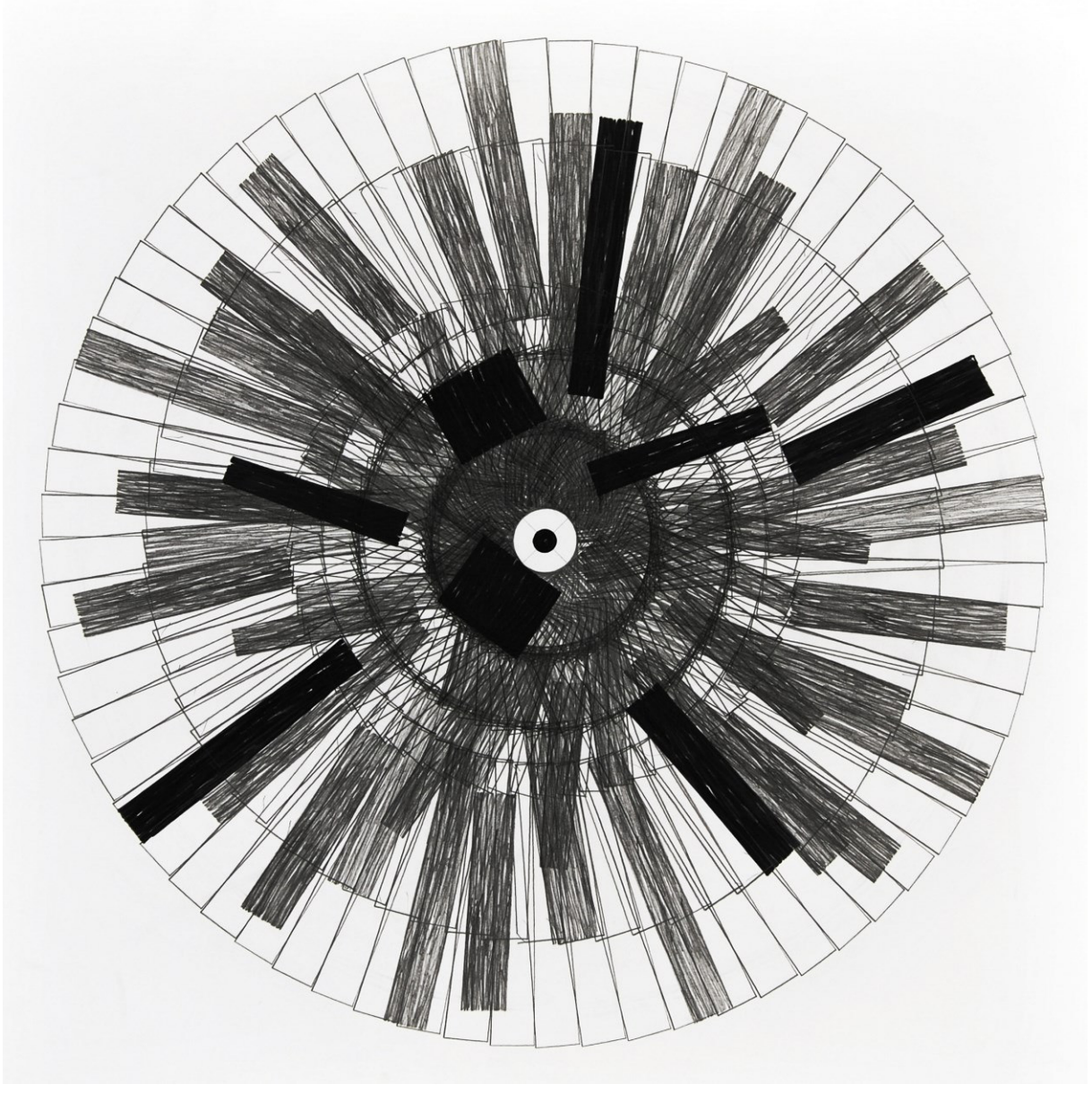

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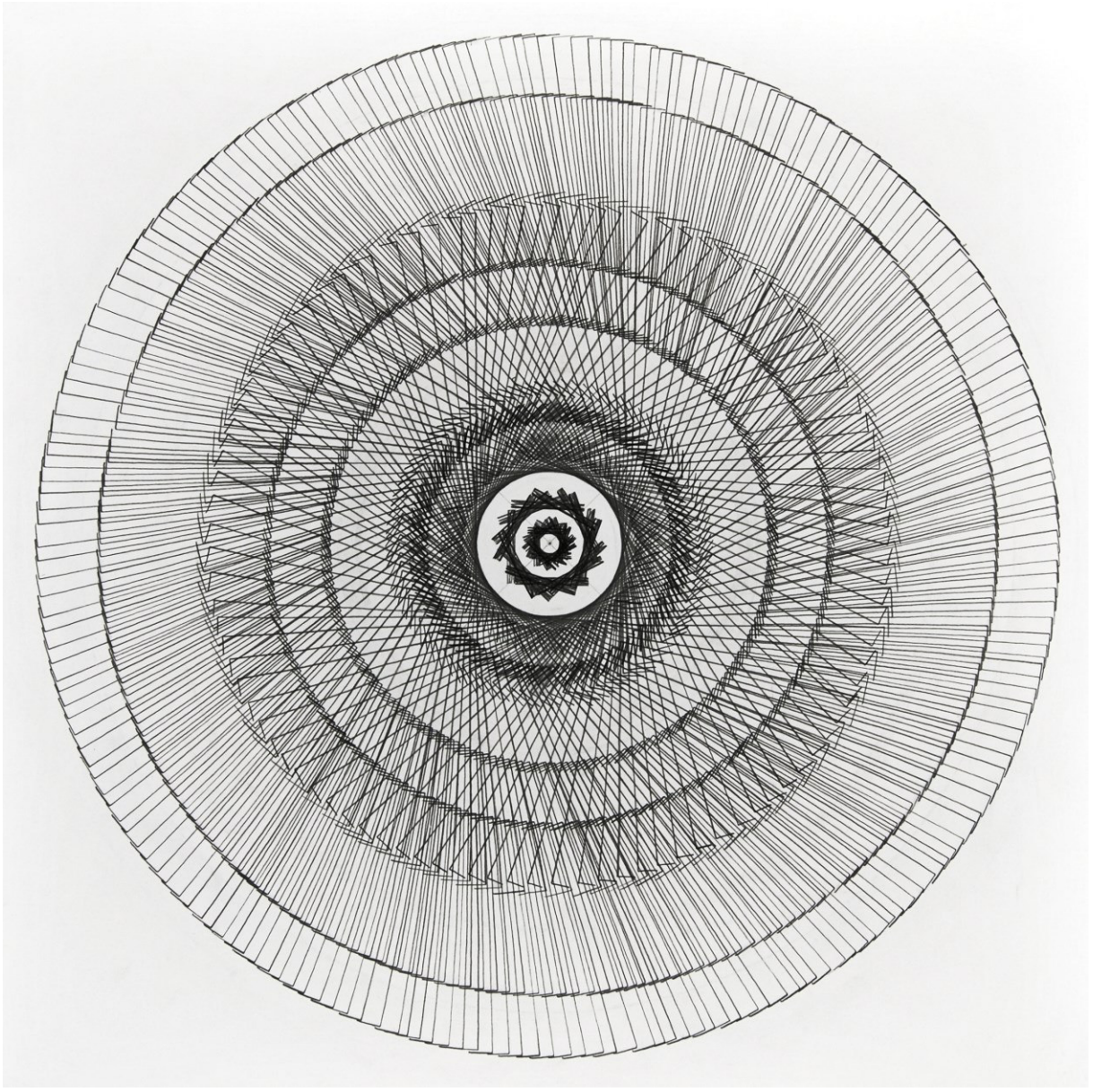

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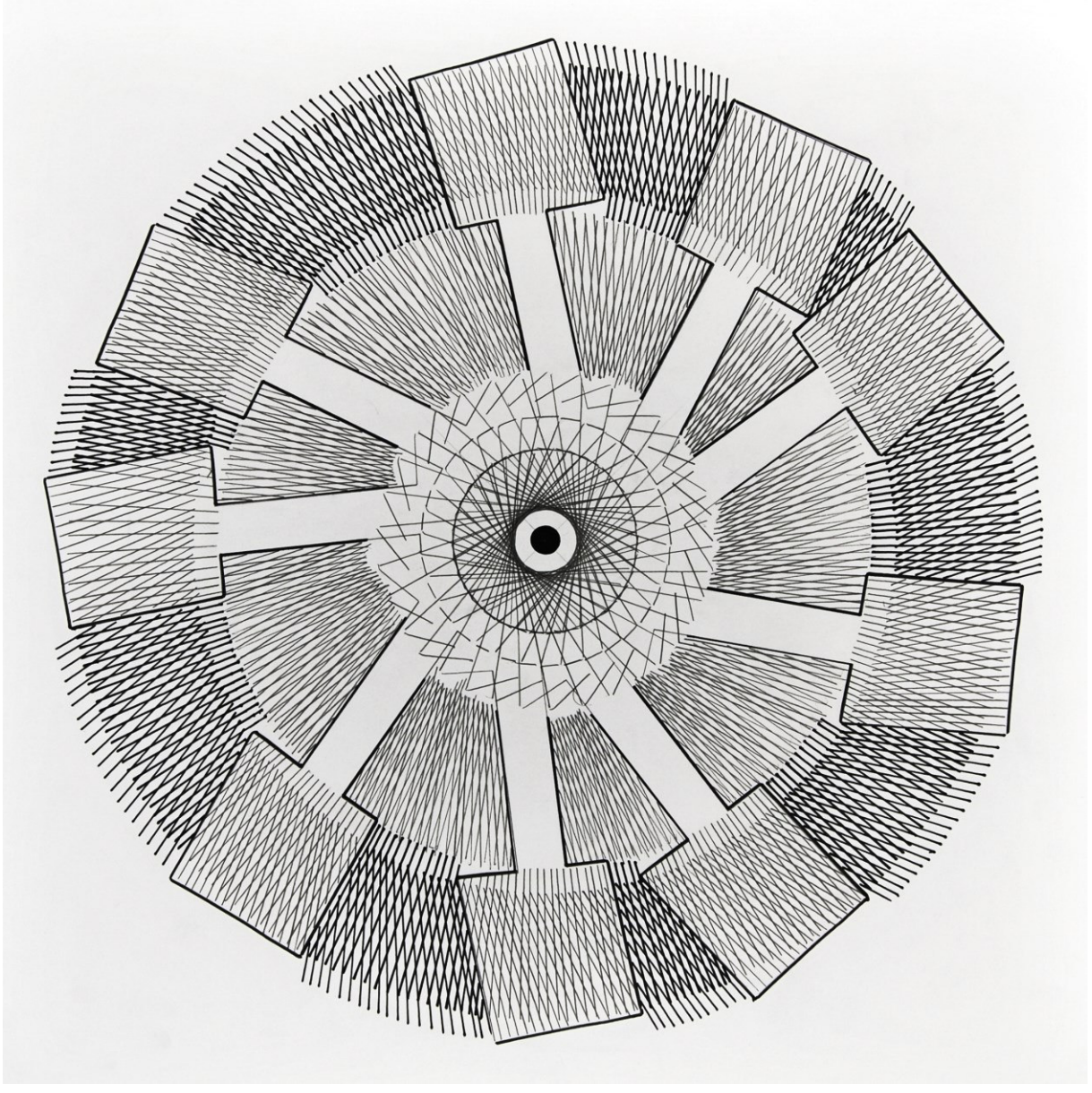

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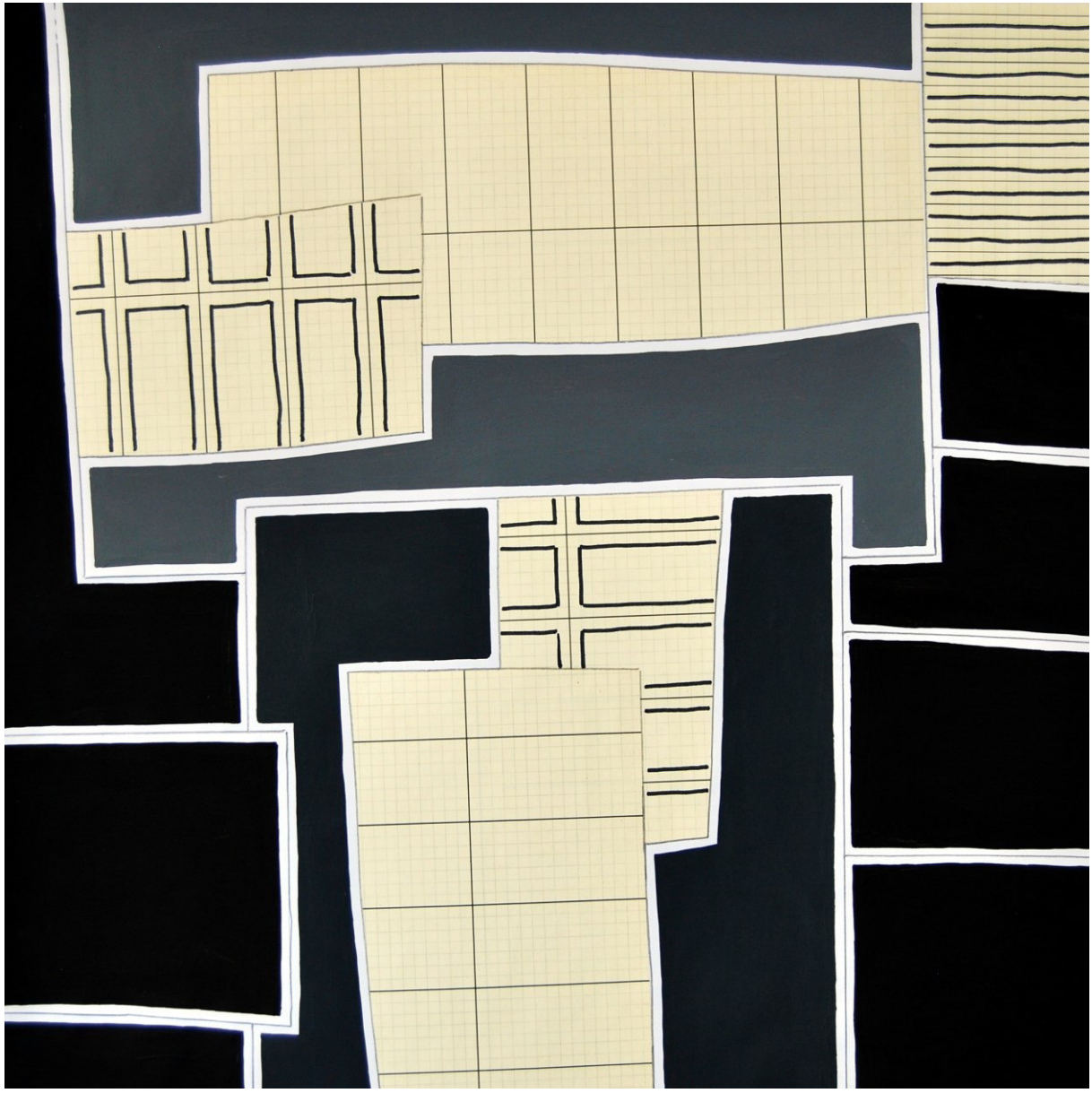

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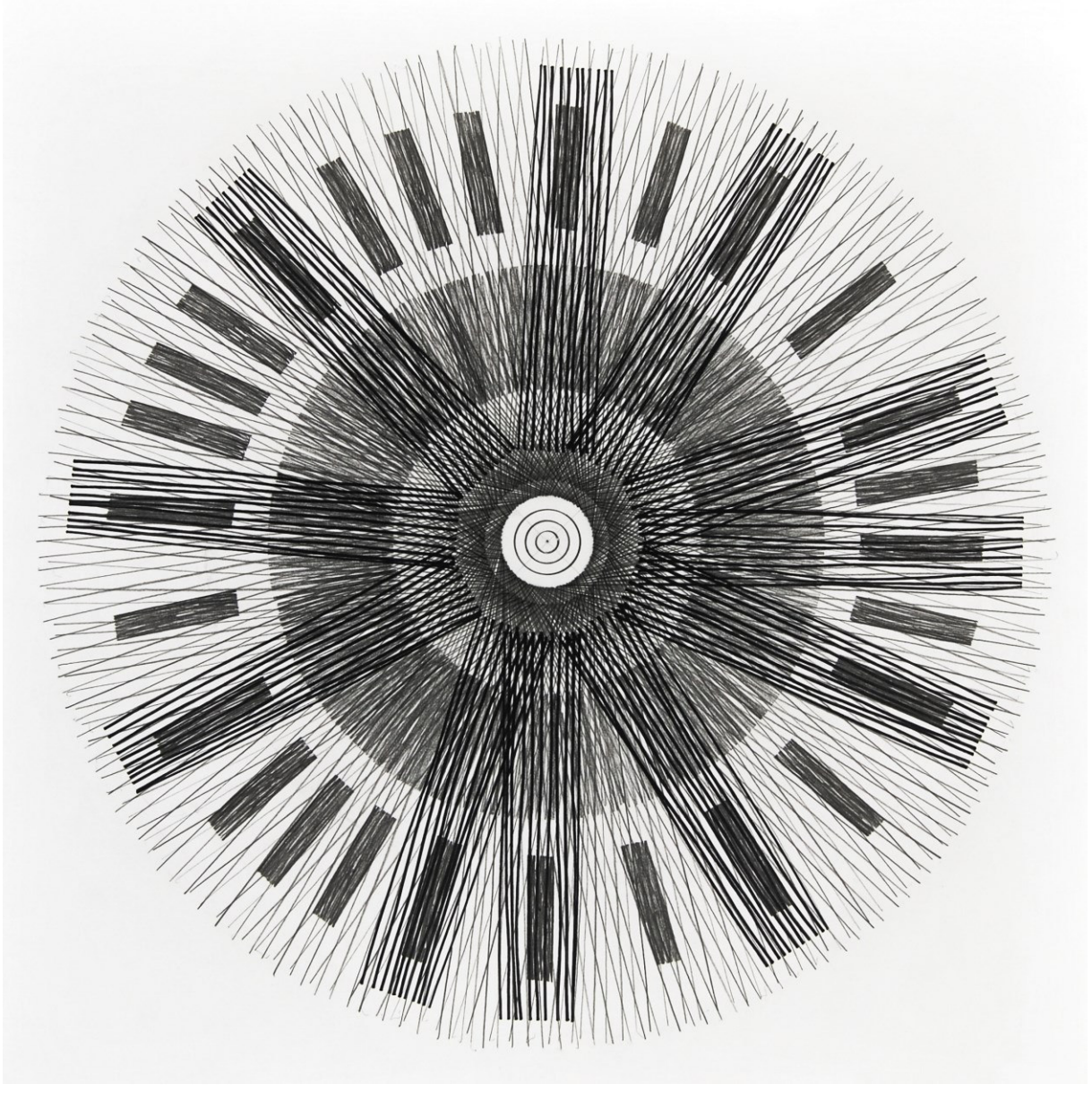

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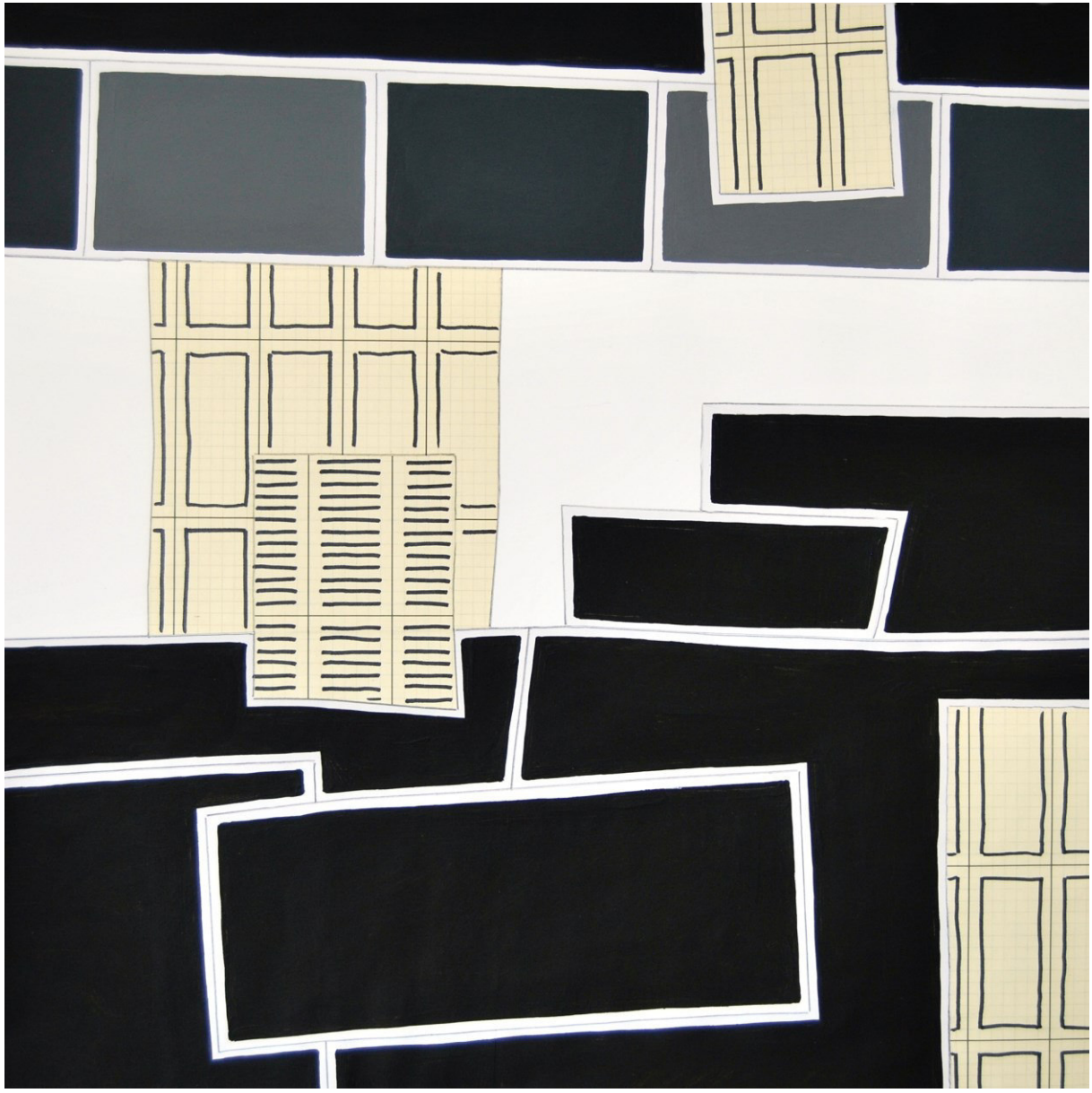

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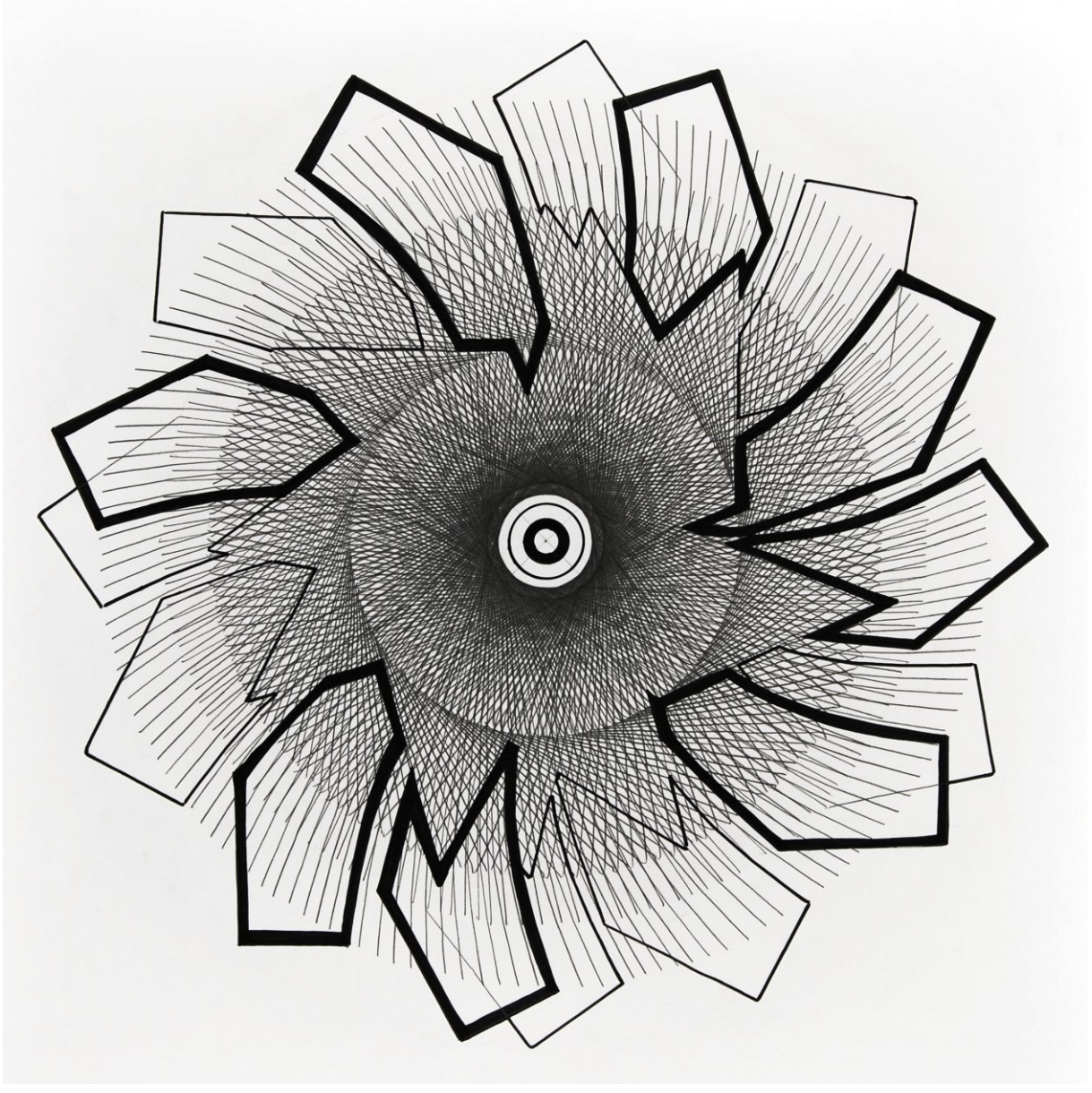

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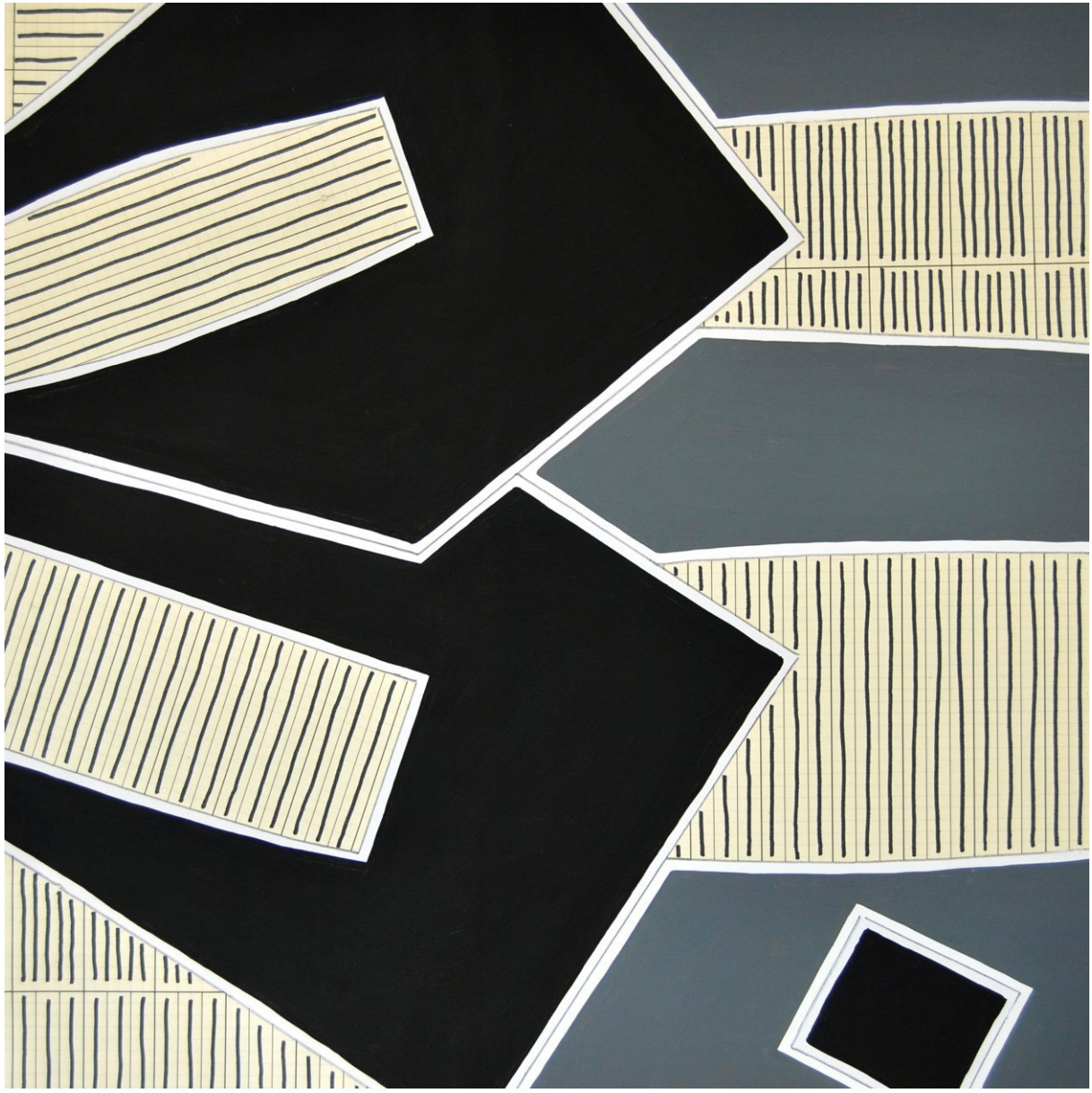

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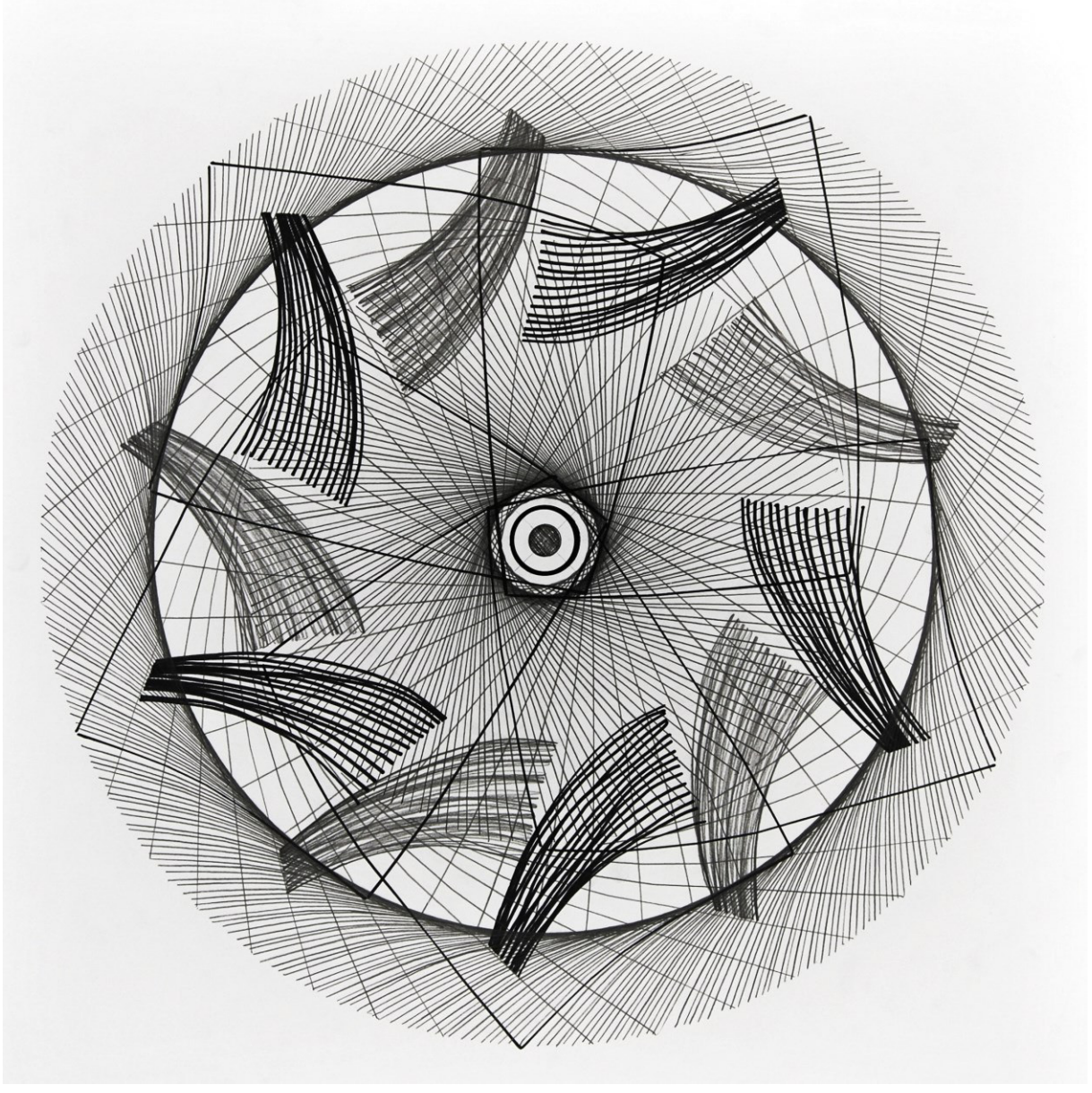

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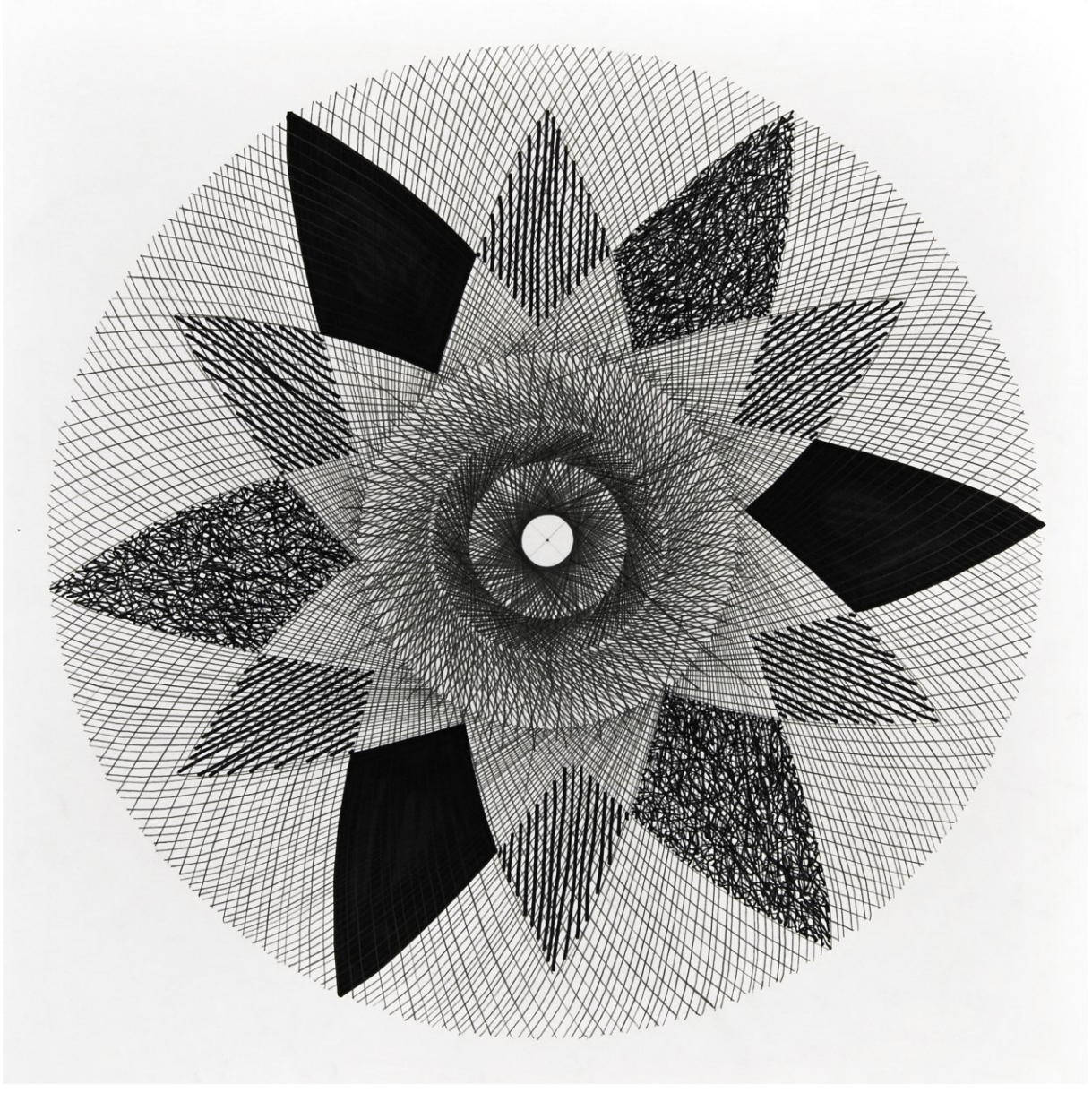

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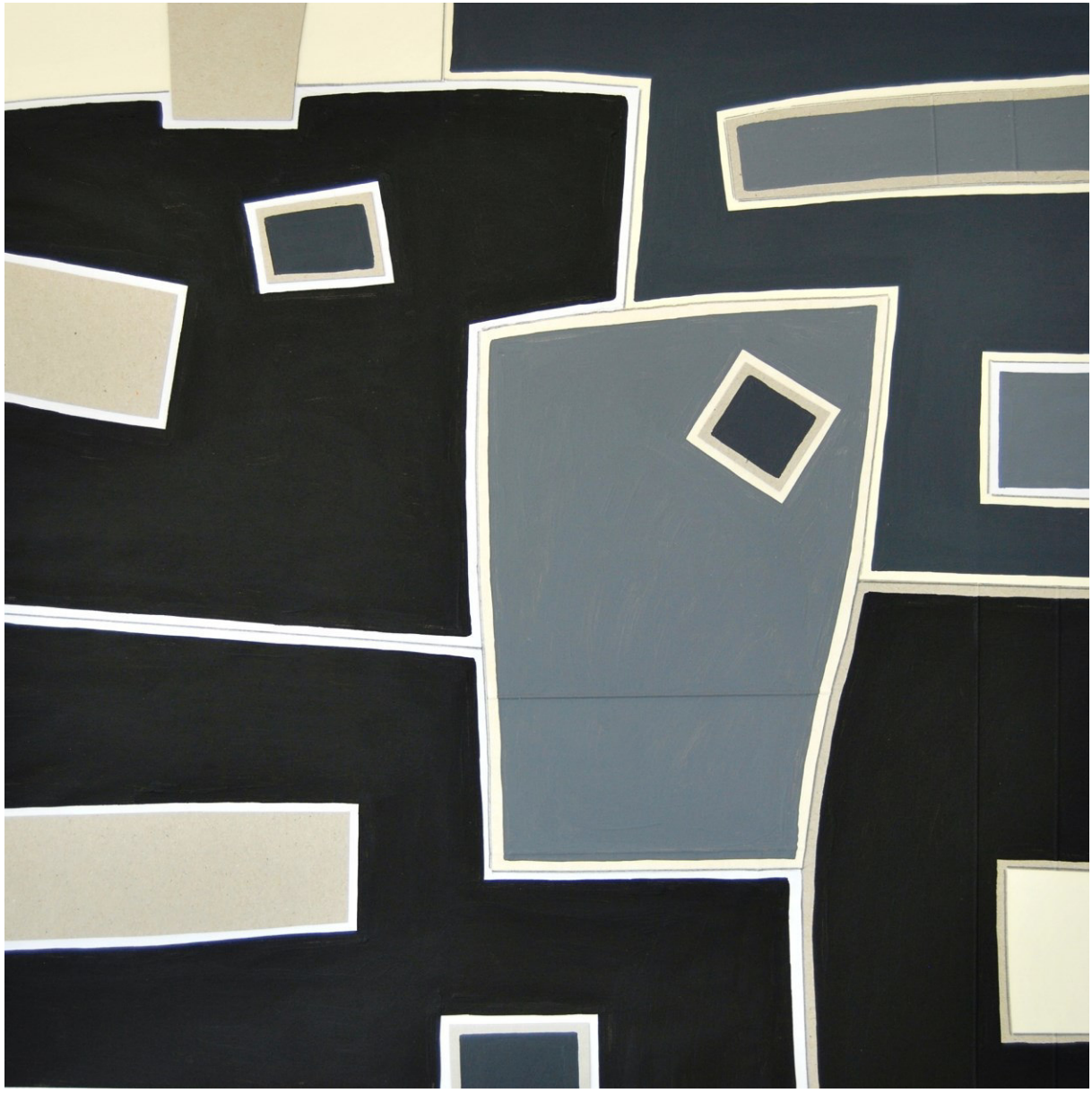

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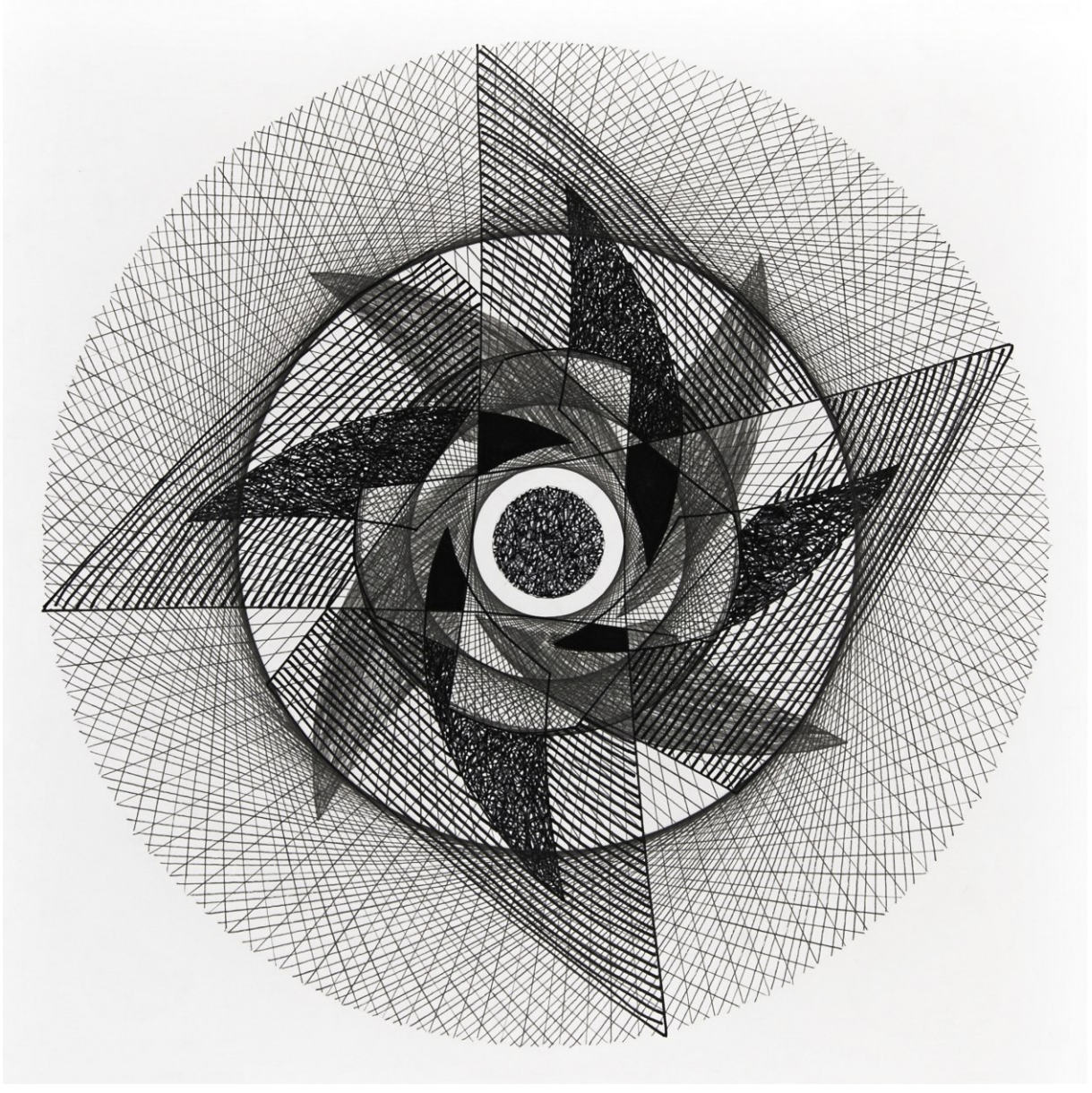

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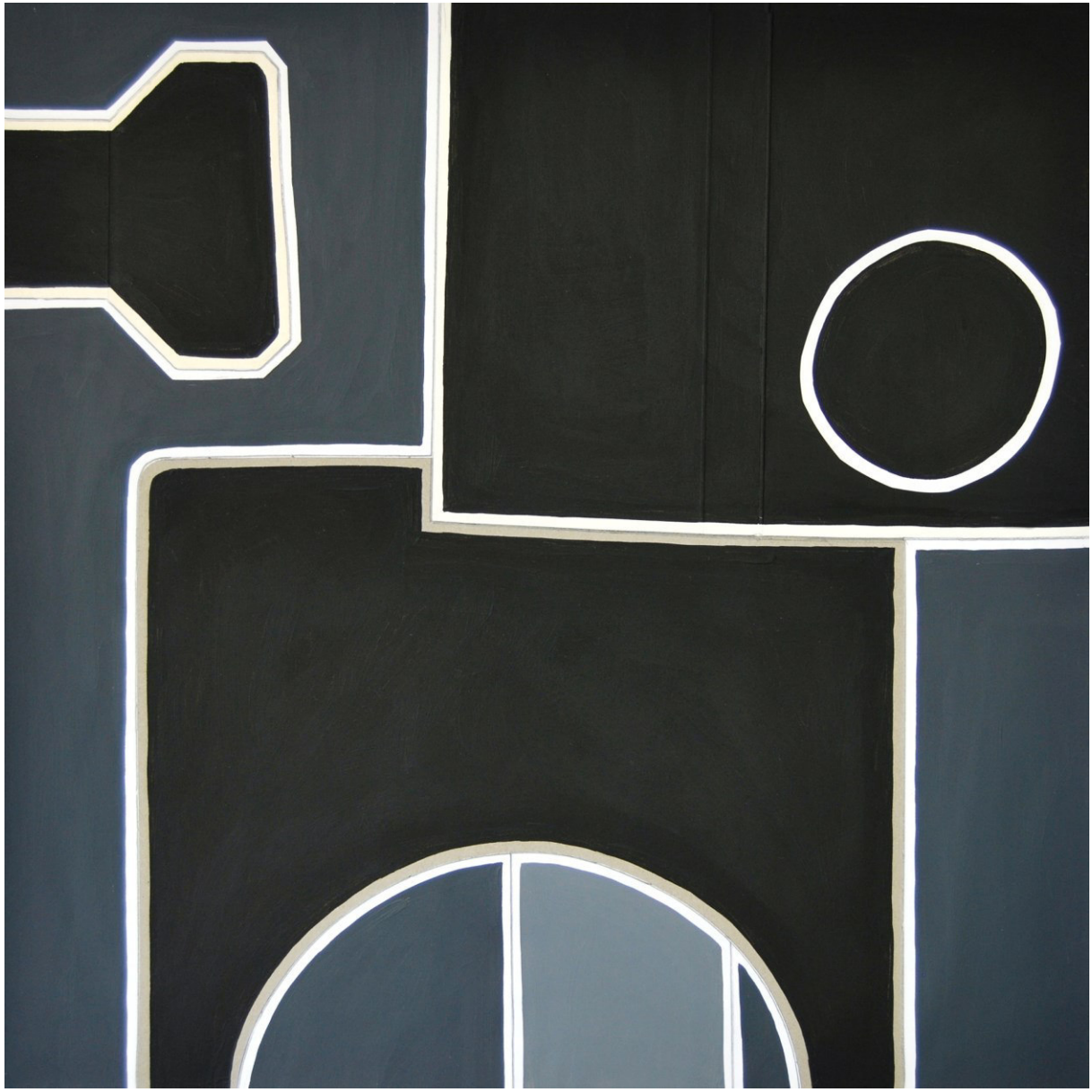

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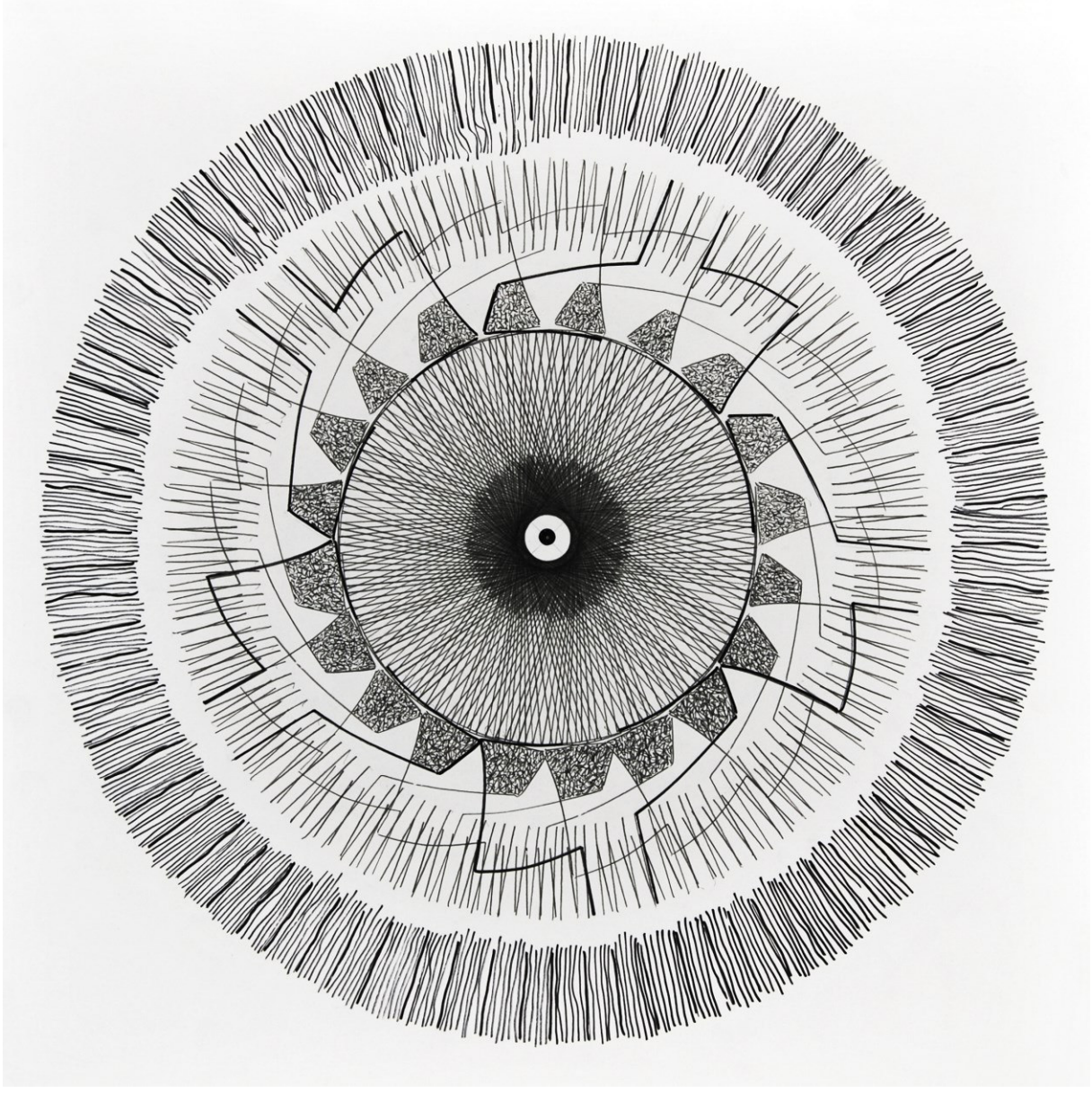

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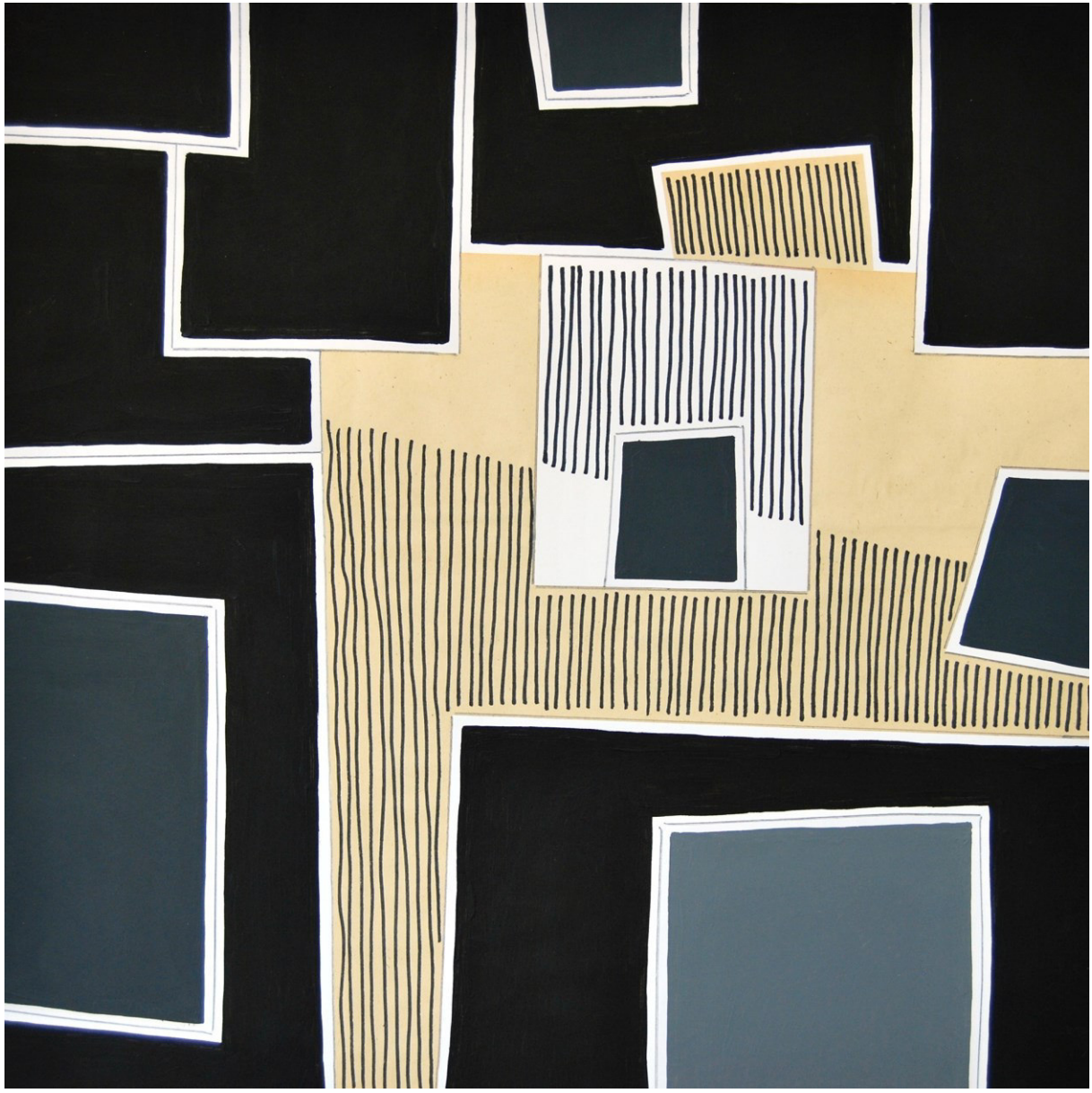

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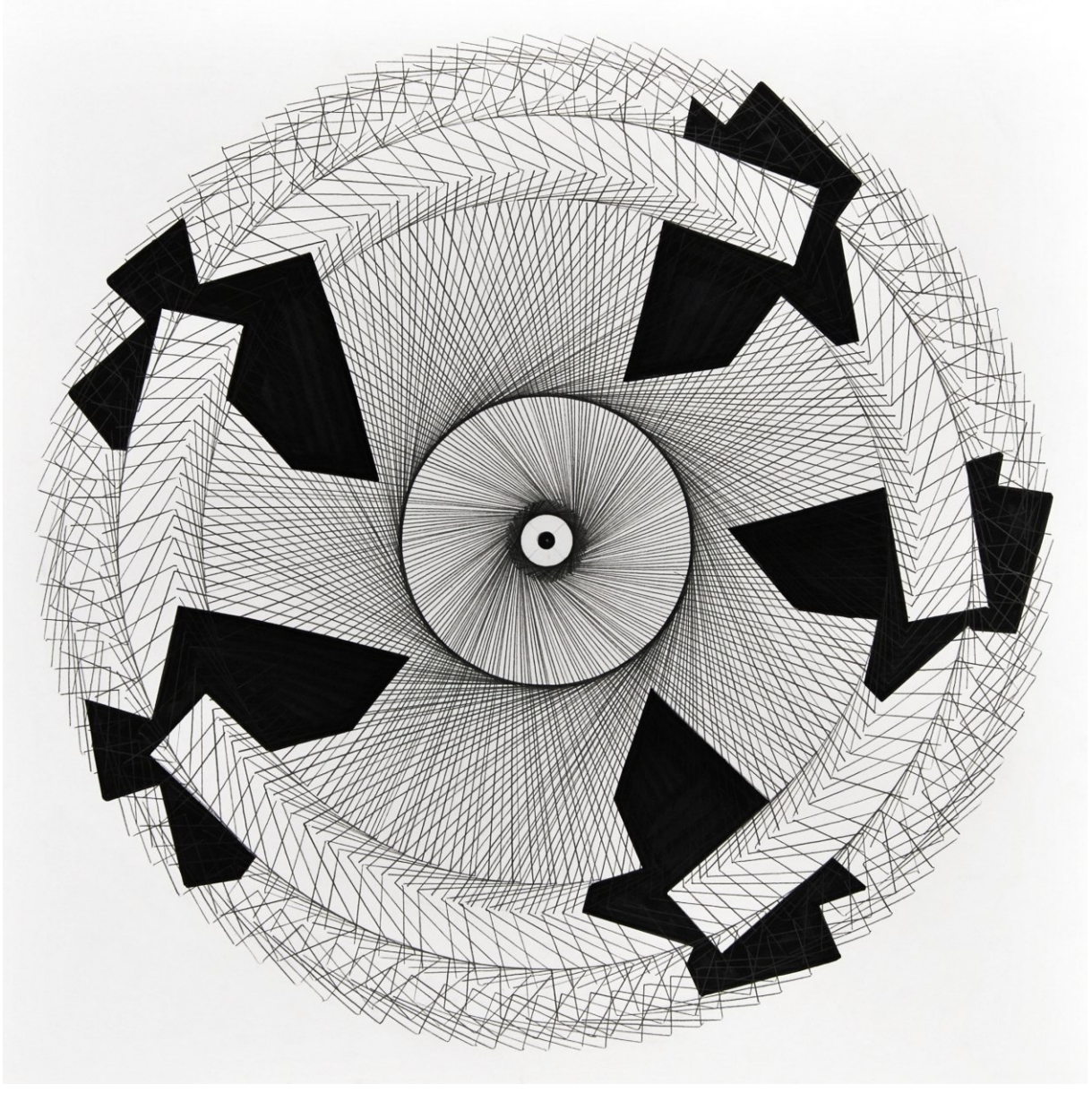

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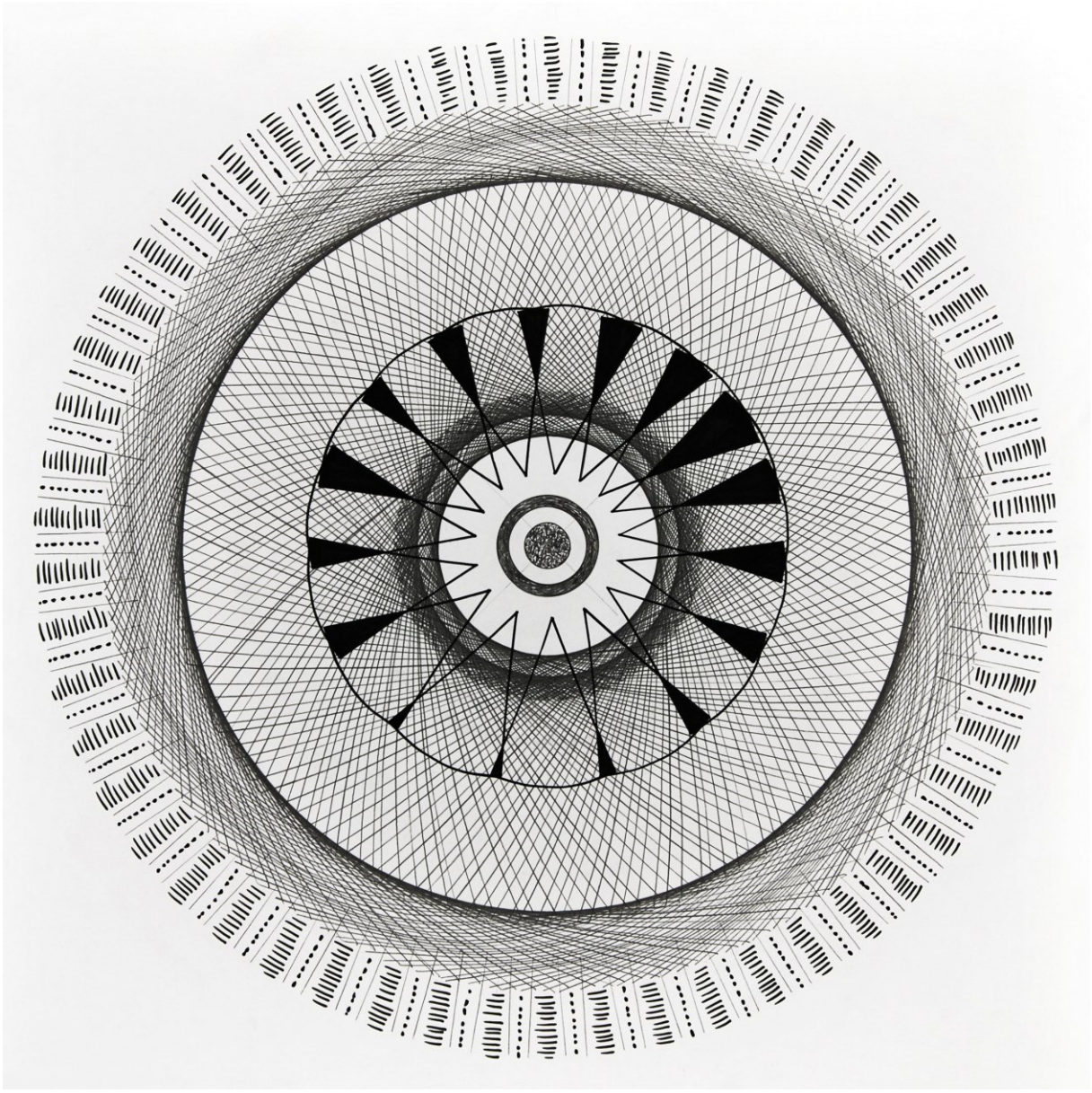

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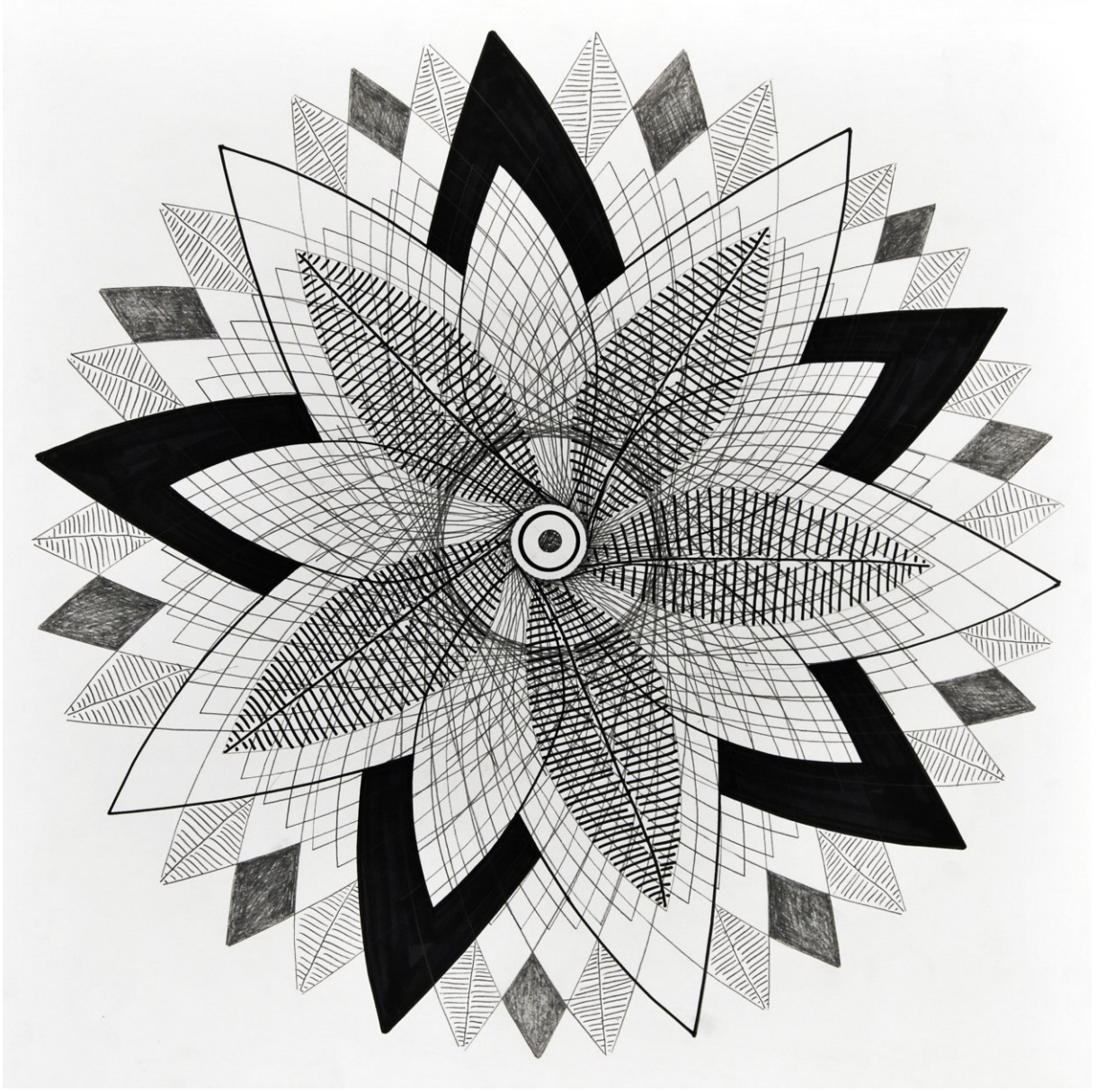

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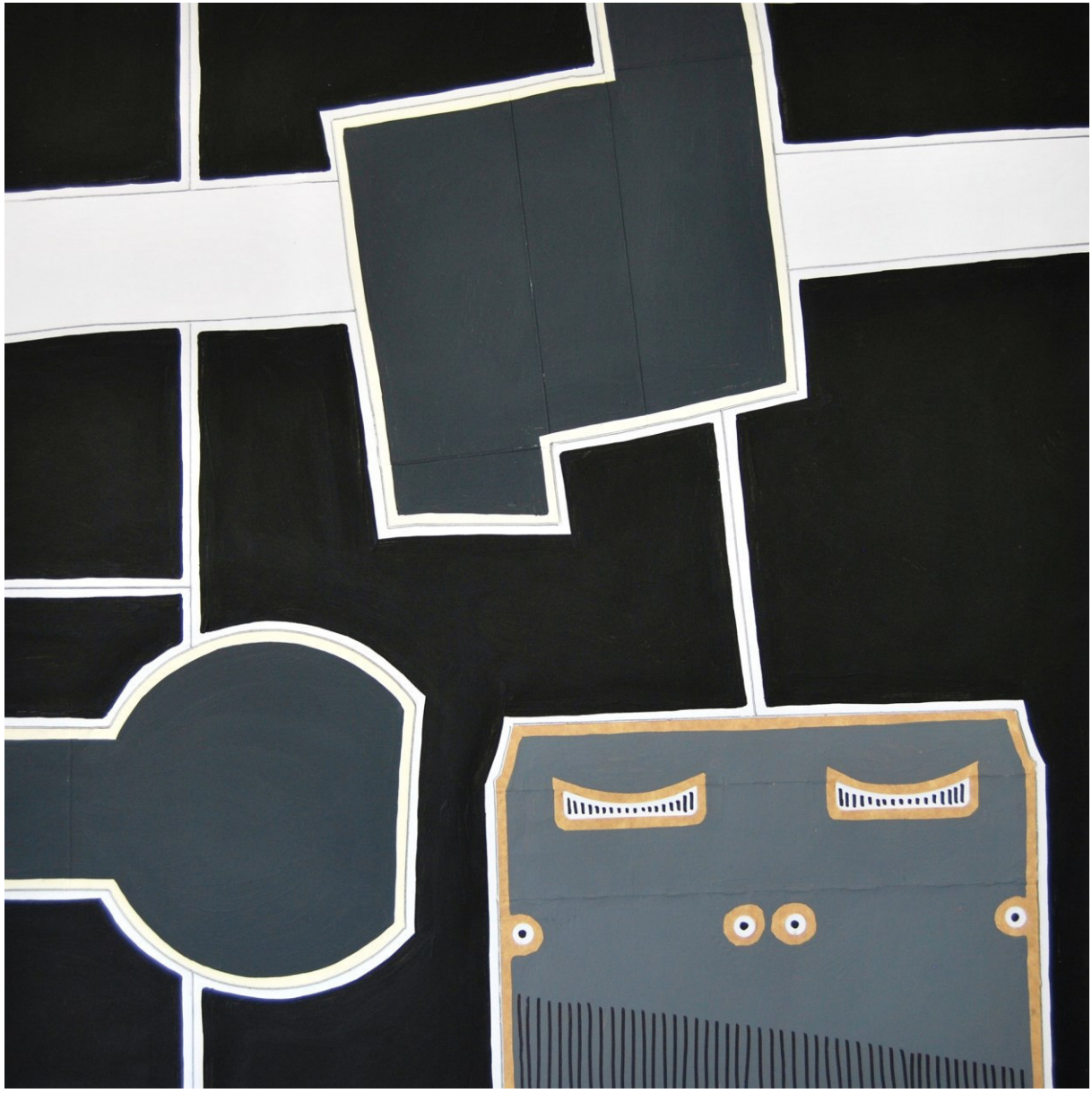

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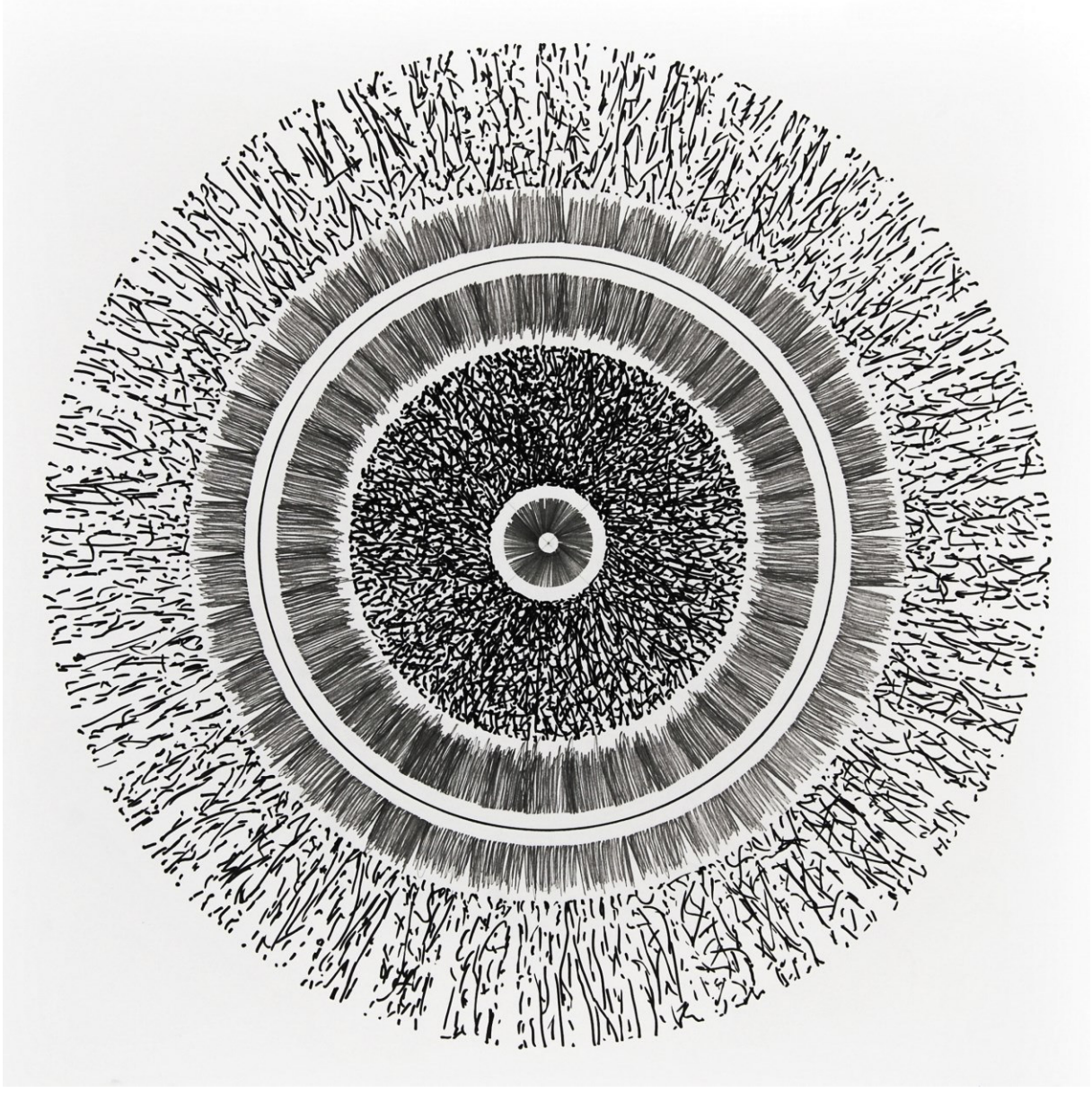

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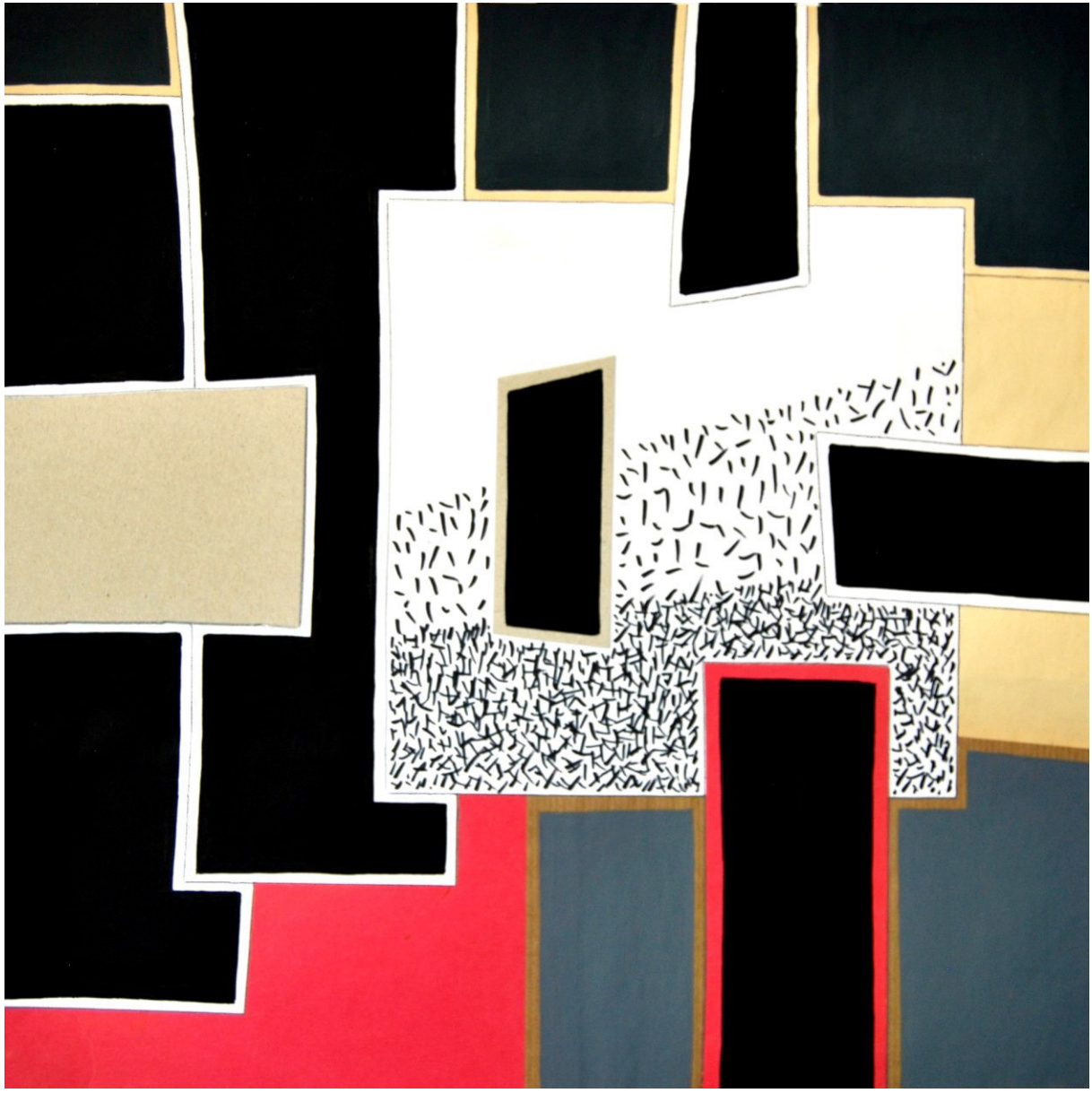

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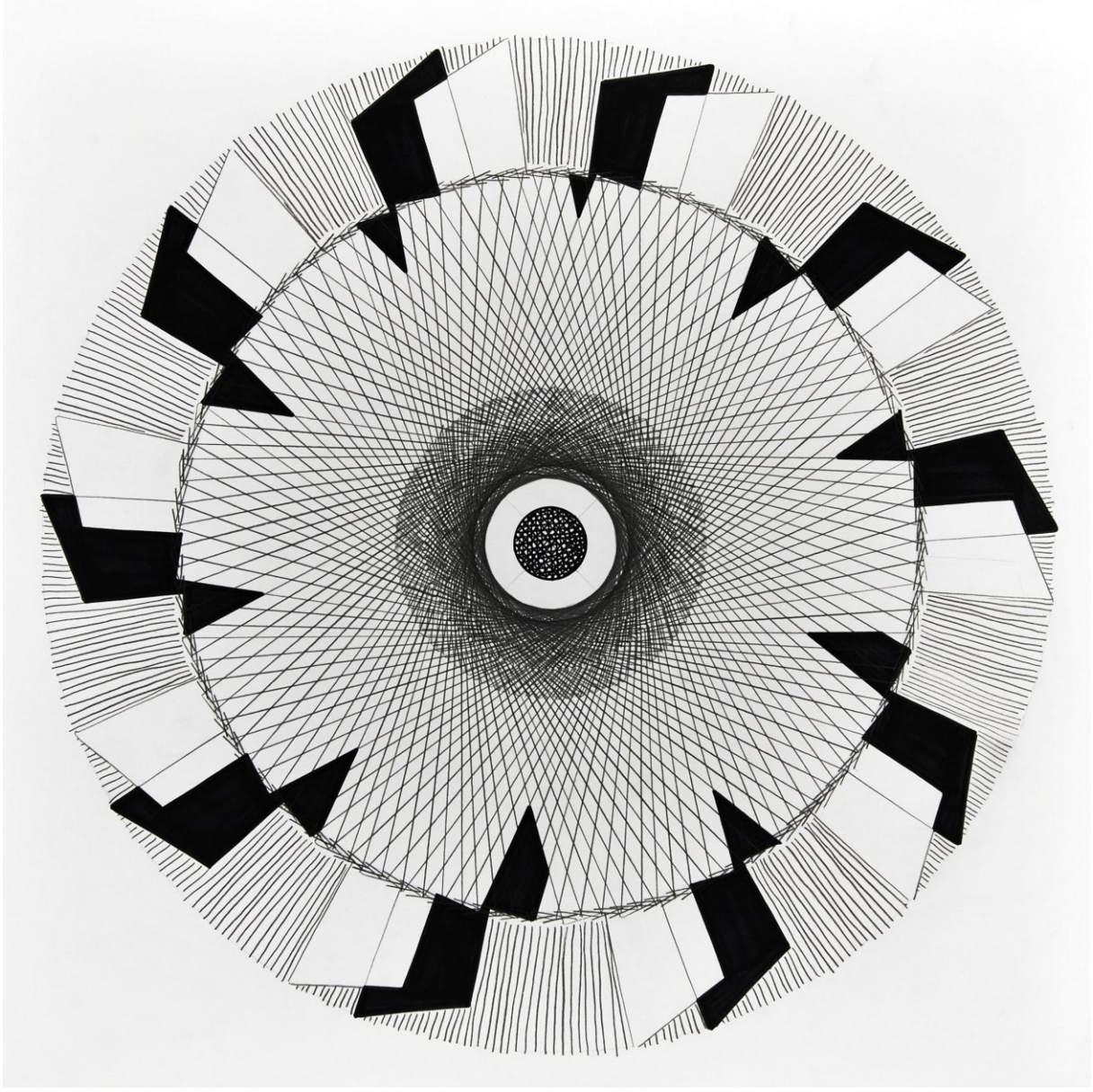

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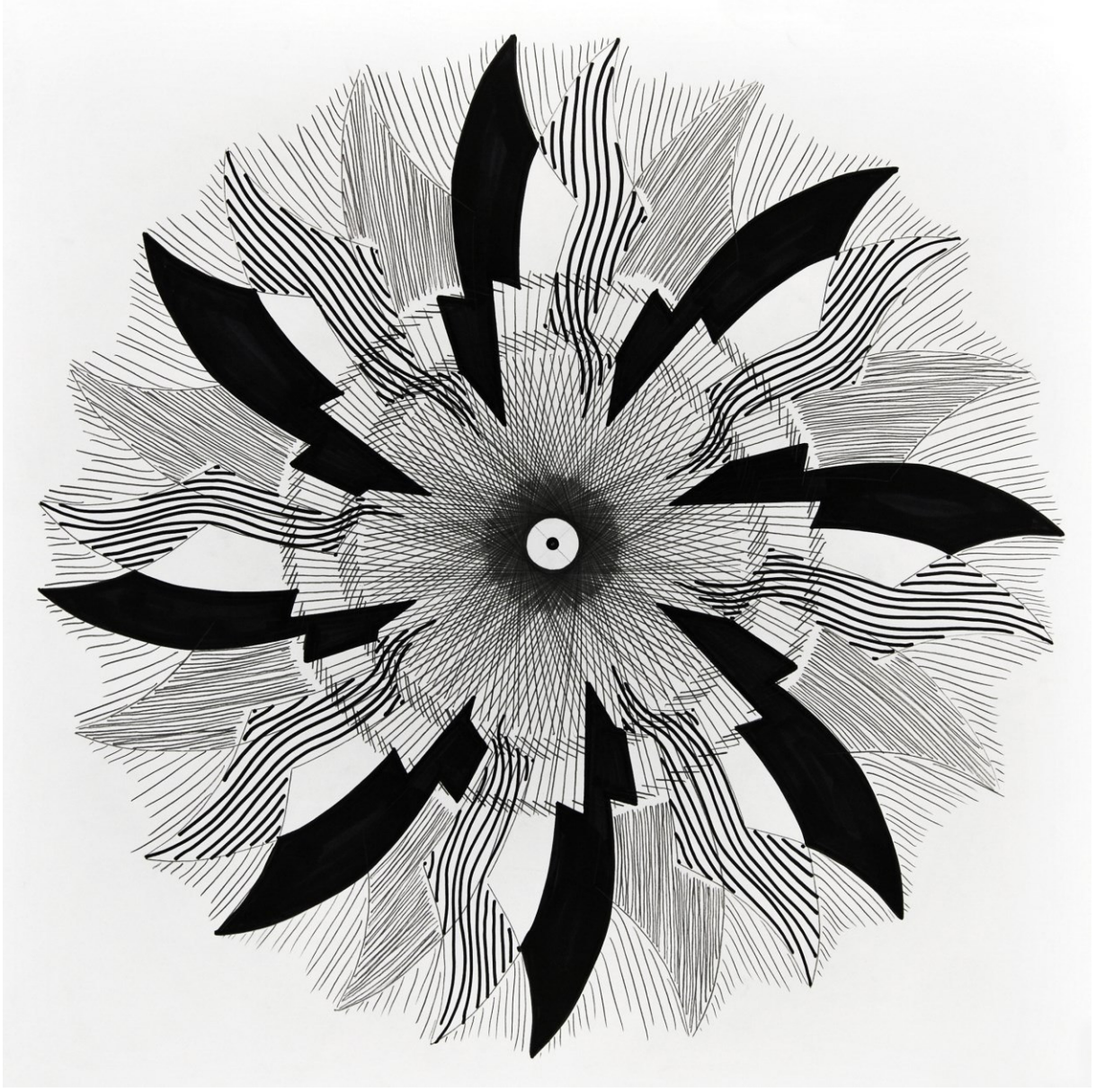

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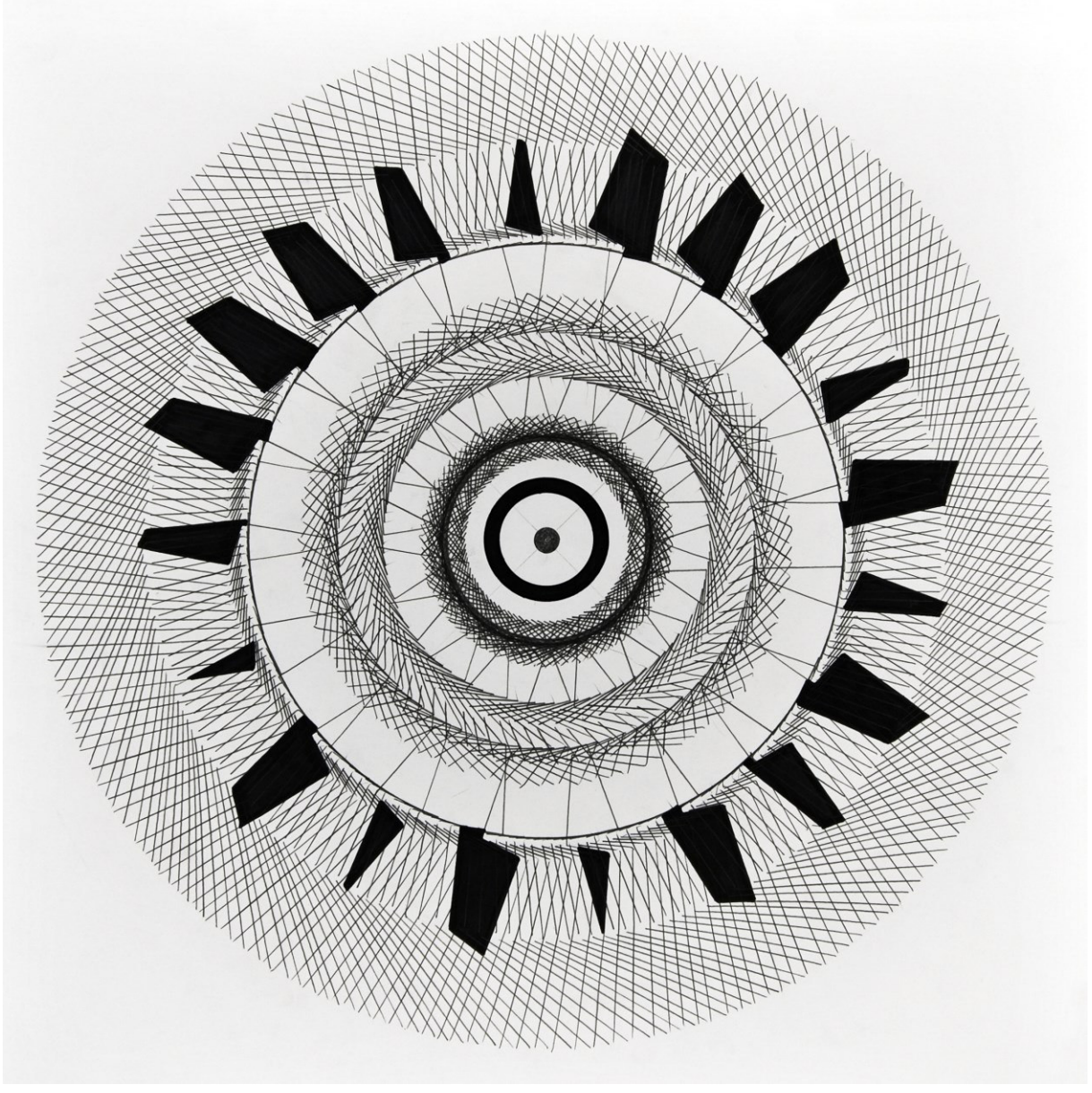

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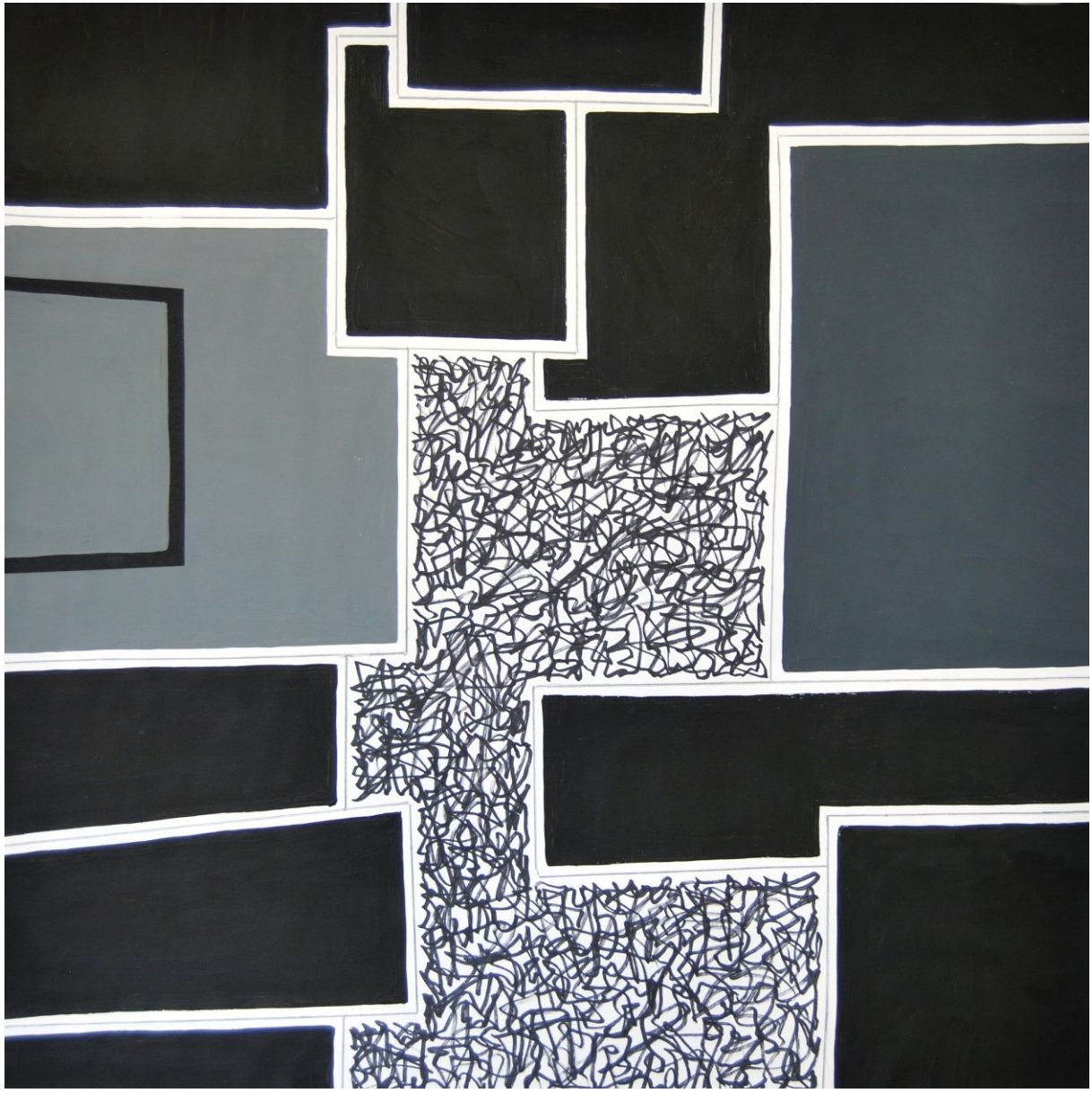

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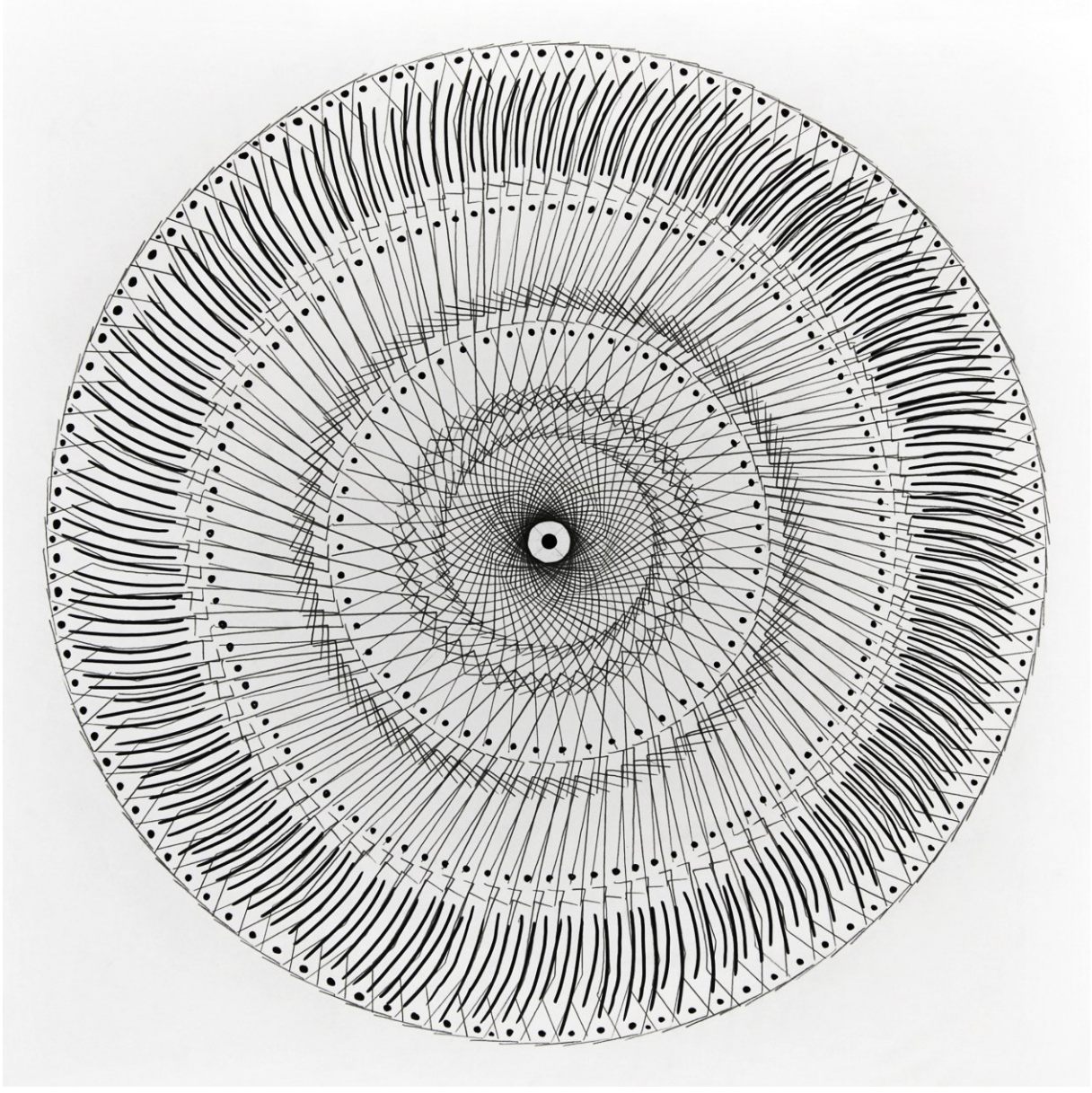

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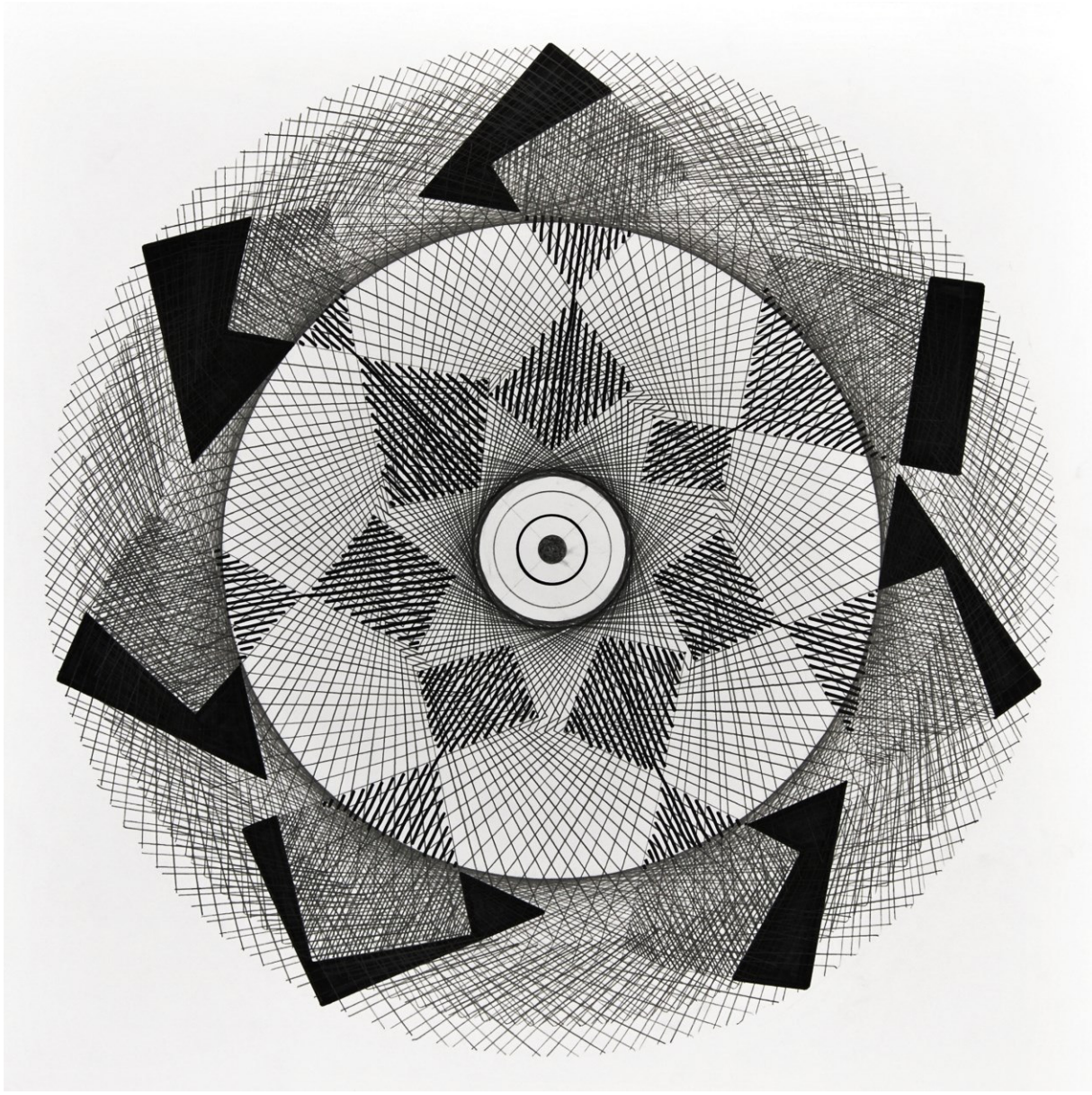

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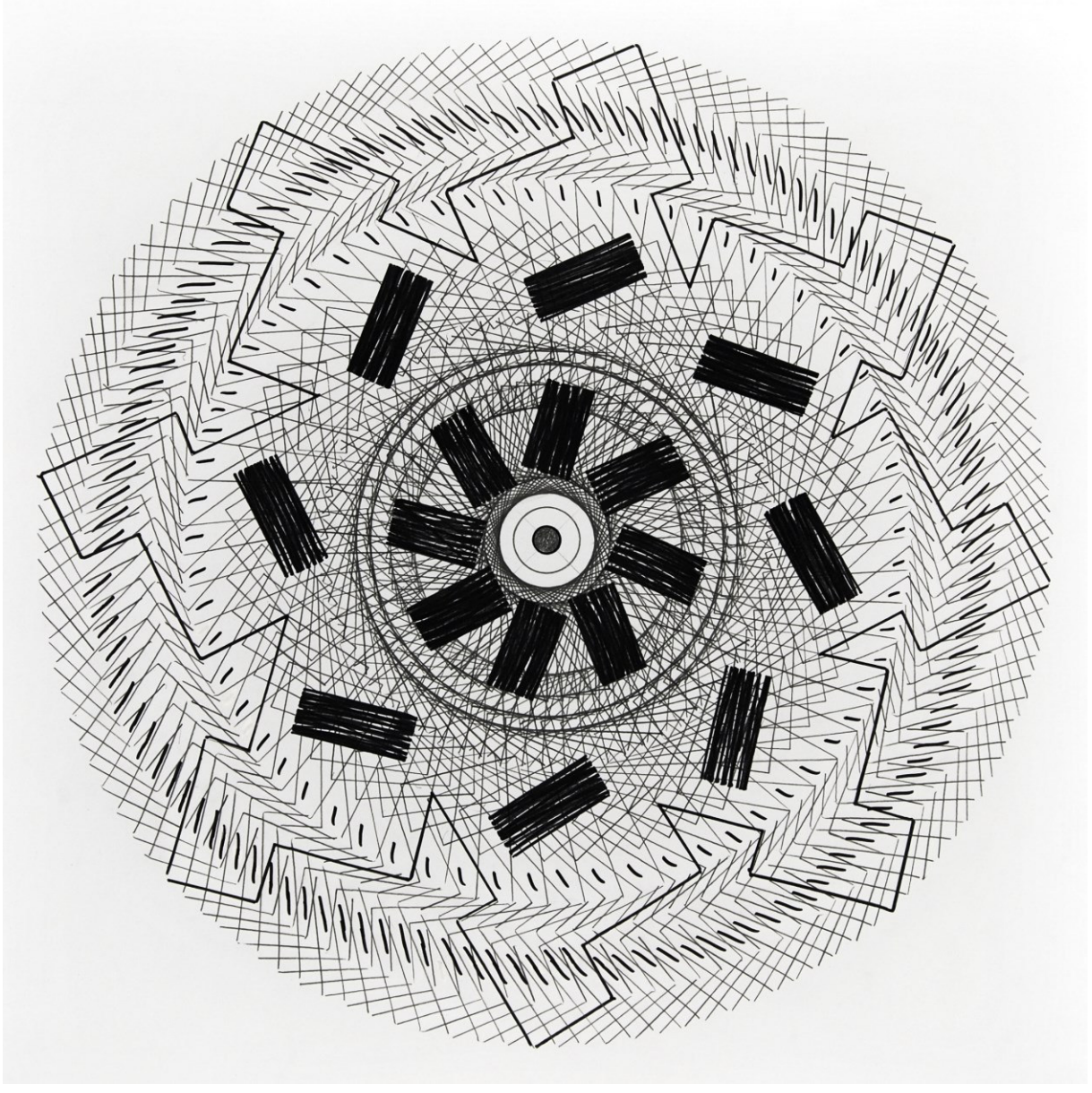

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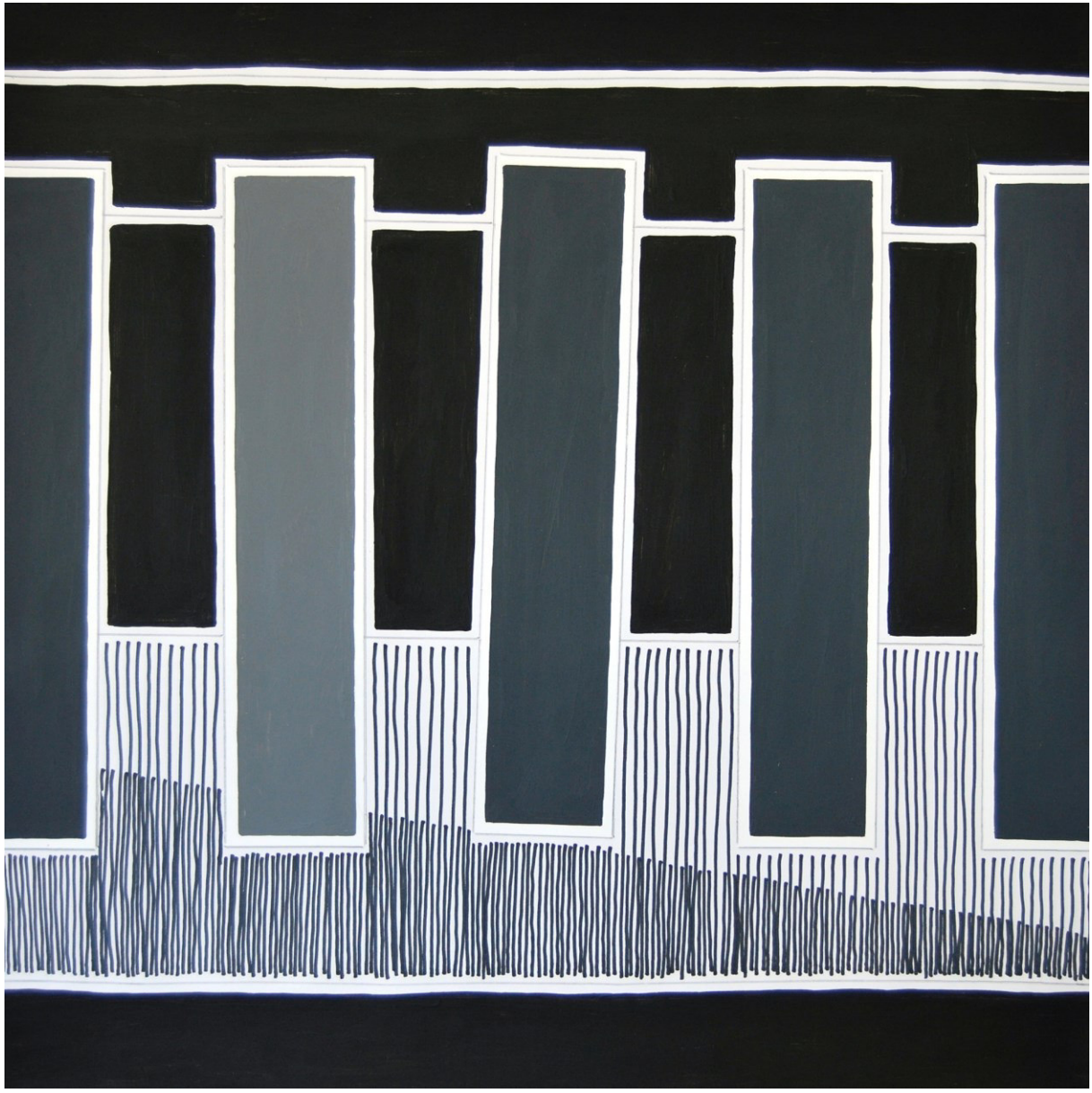

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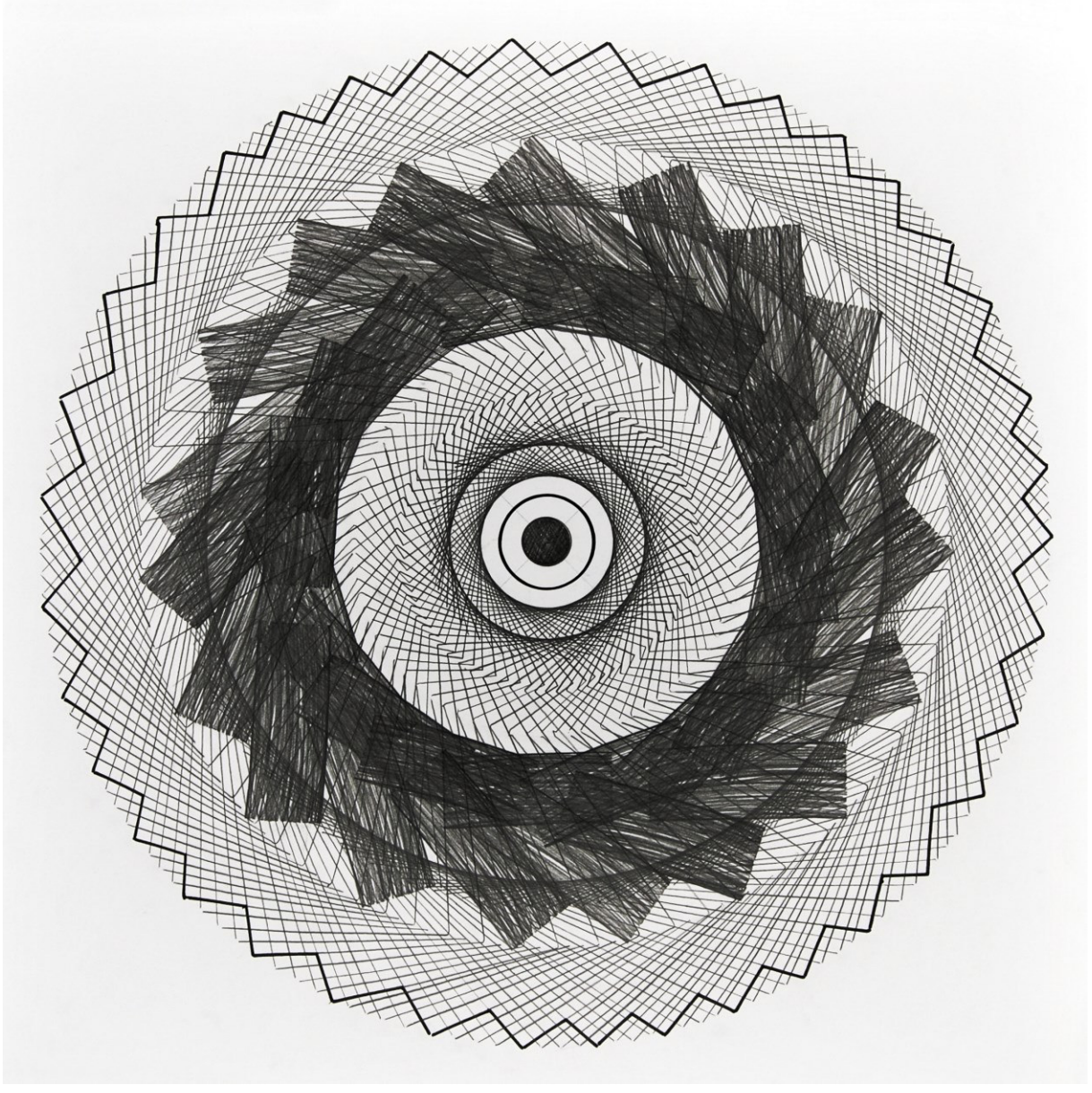

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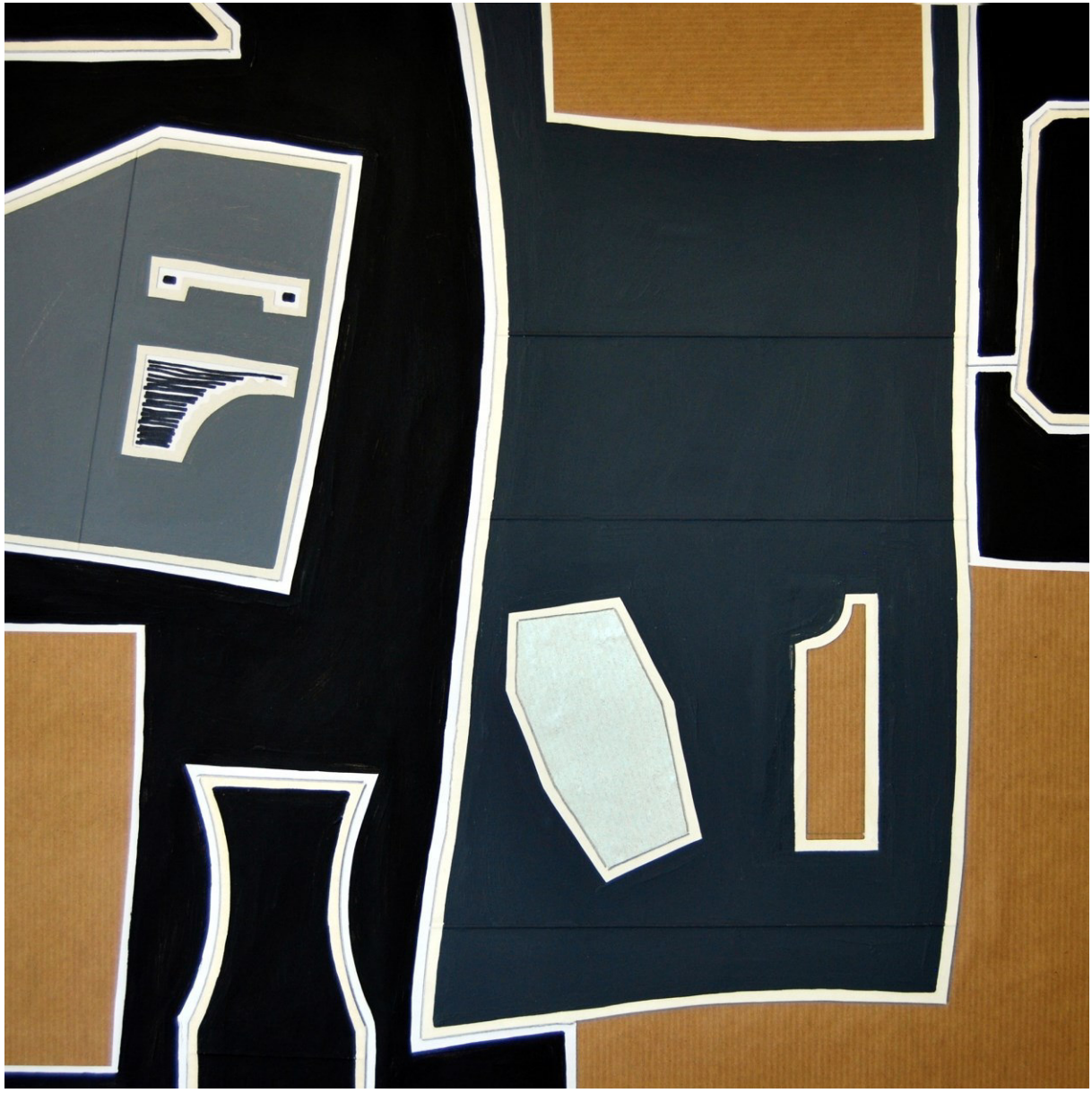

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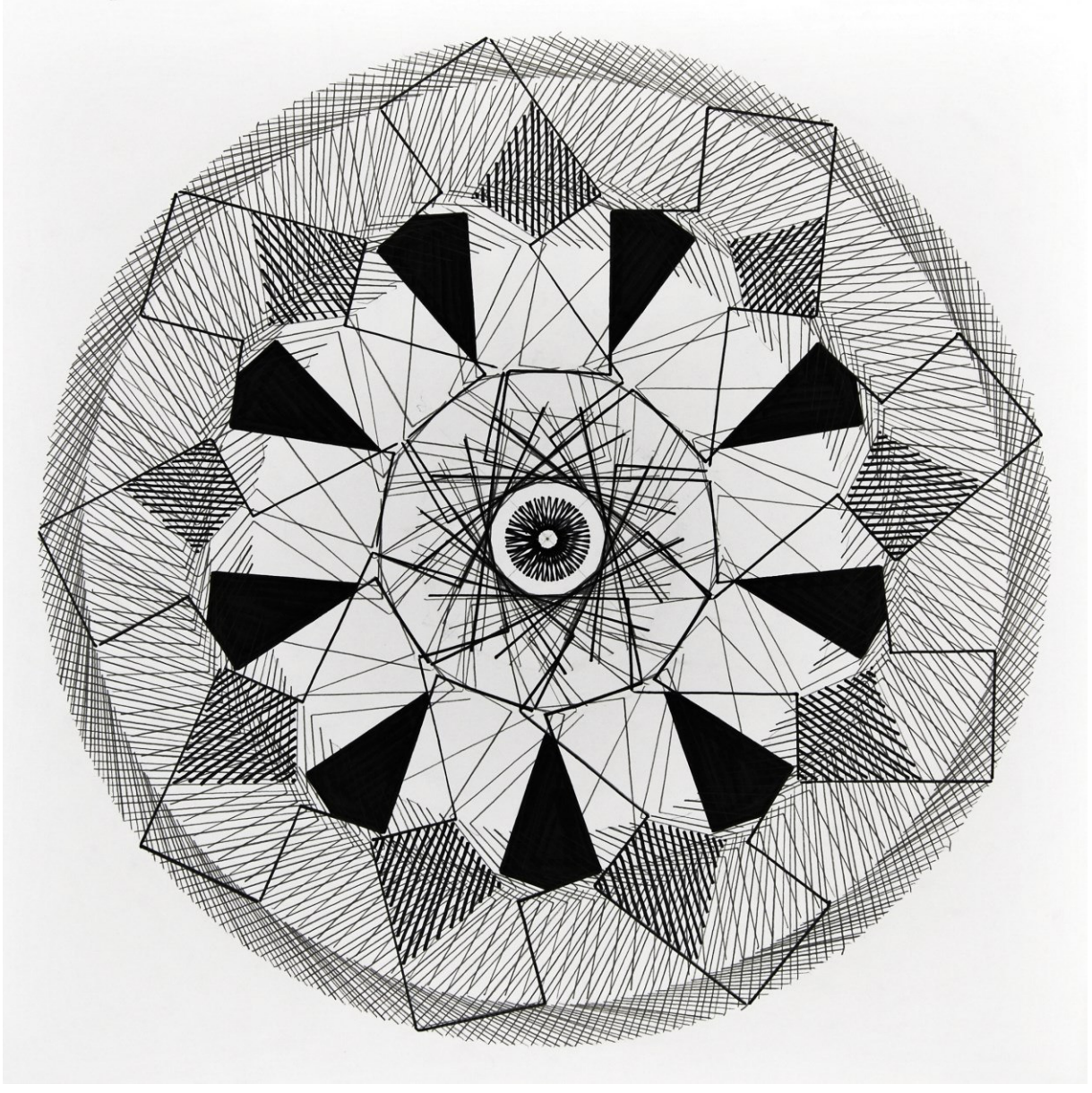

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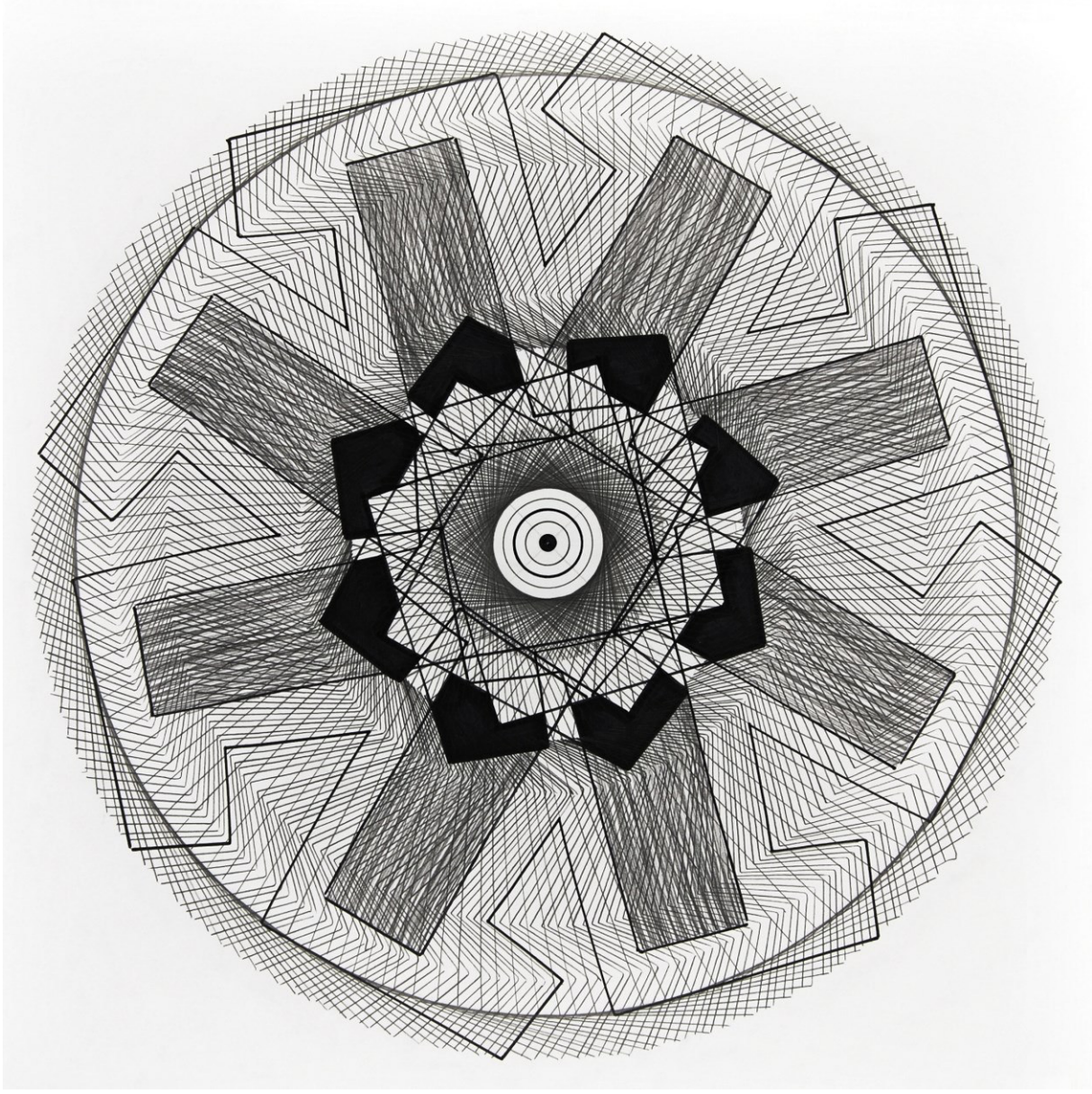

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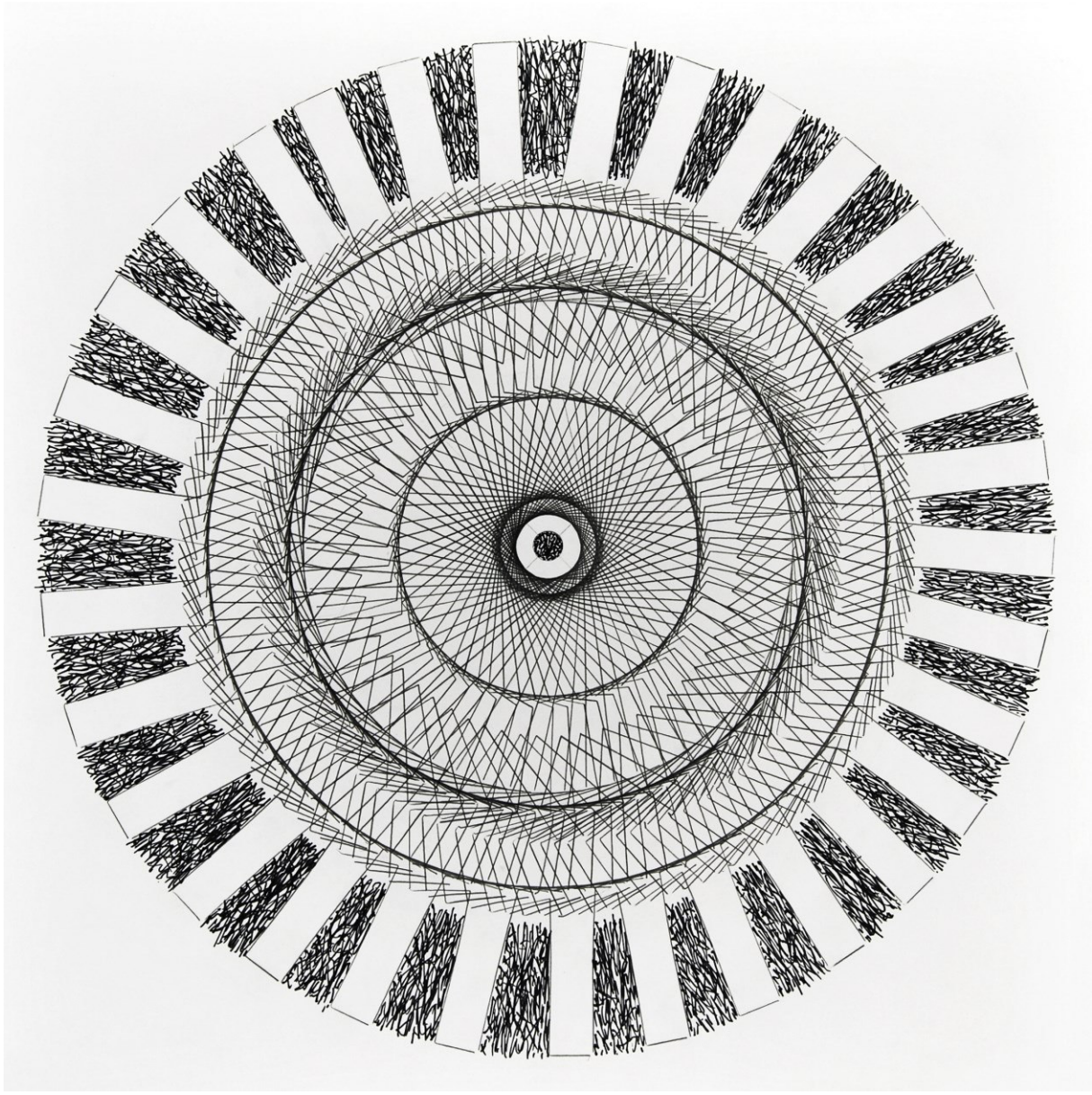

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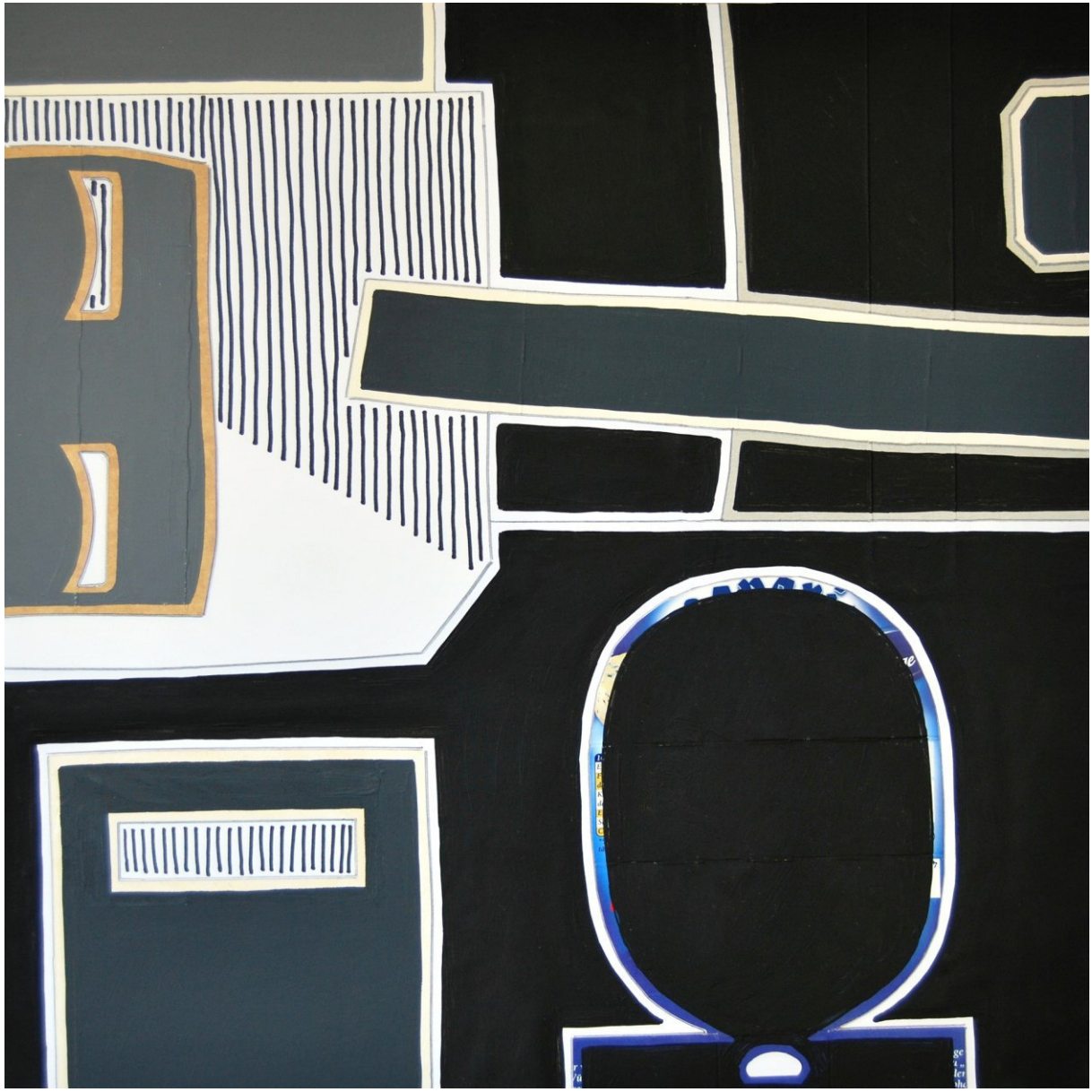

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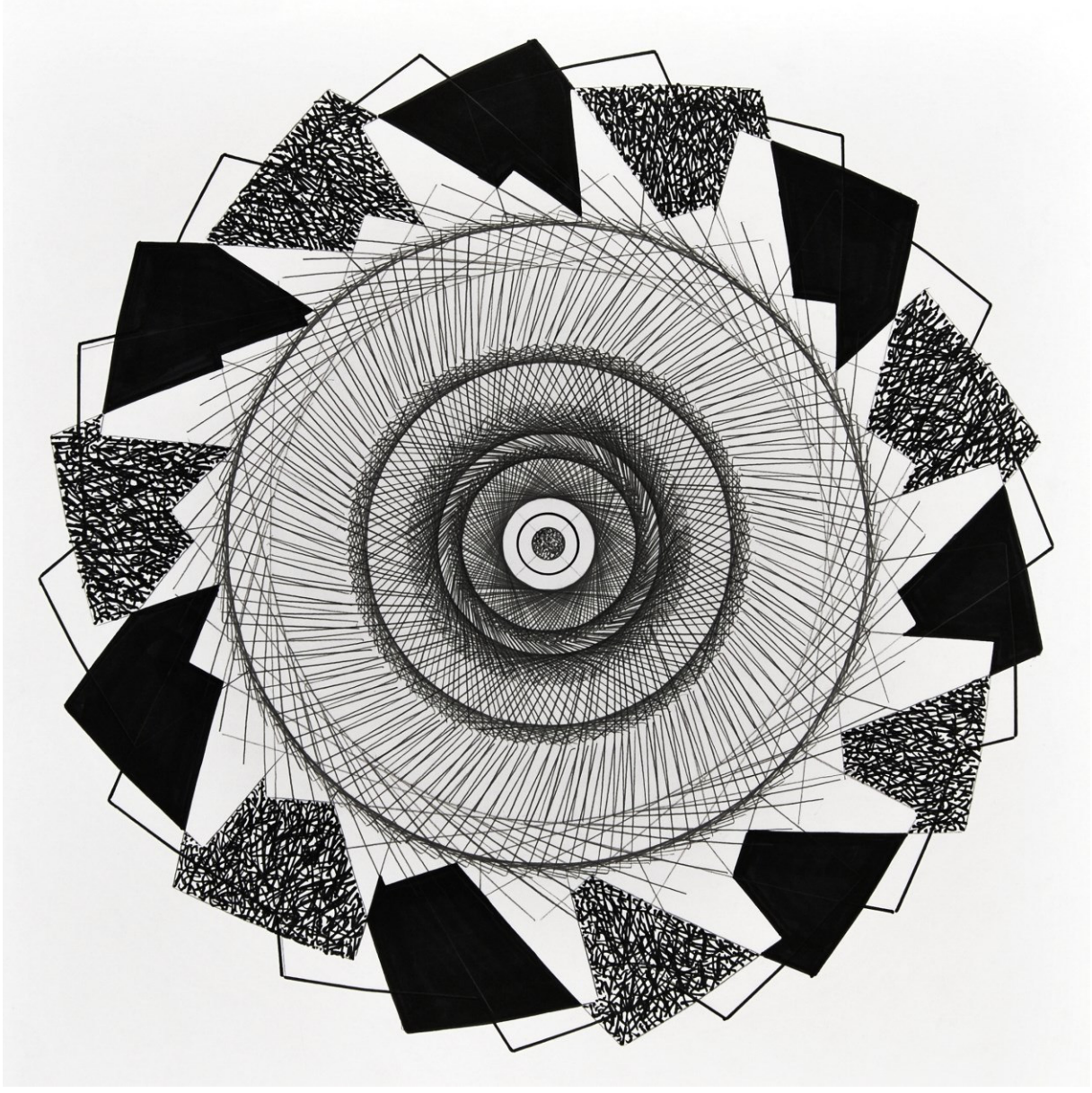
August 2018



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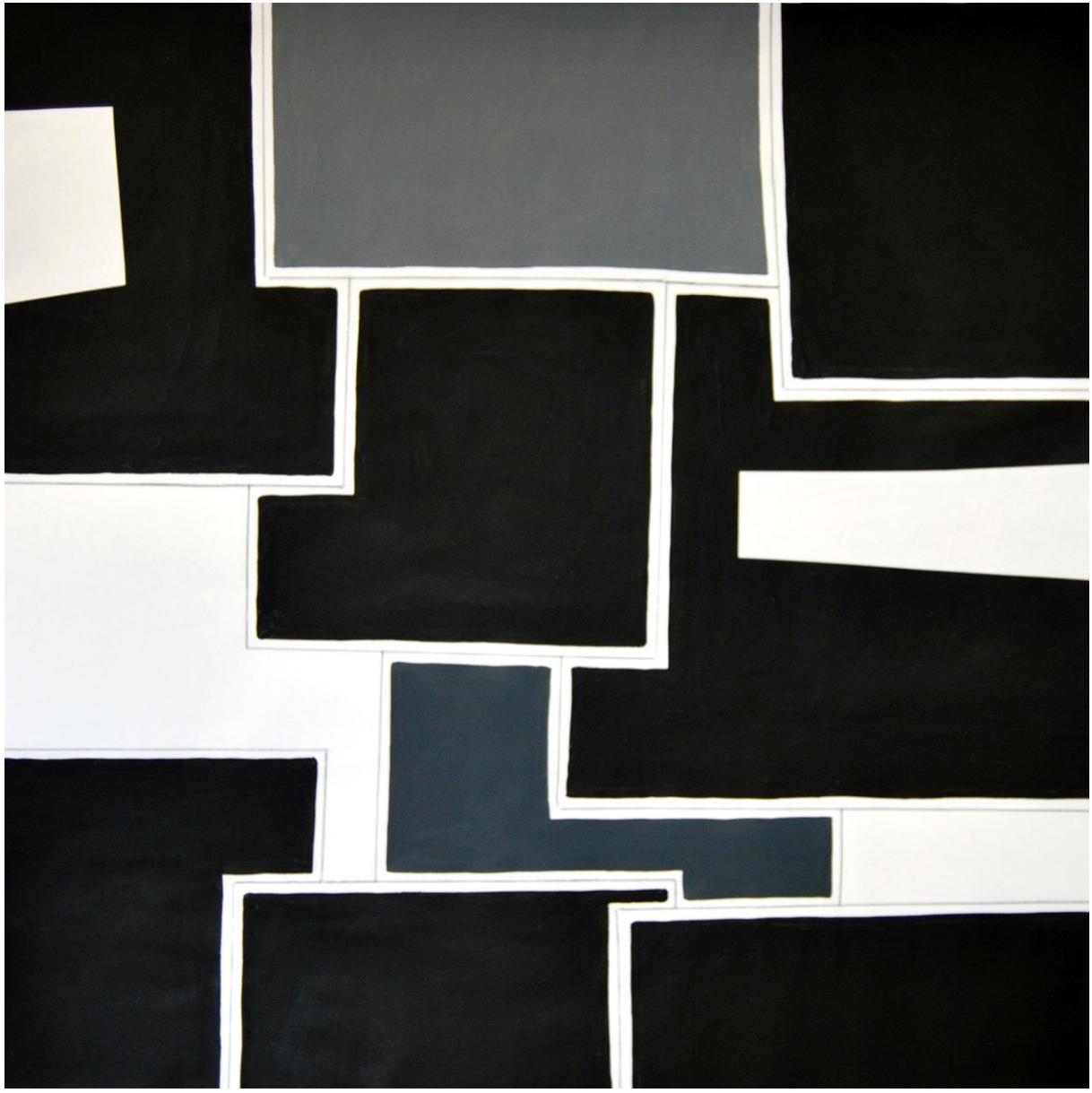

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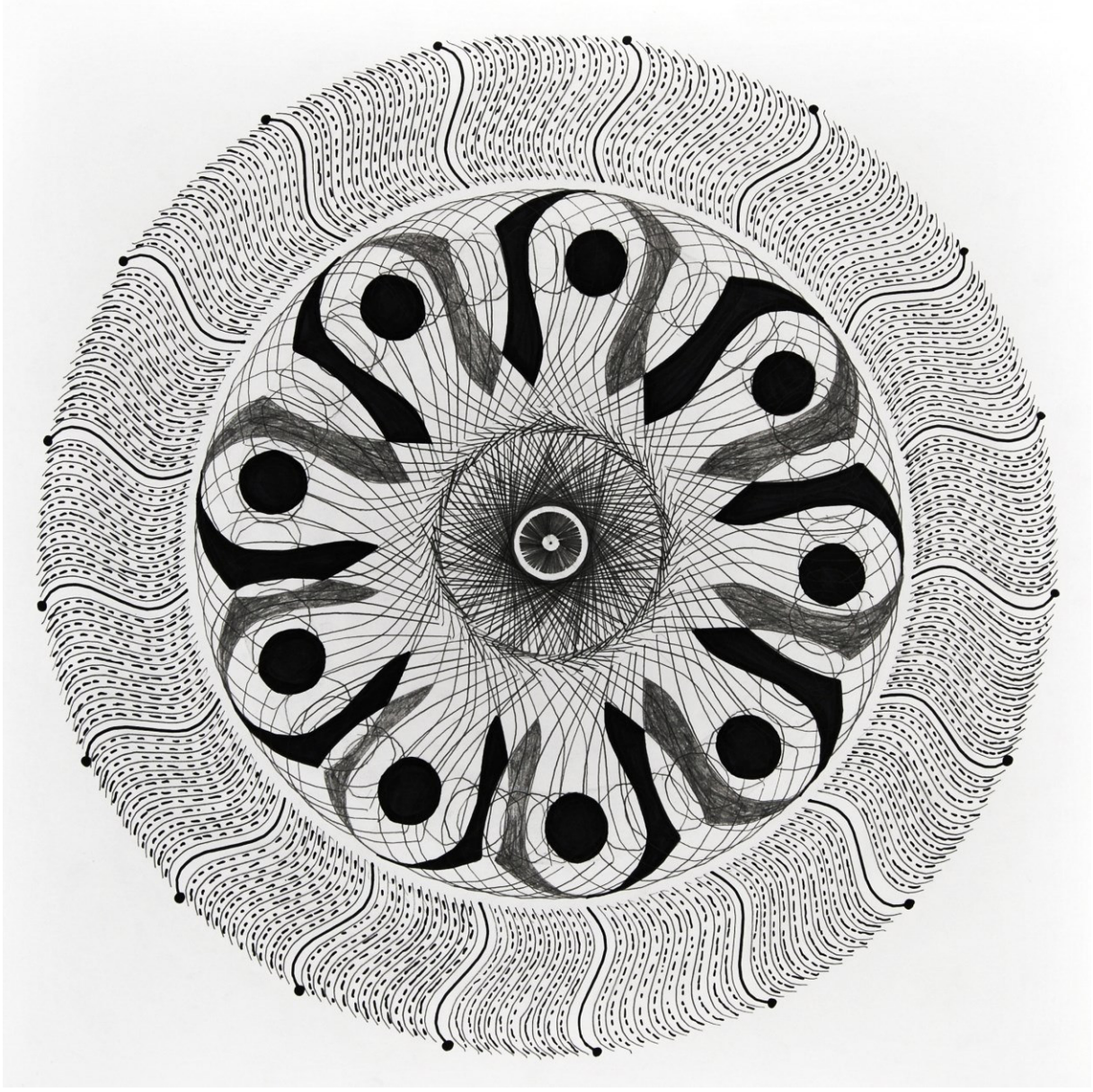

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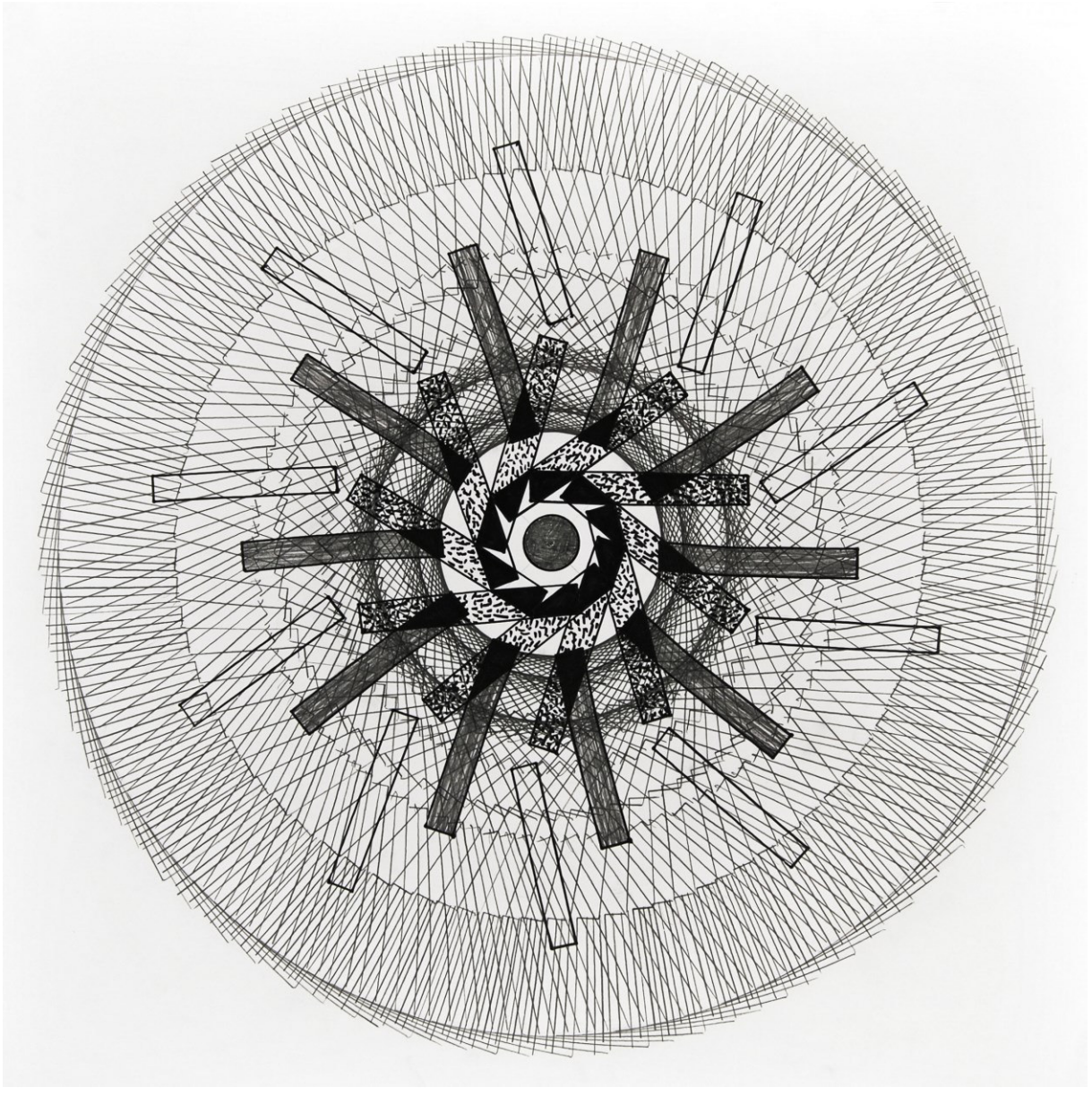

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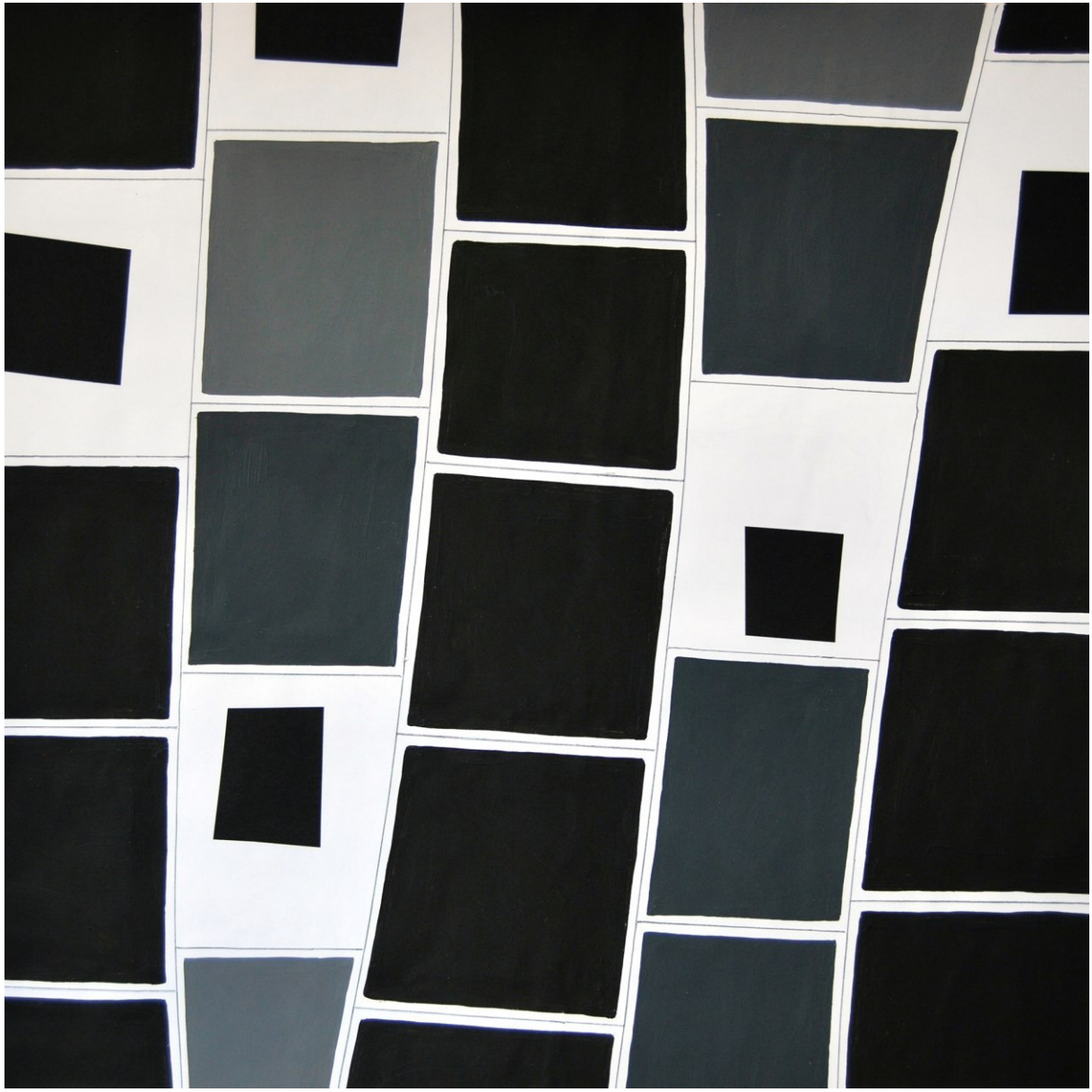

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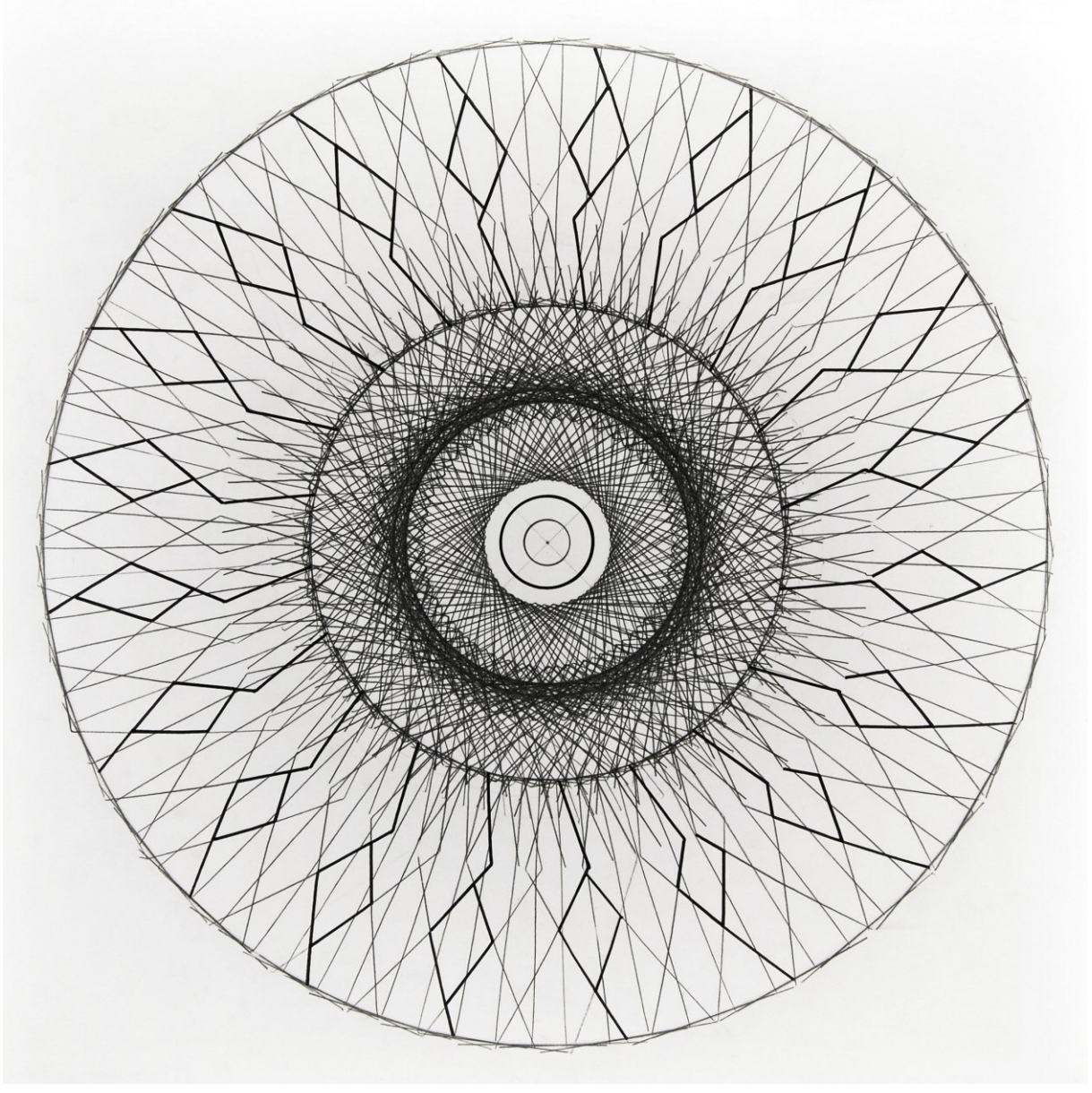

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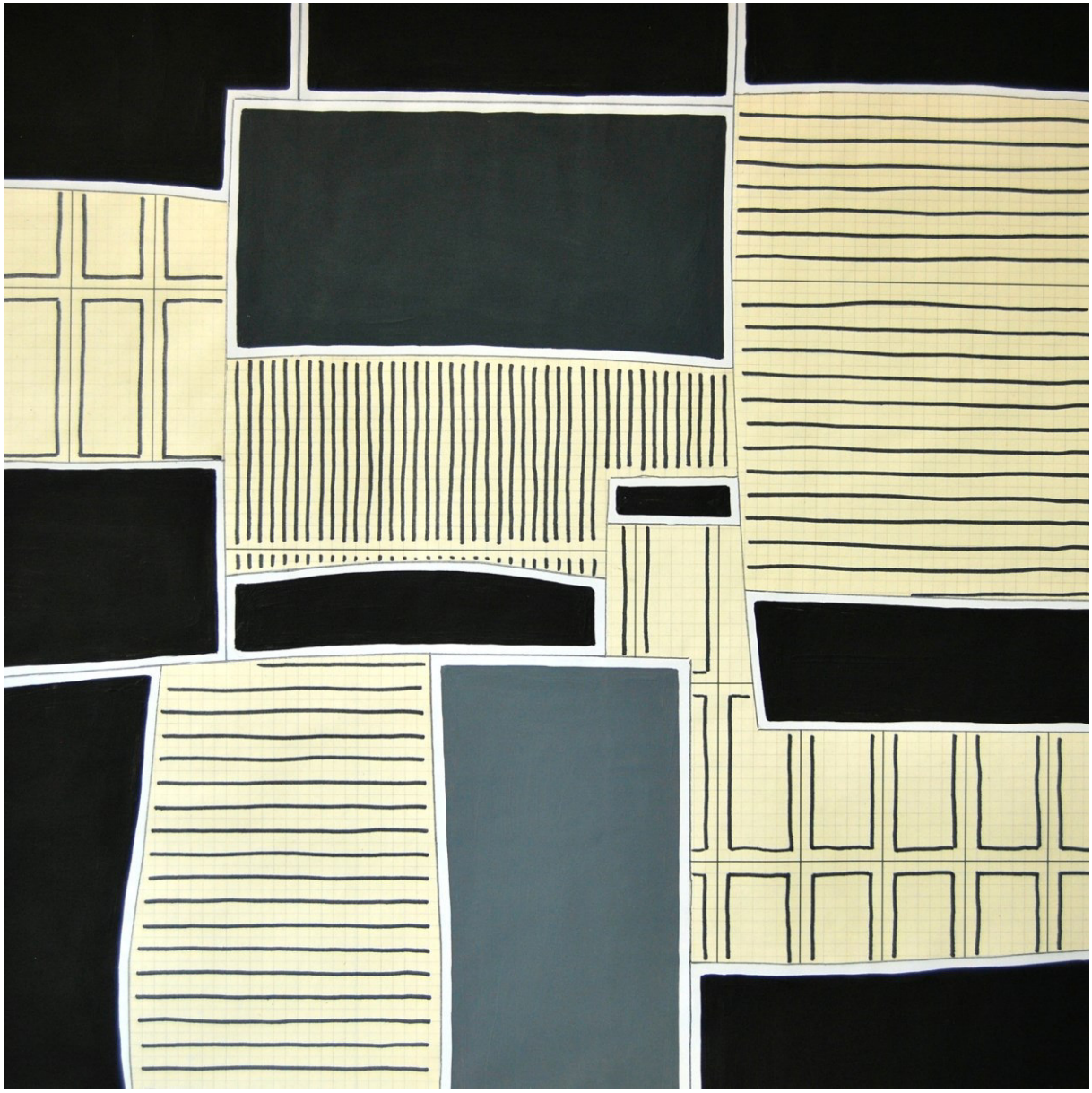

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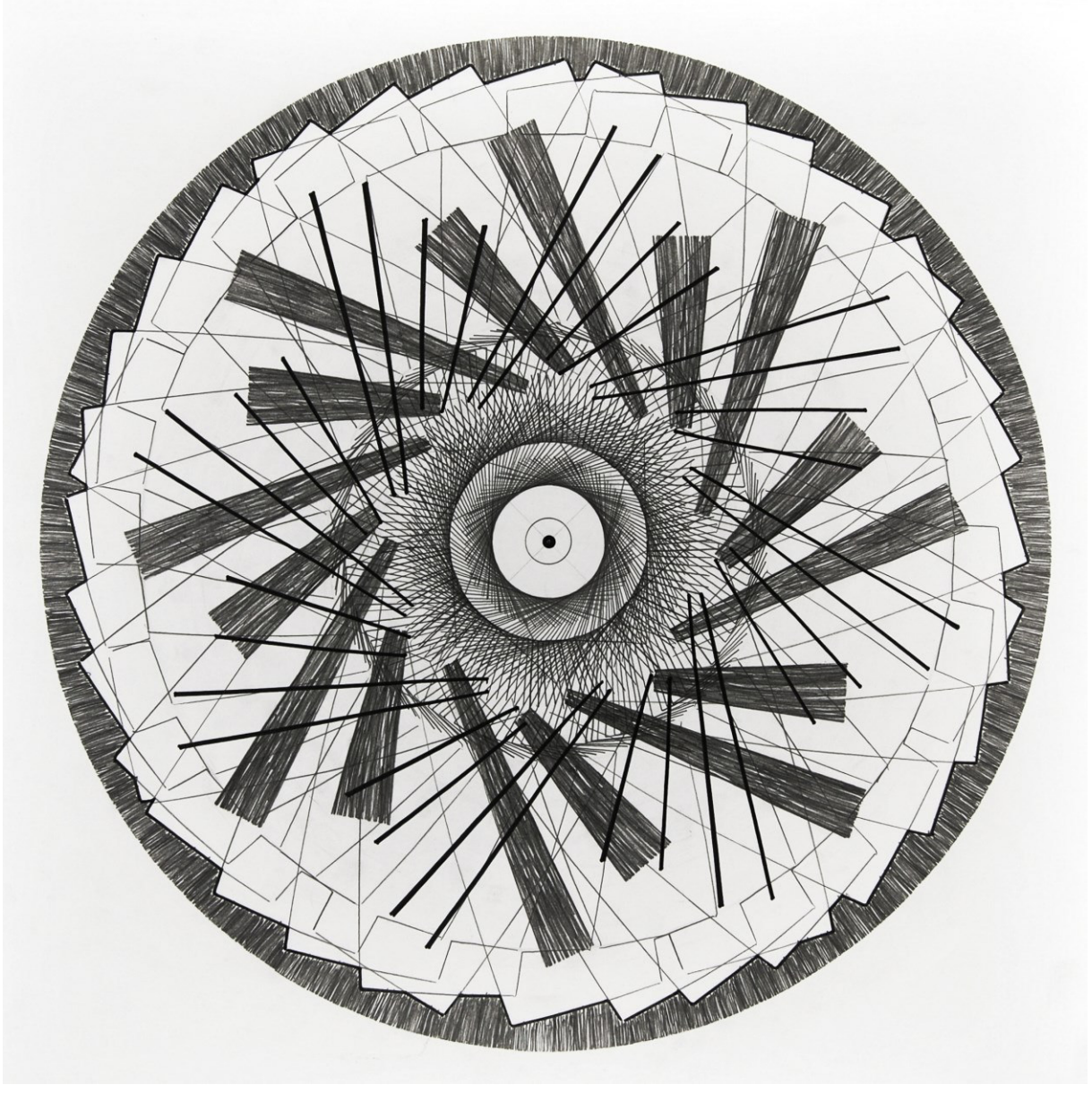

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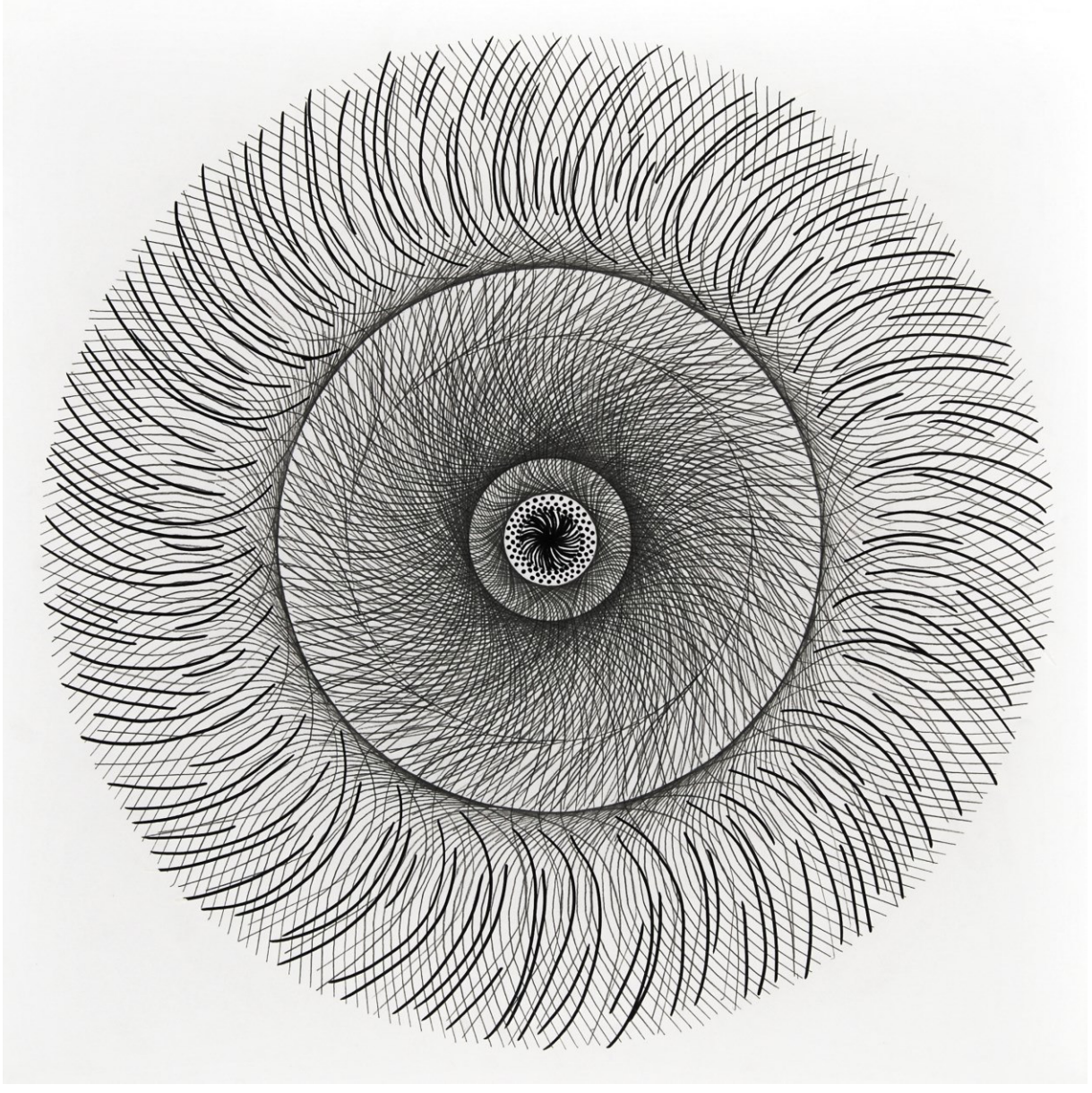

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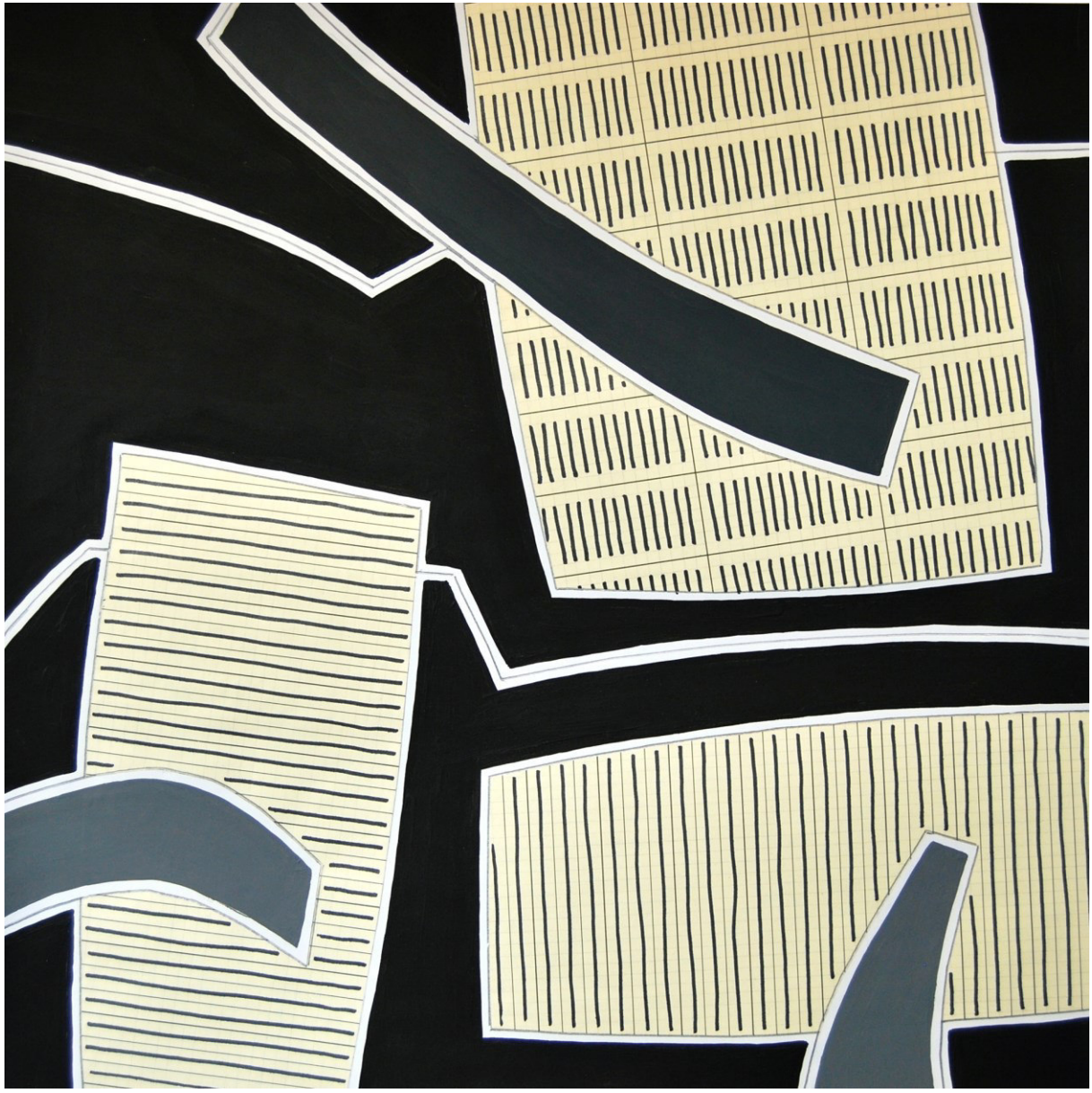

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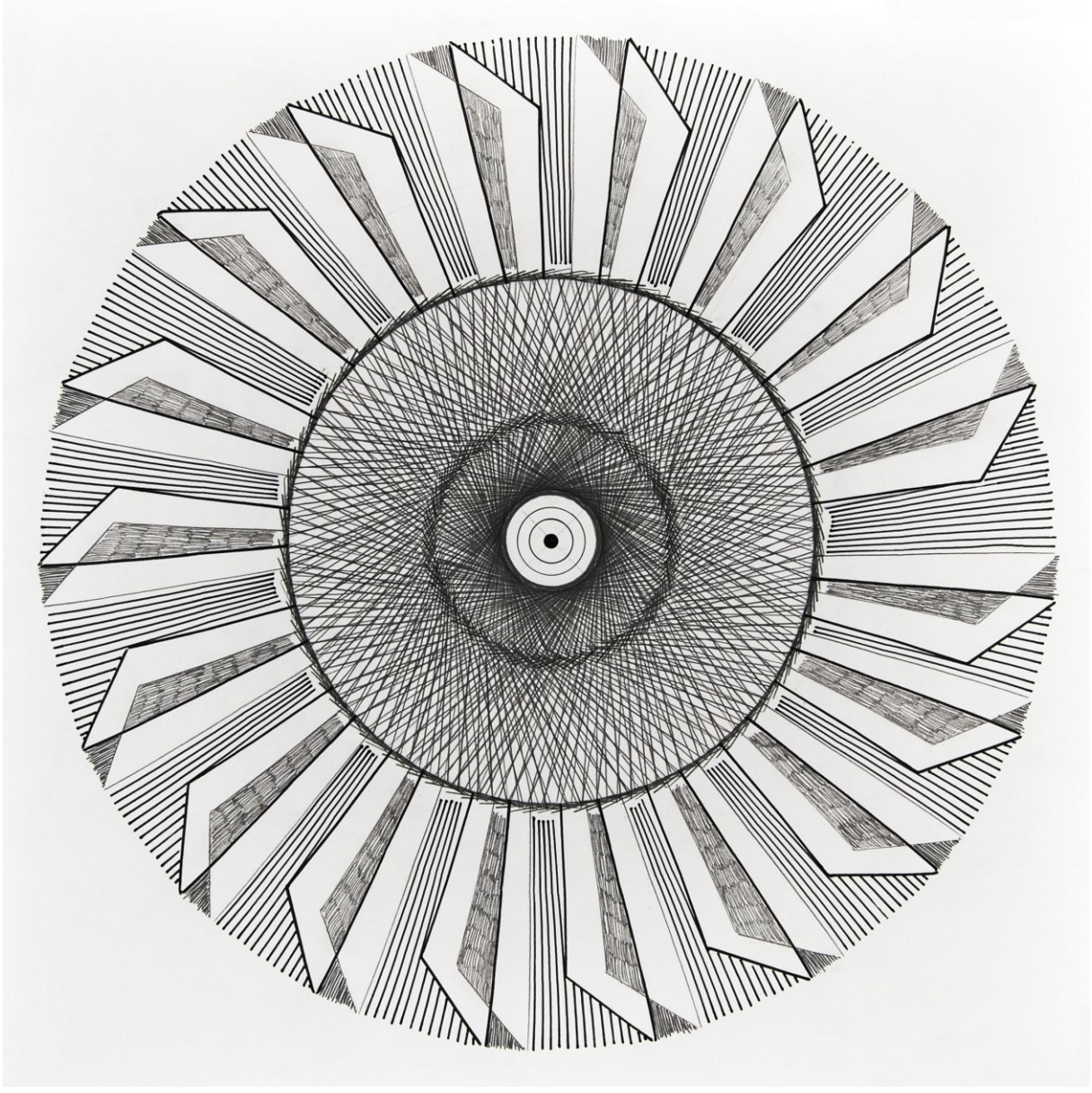

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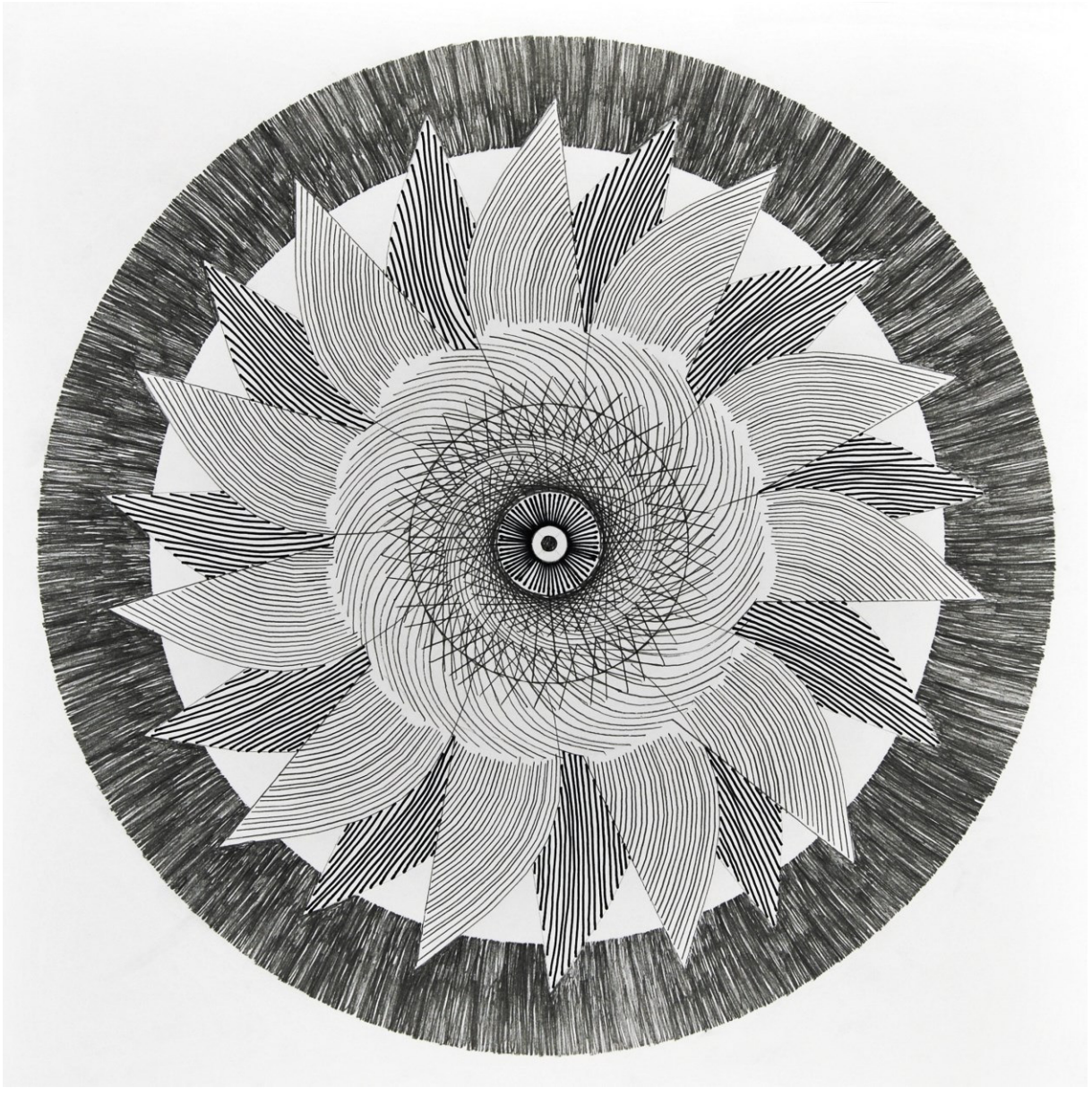

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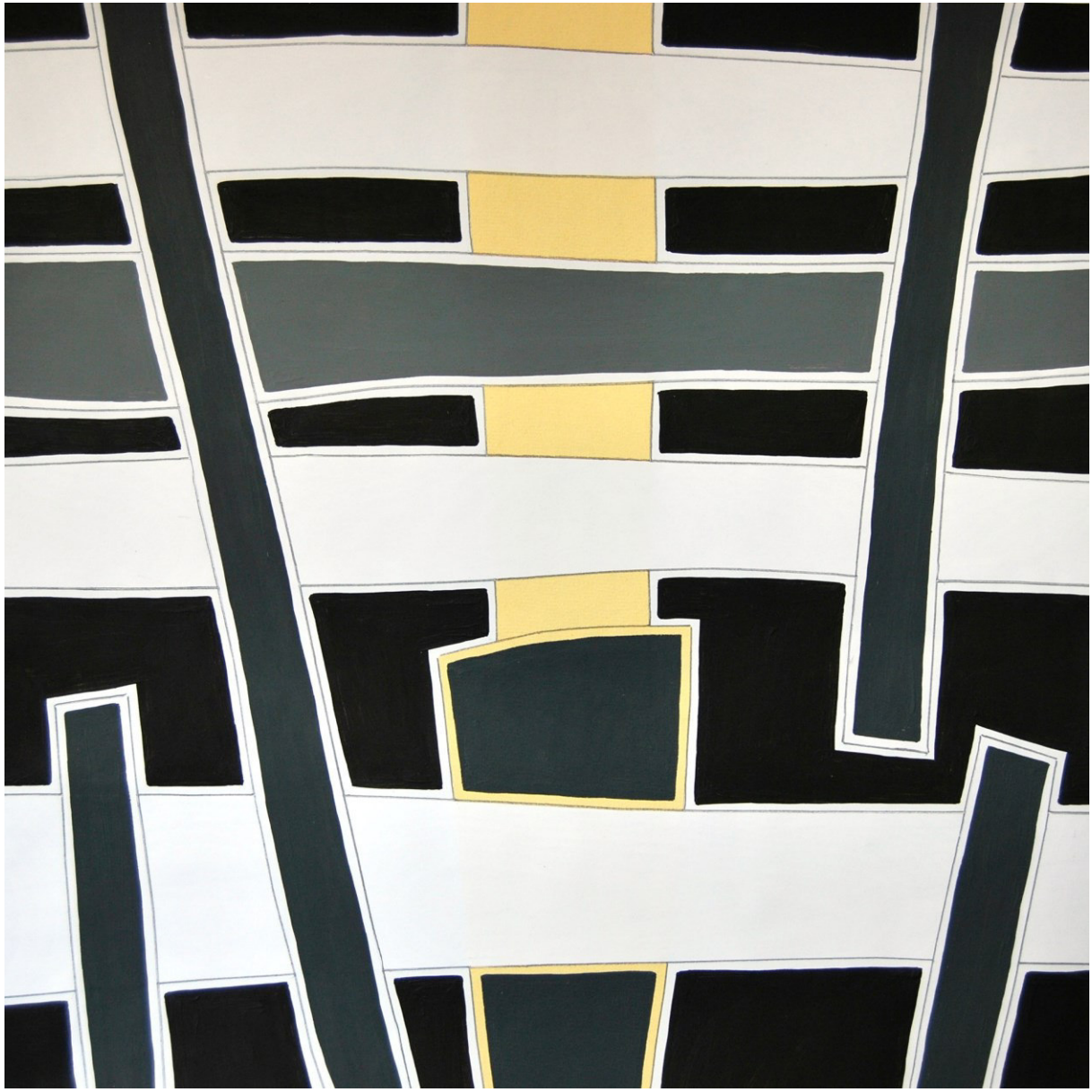

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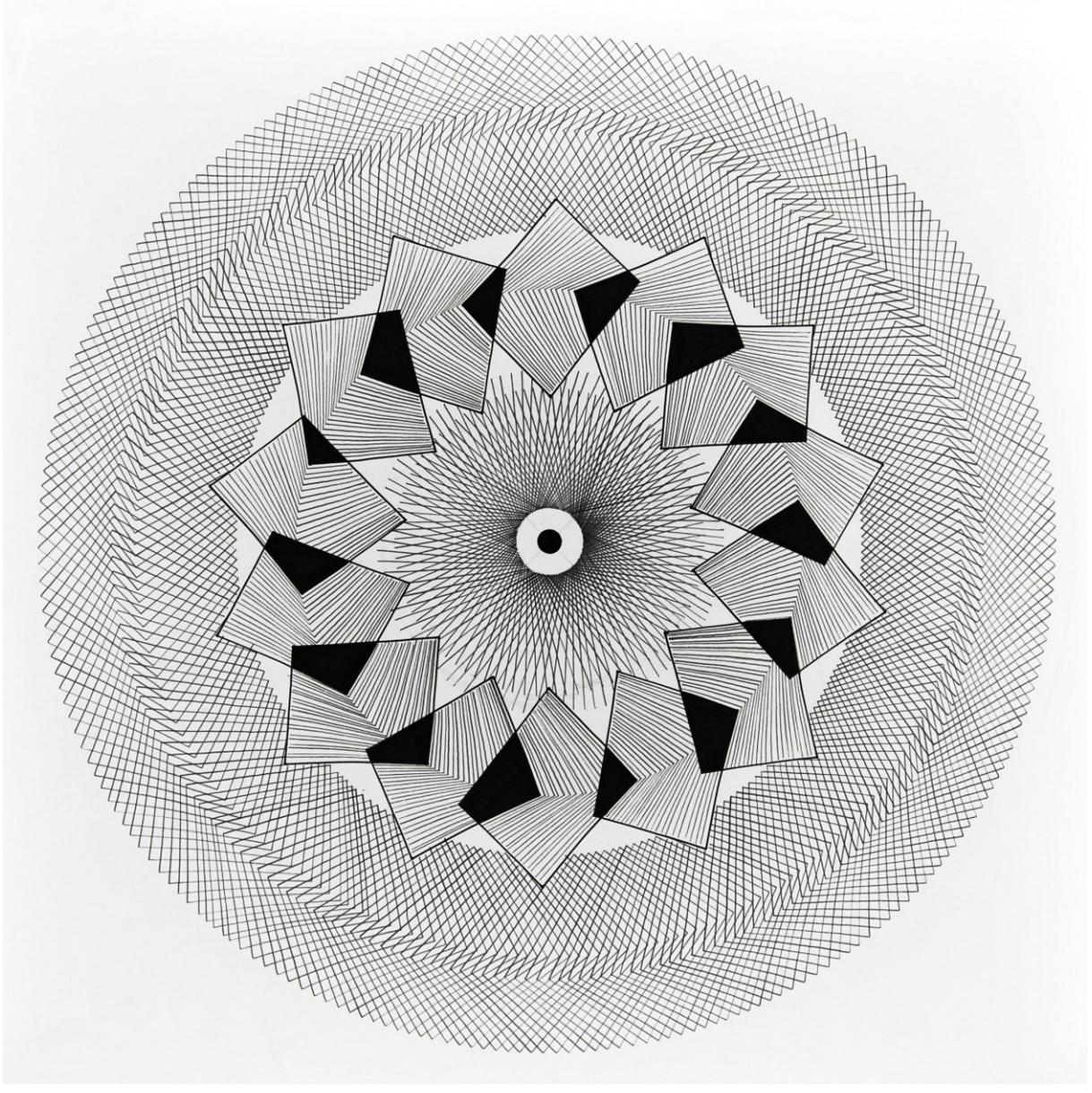

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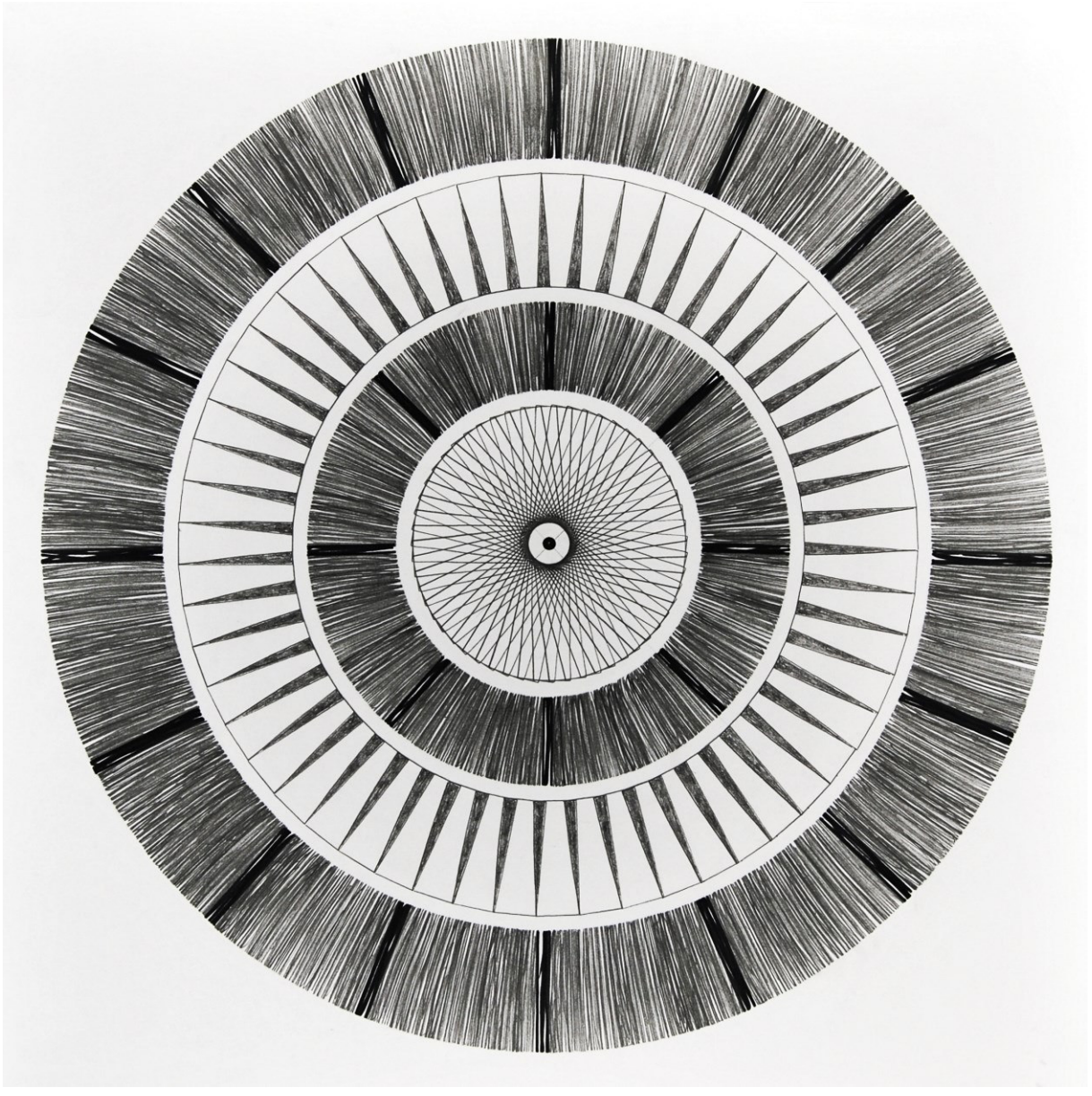

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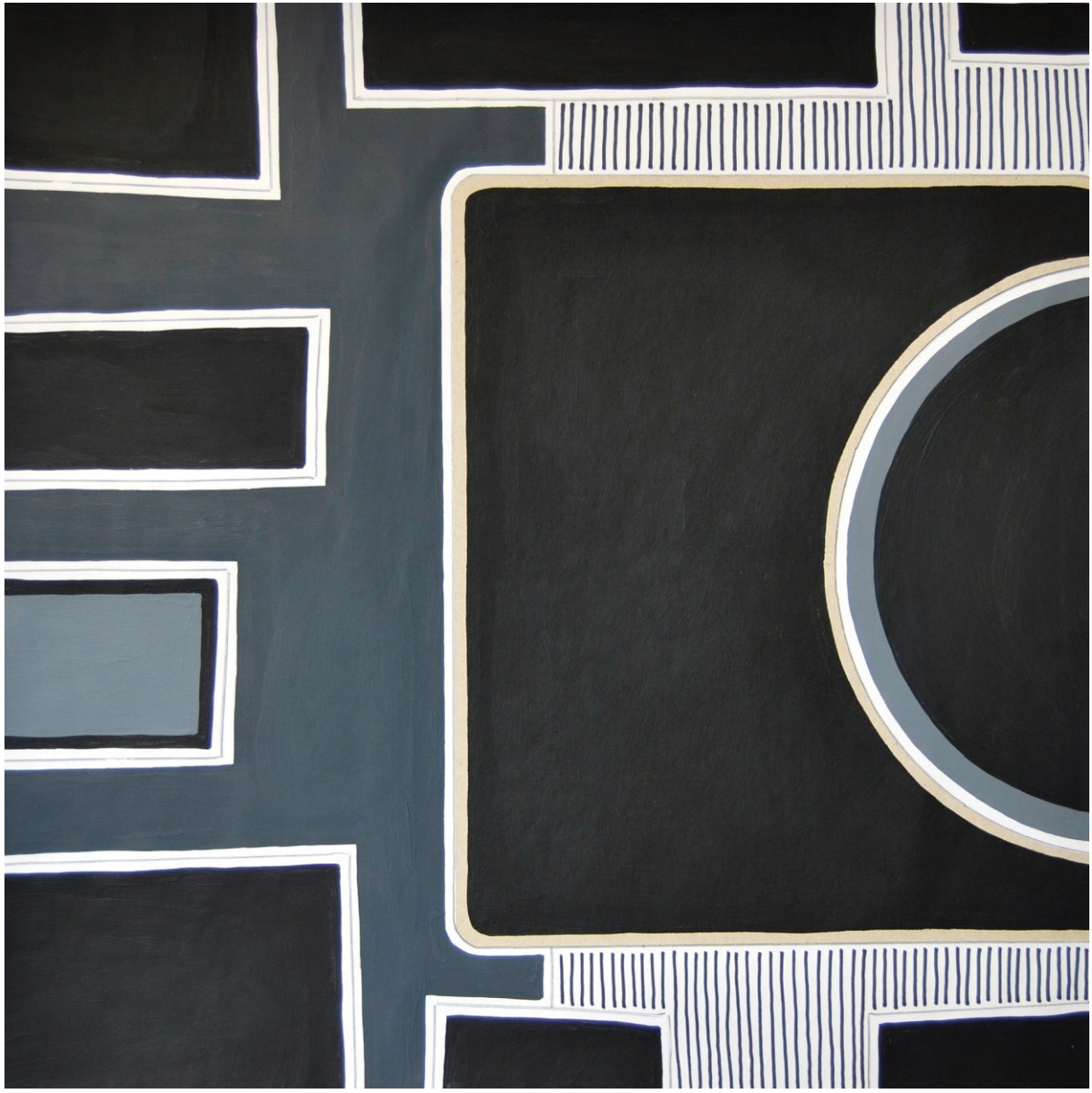

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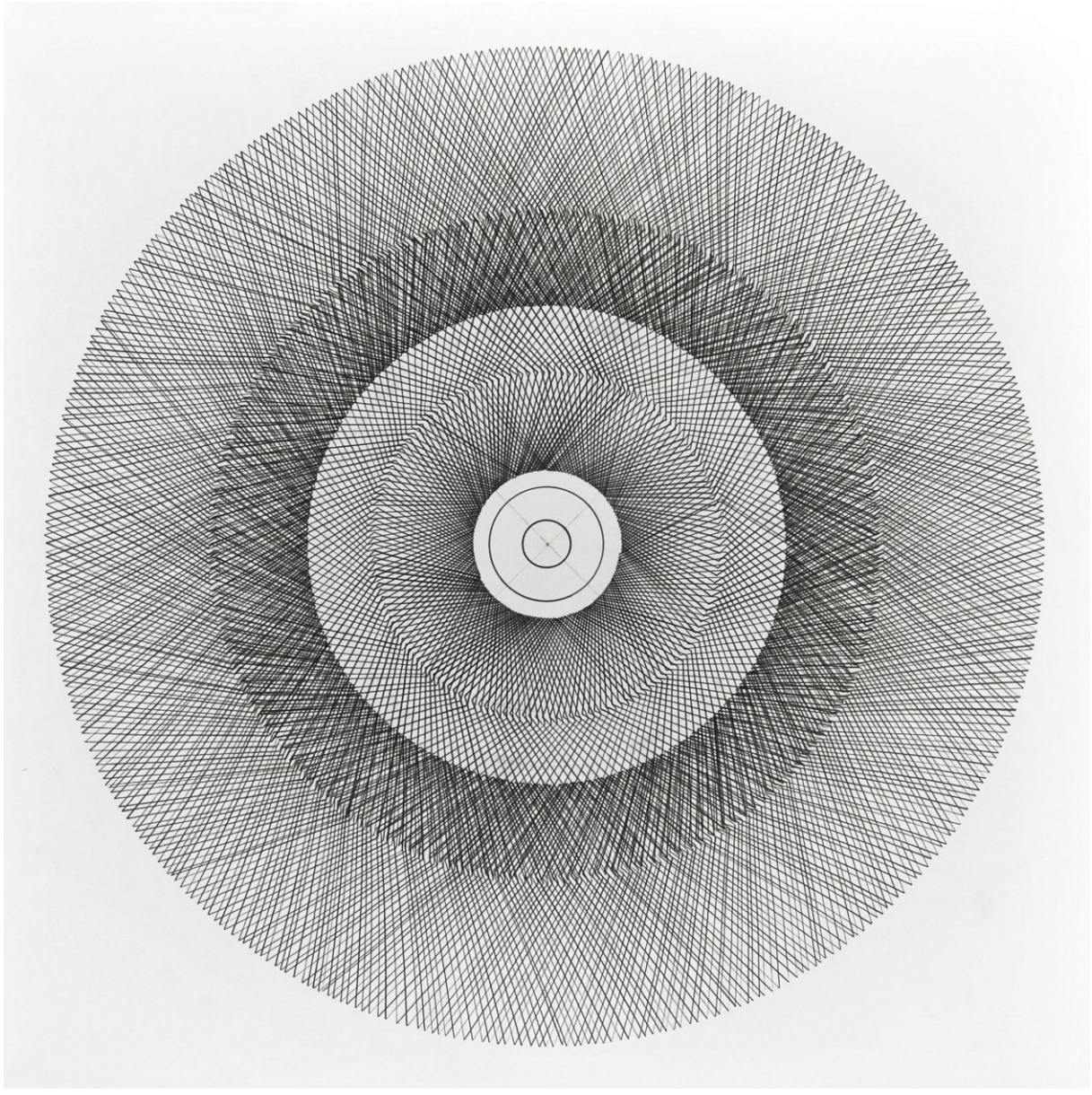

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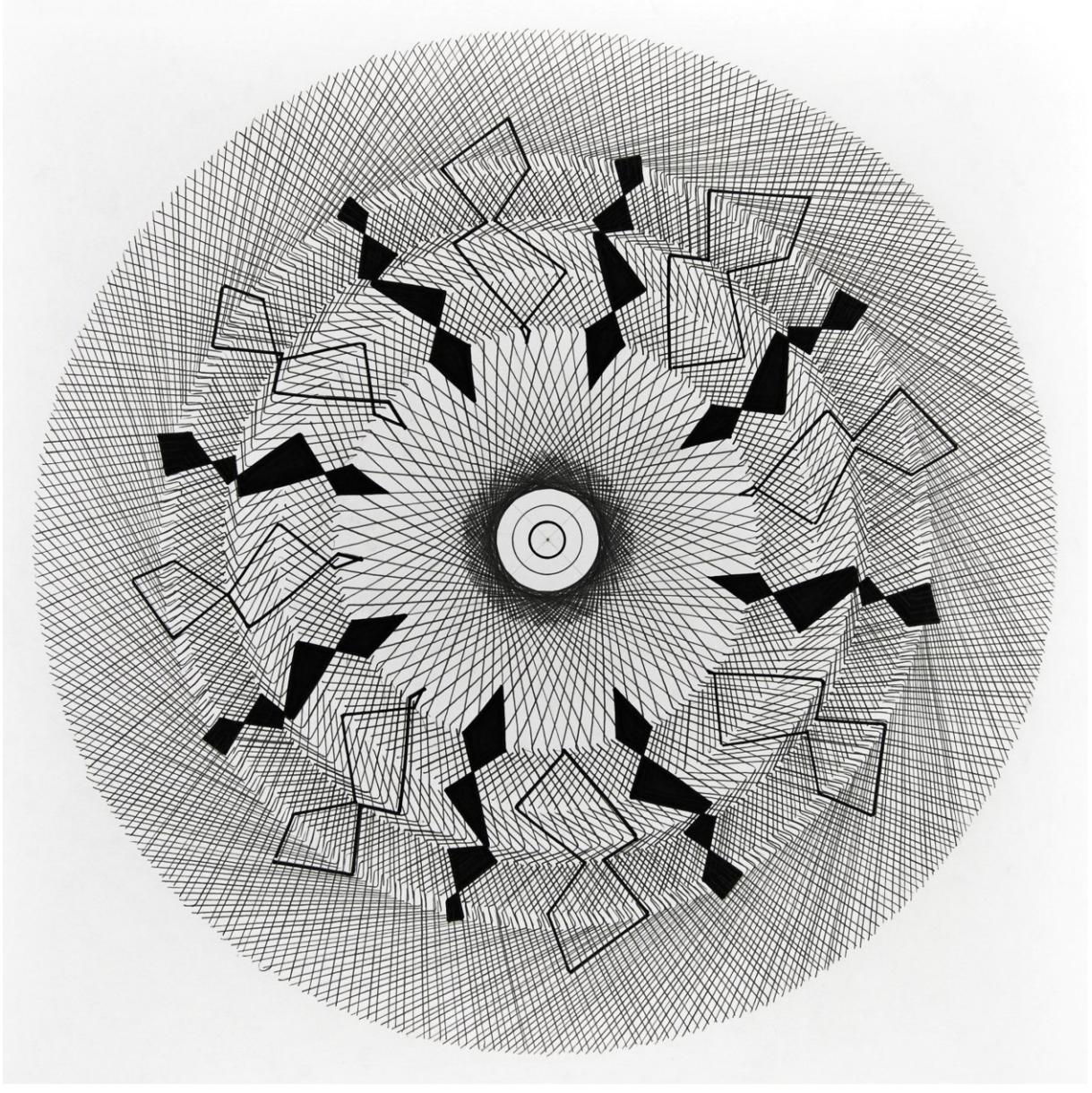

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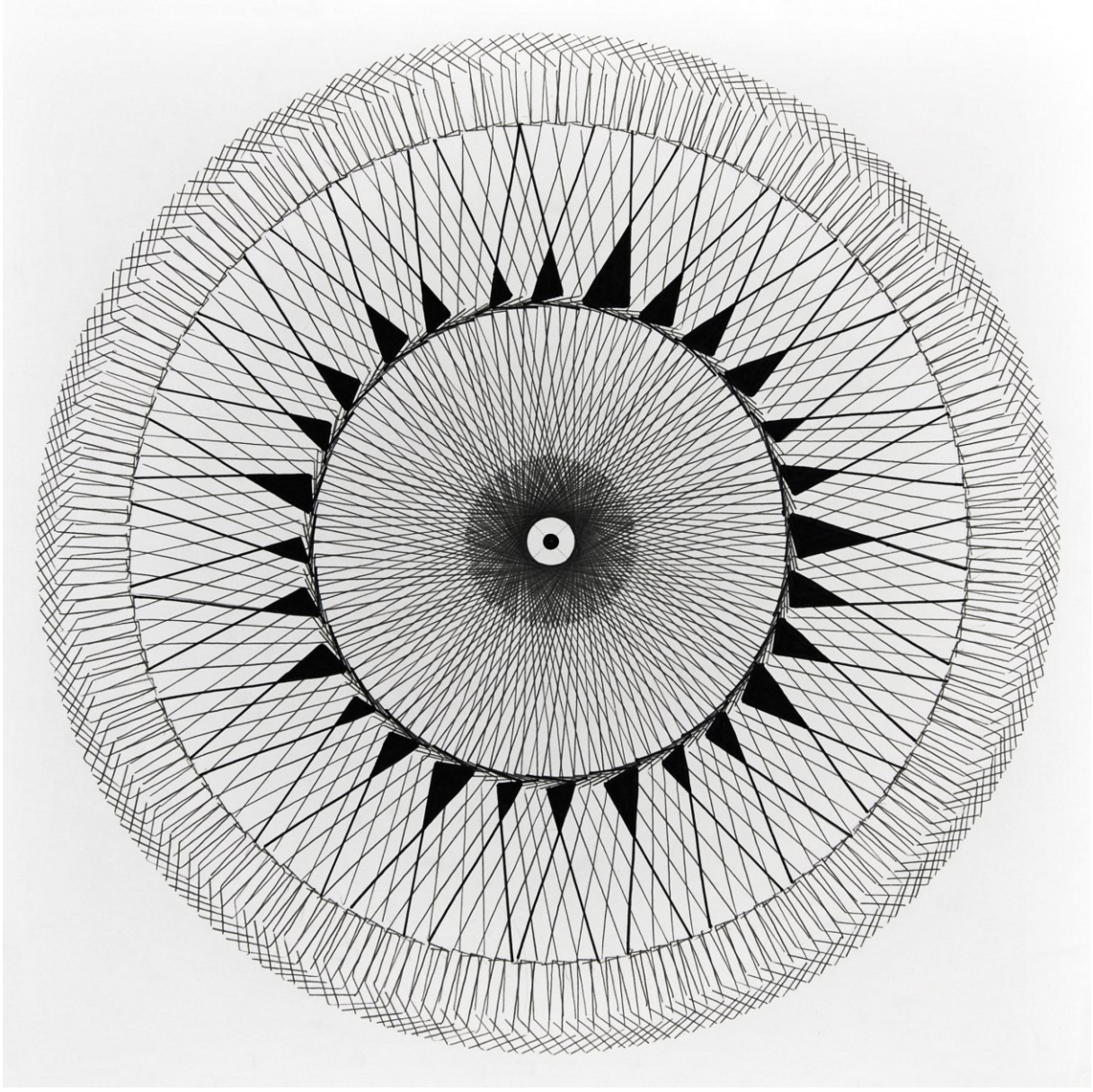

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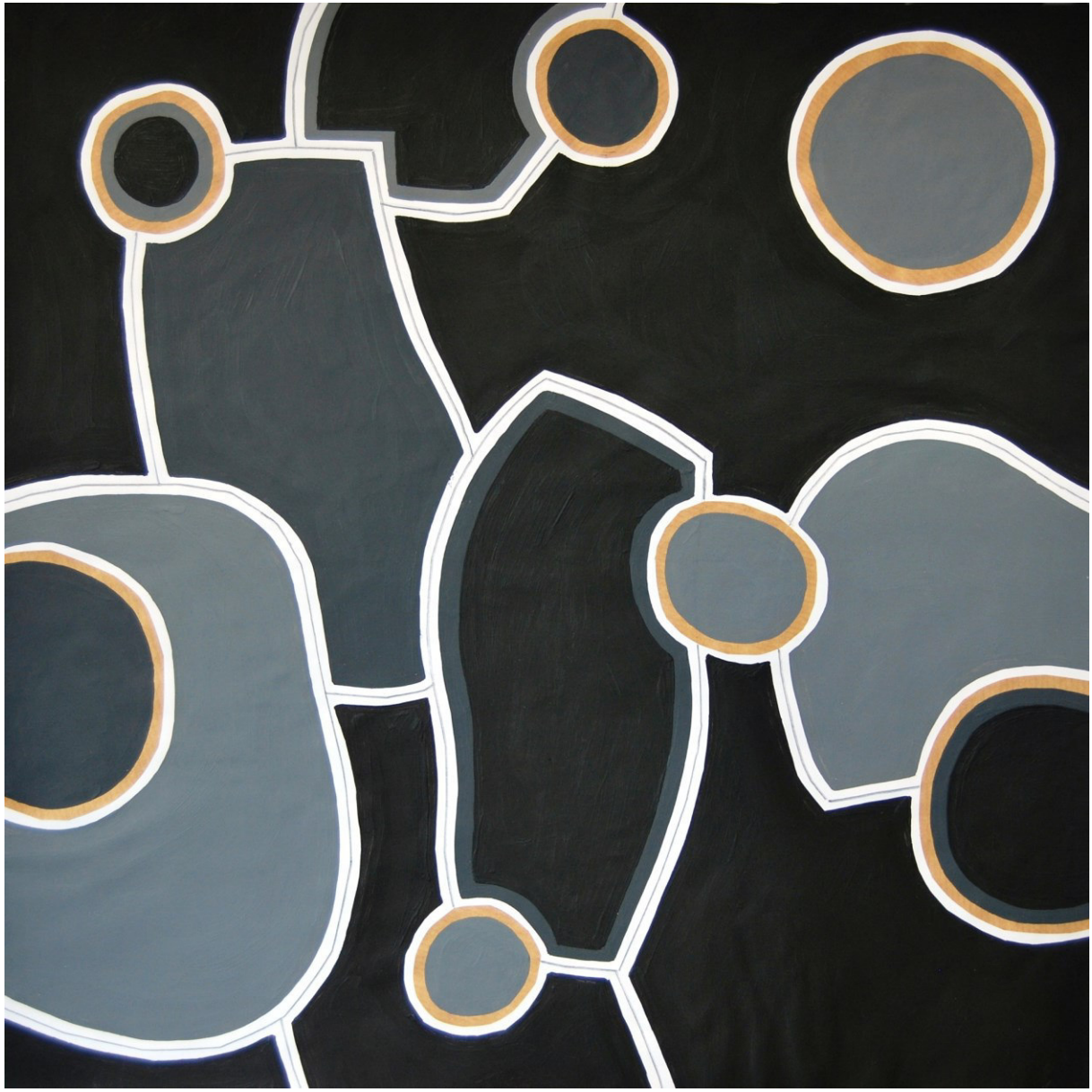

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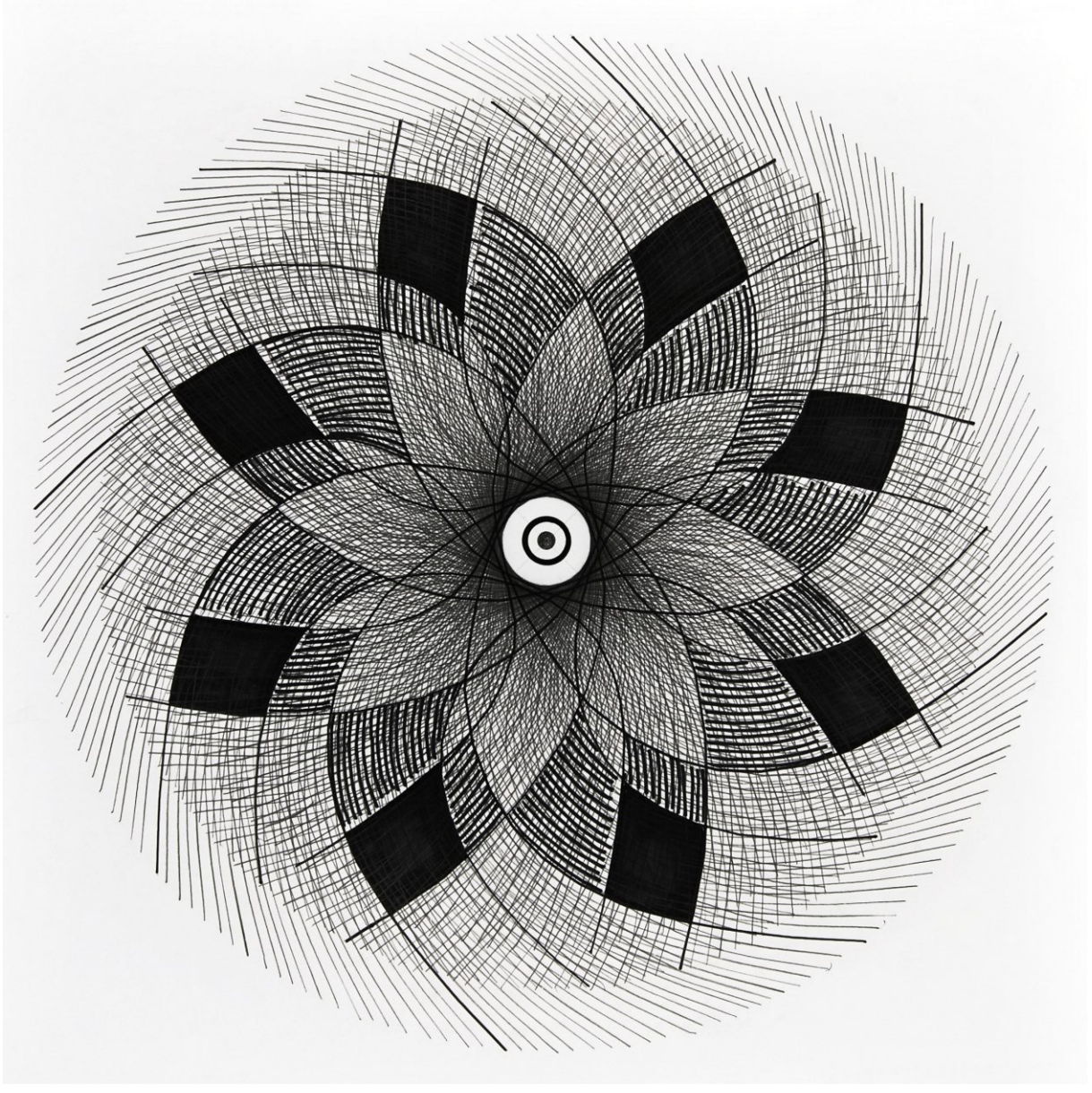

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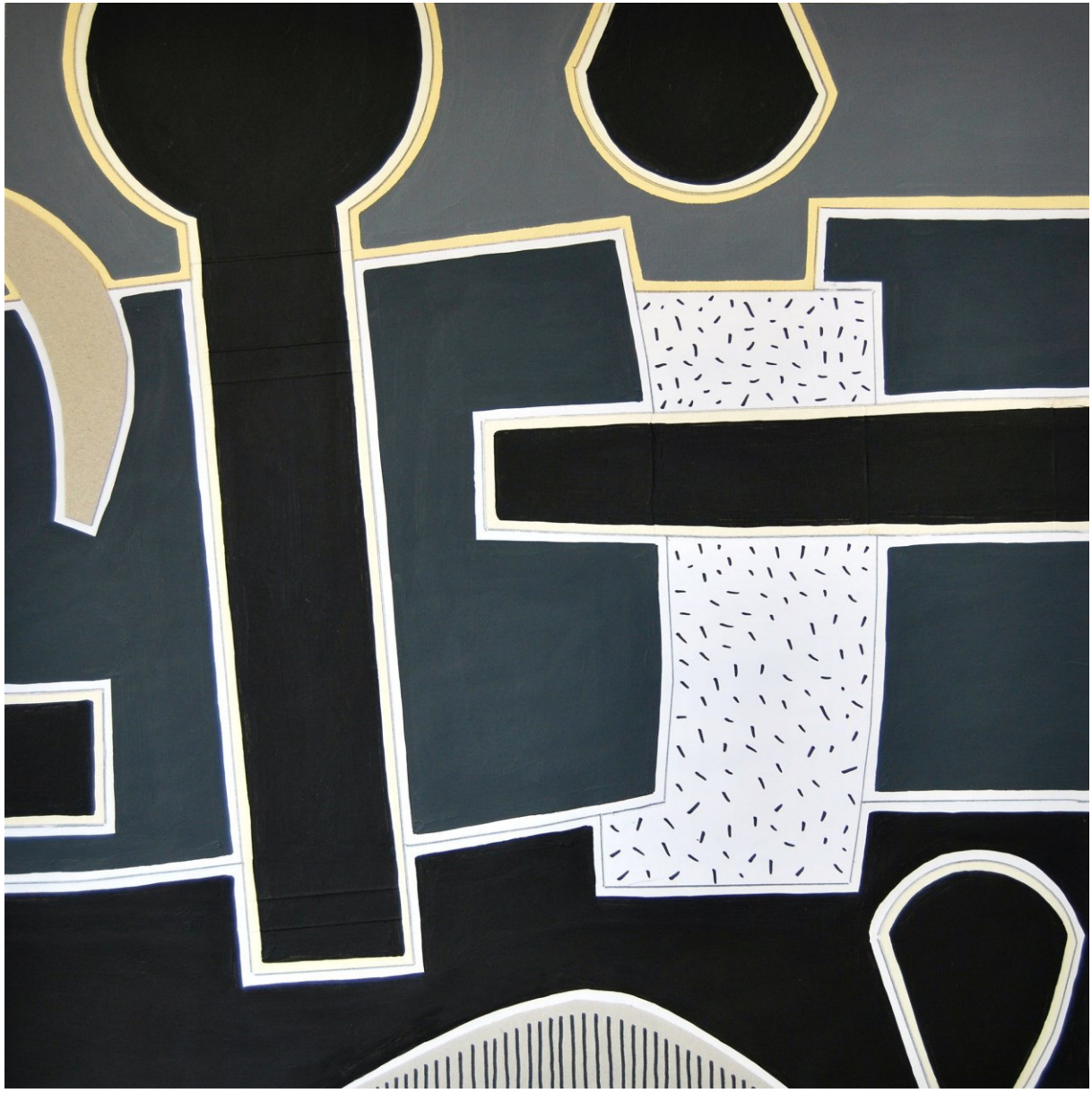

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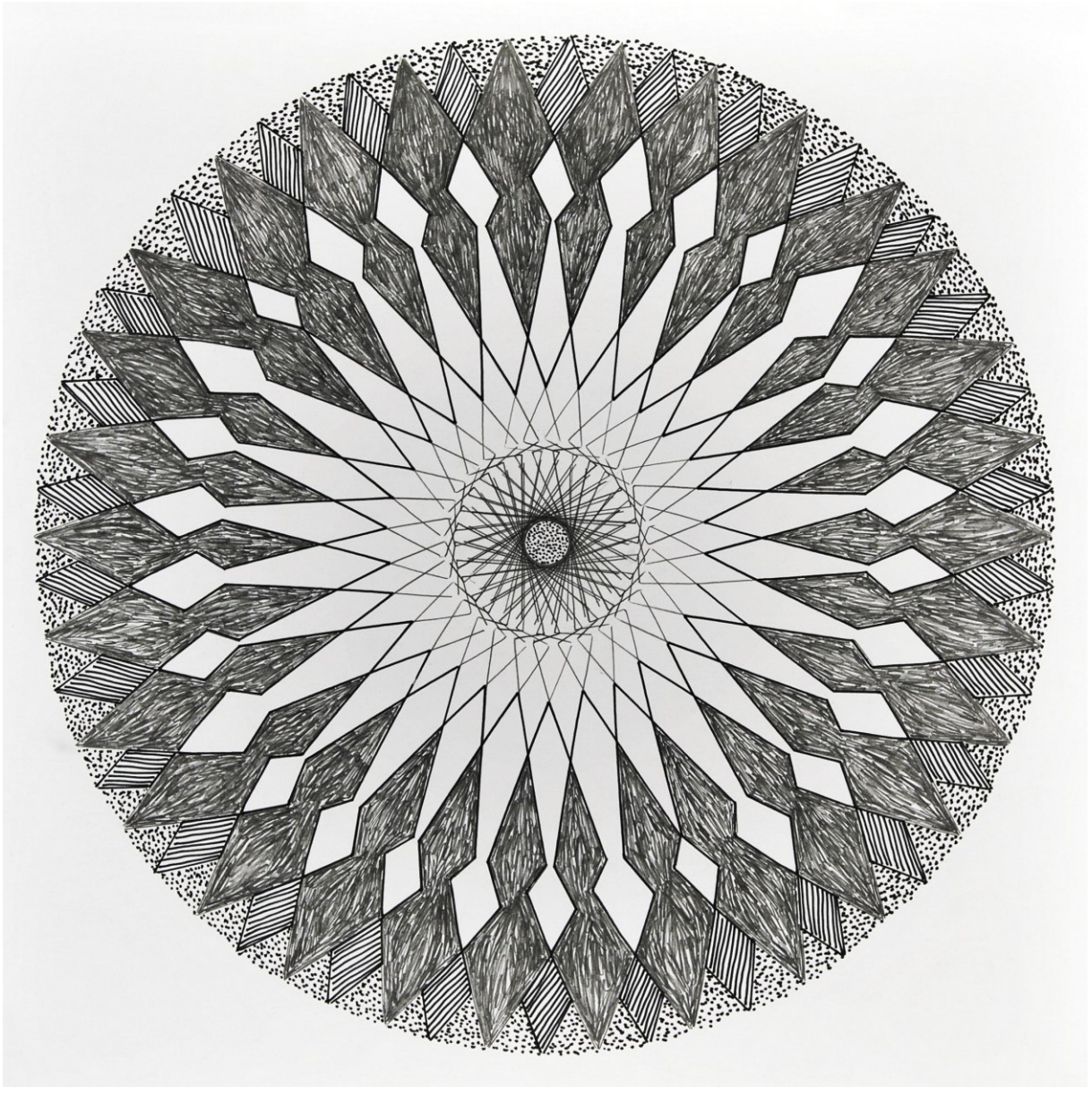

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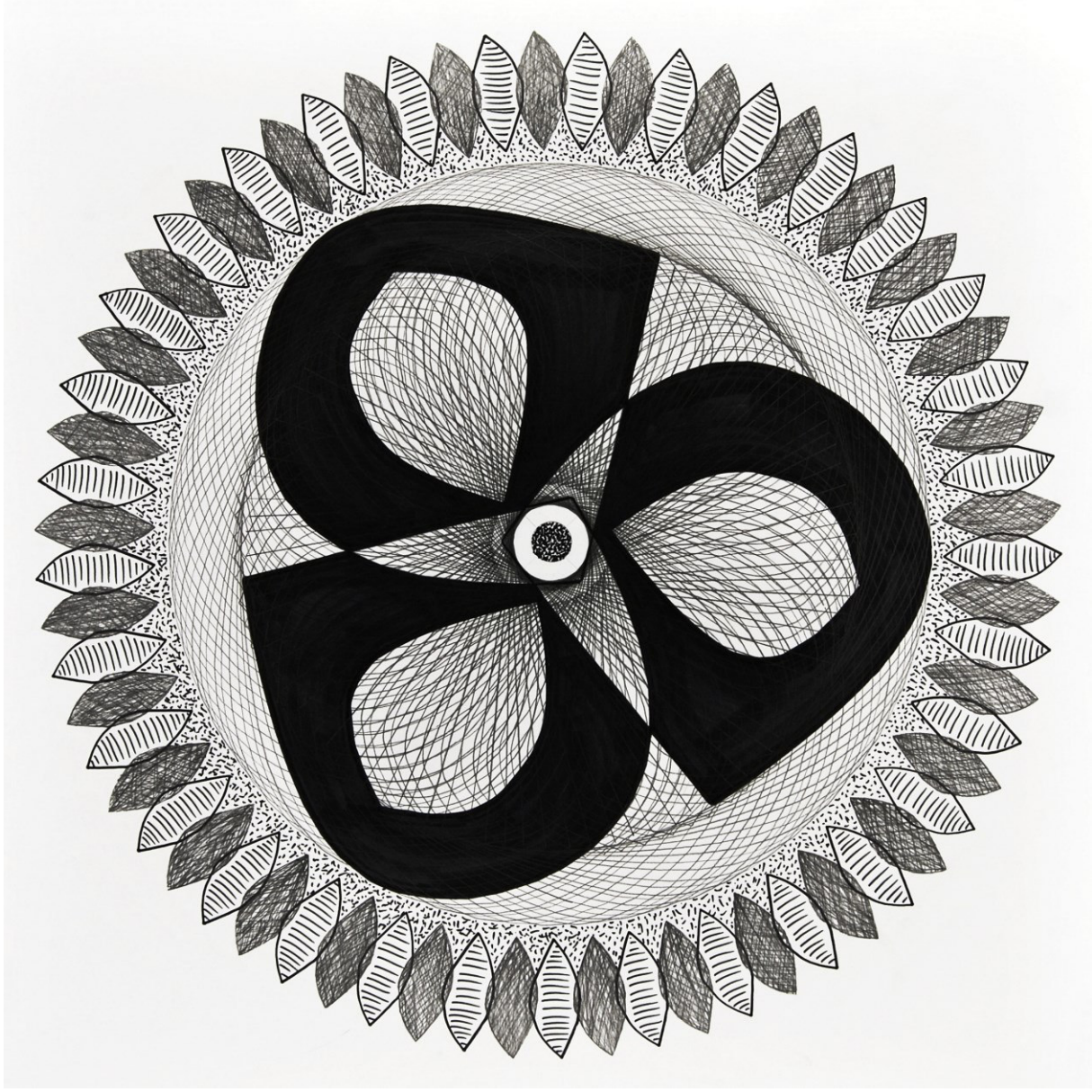

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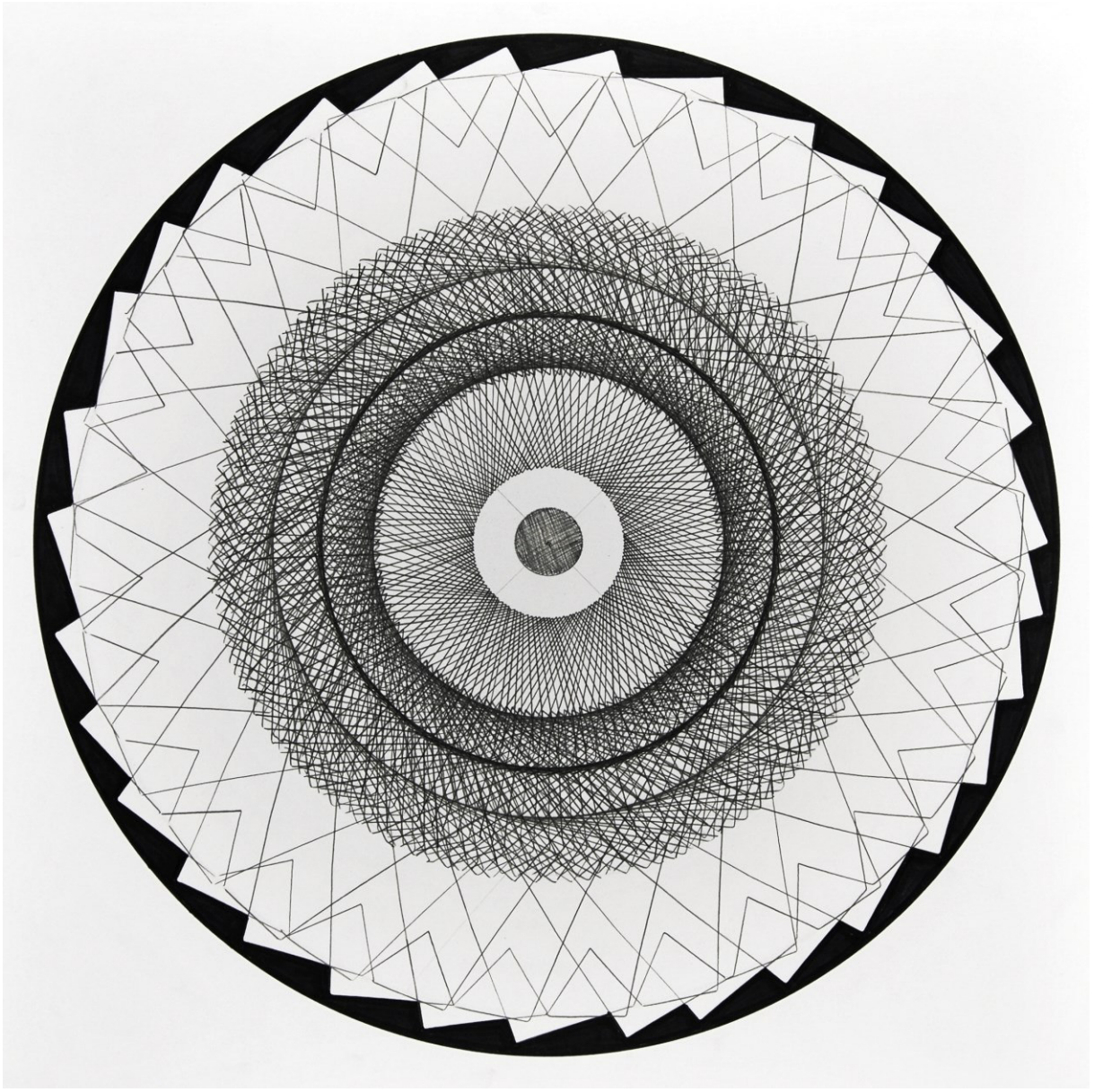

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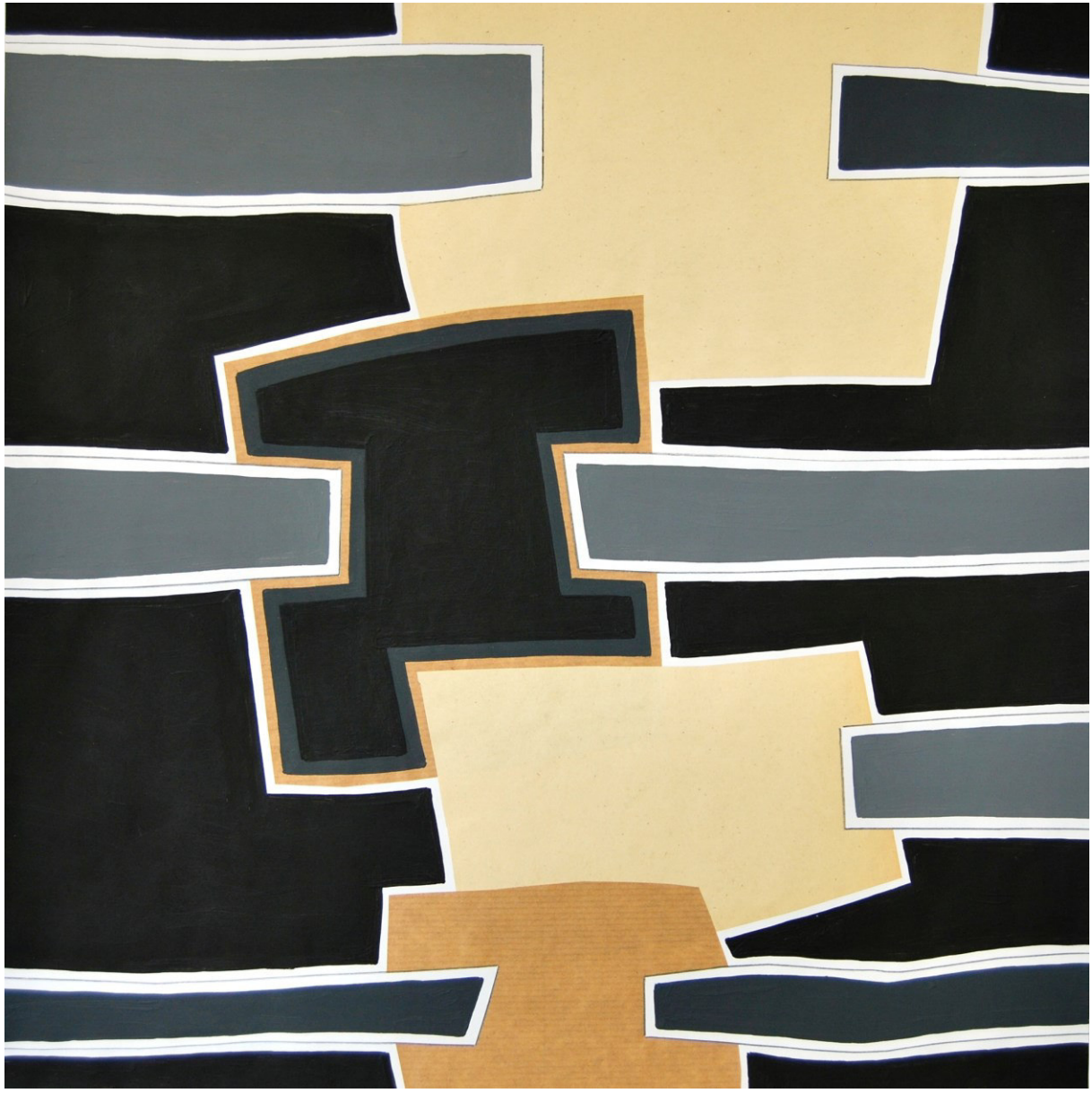

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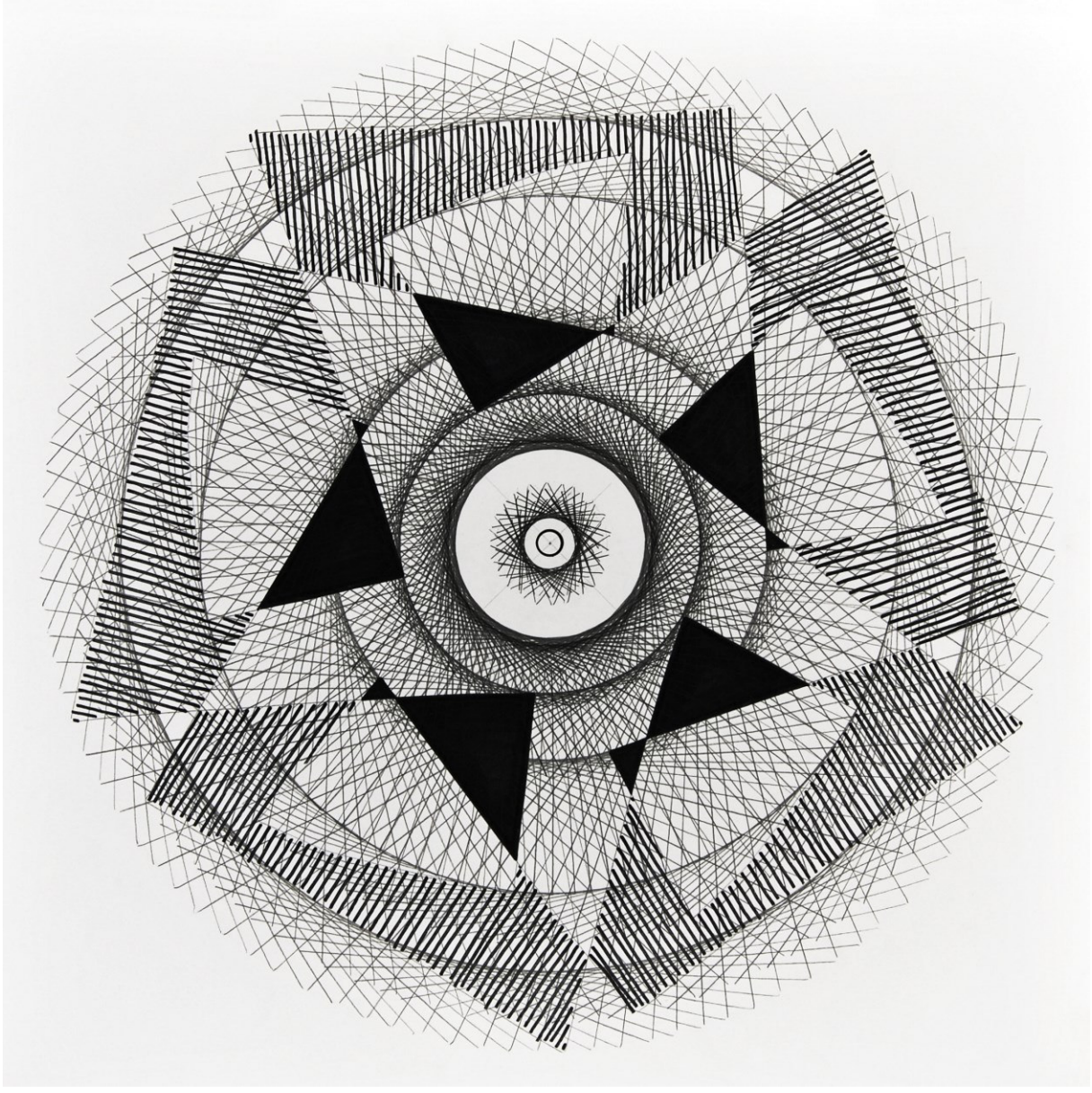

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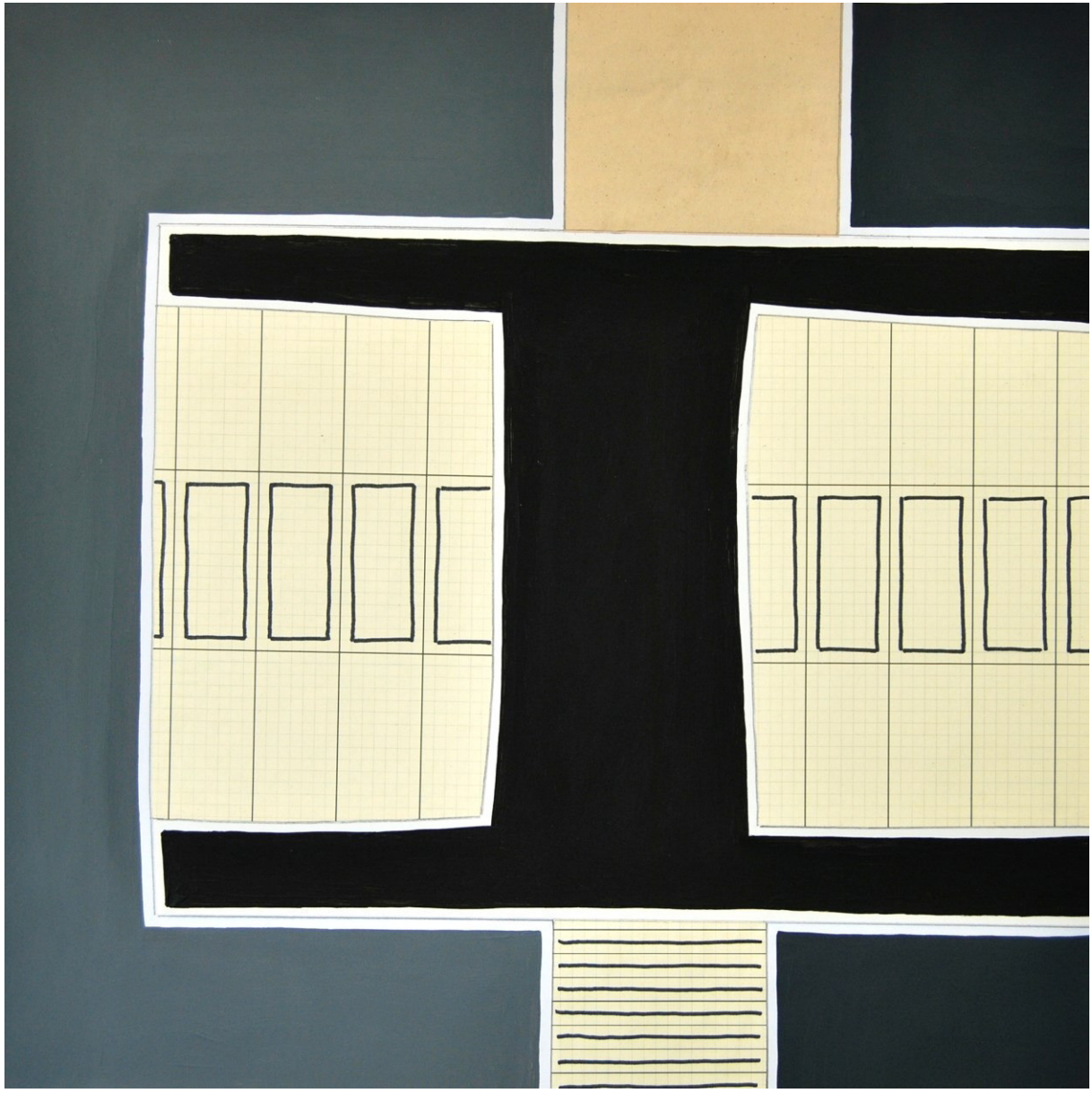

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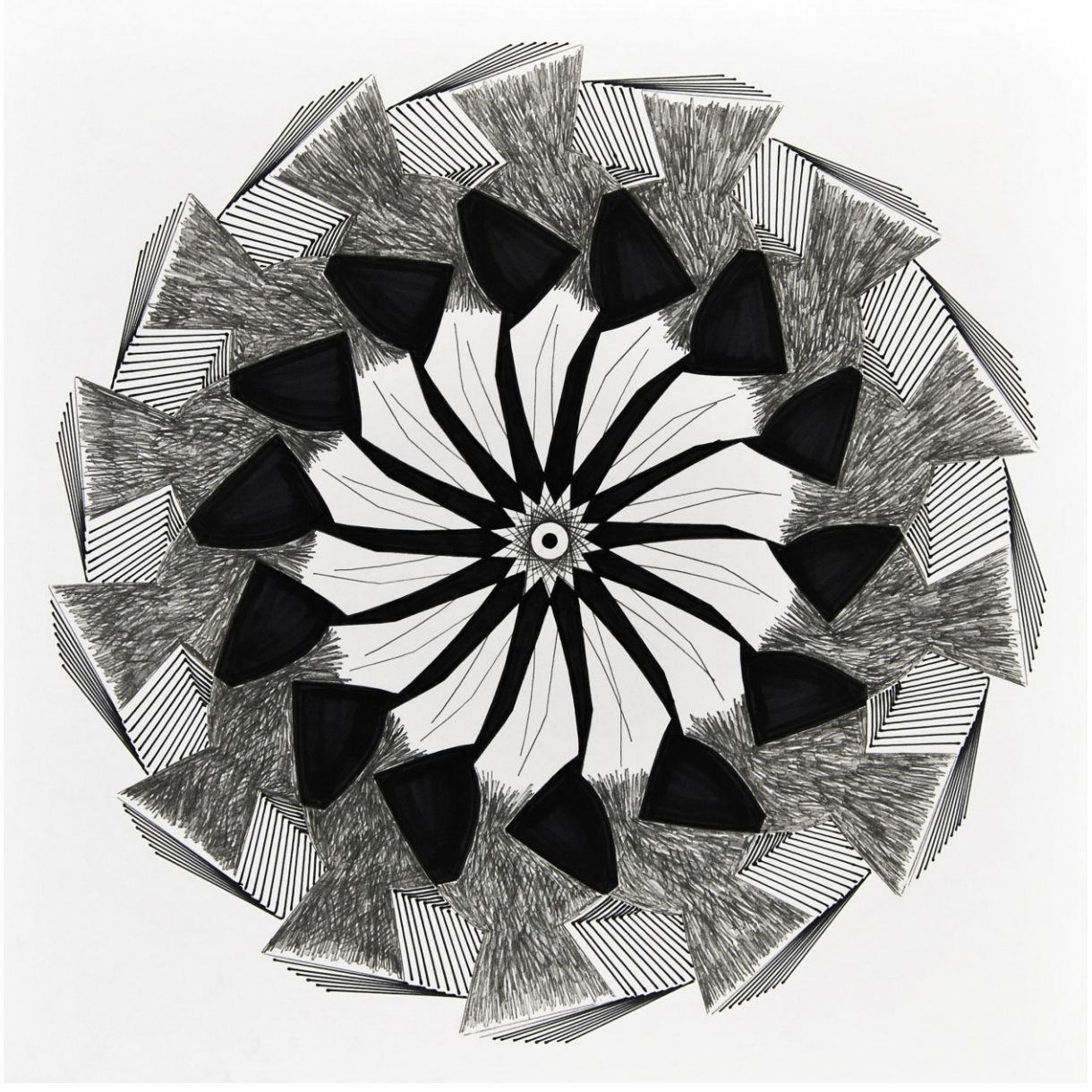

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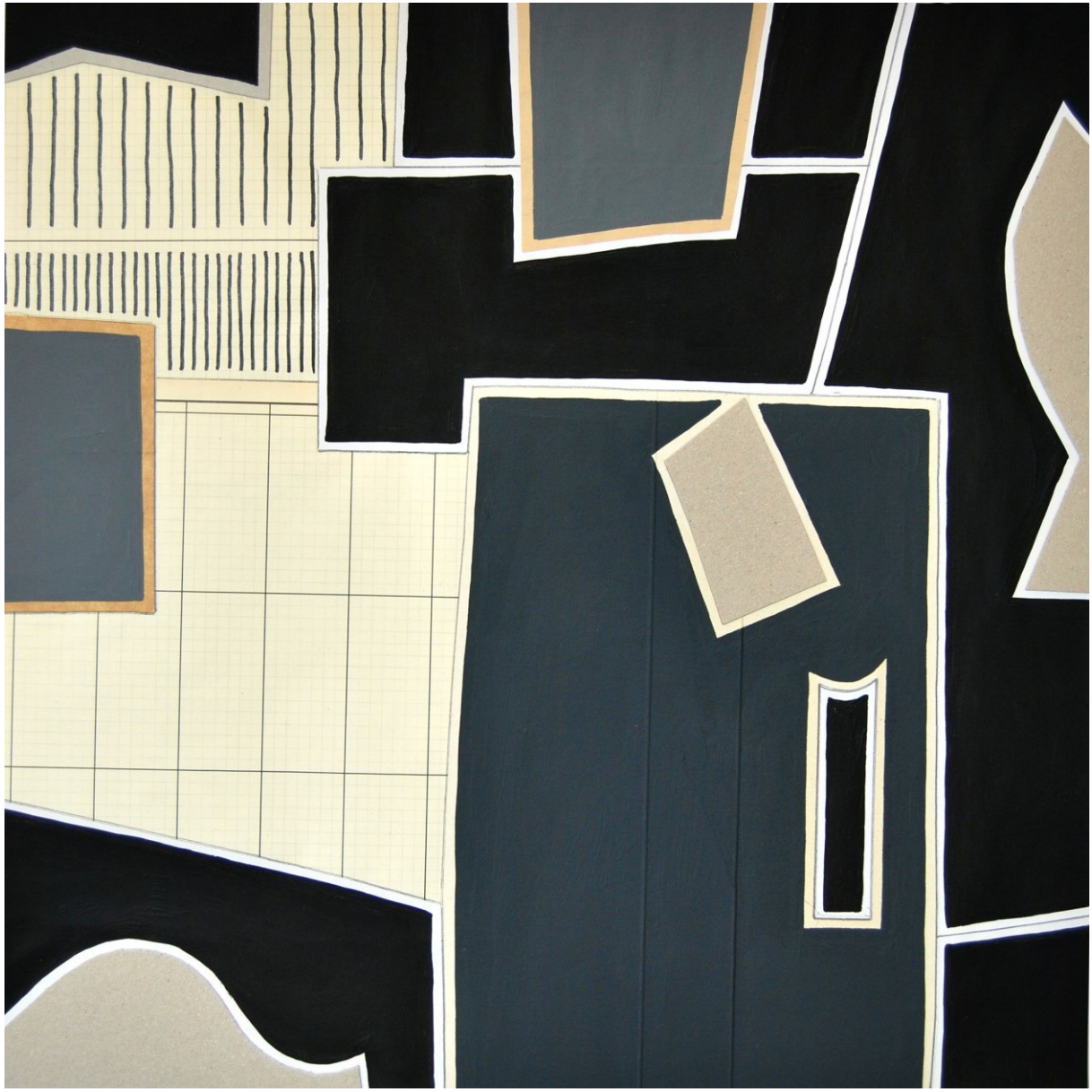

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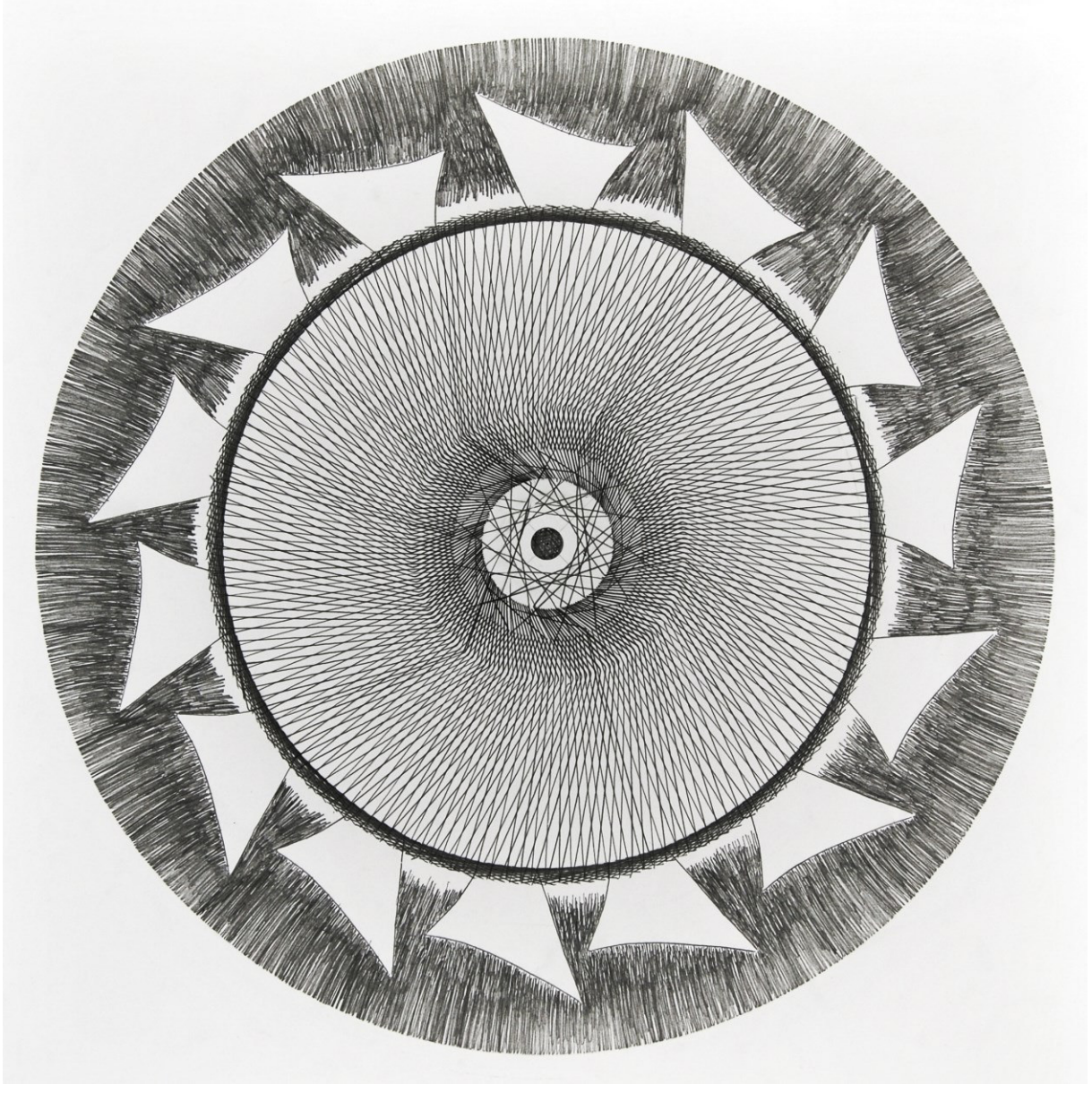

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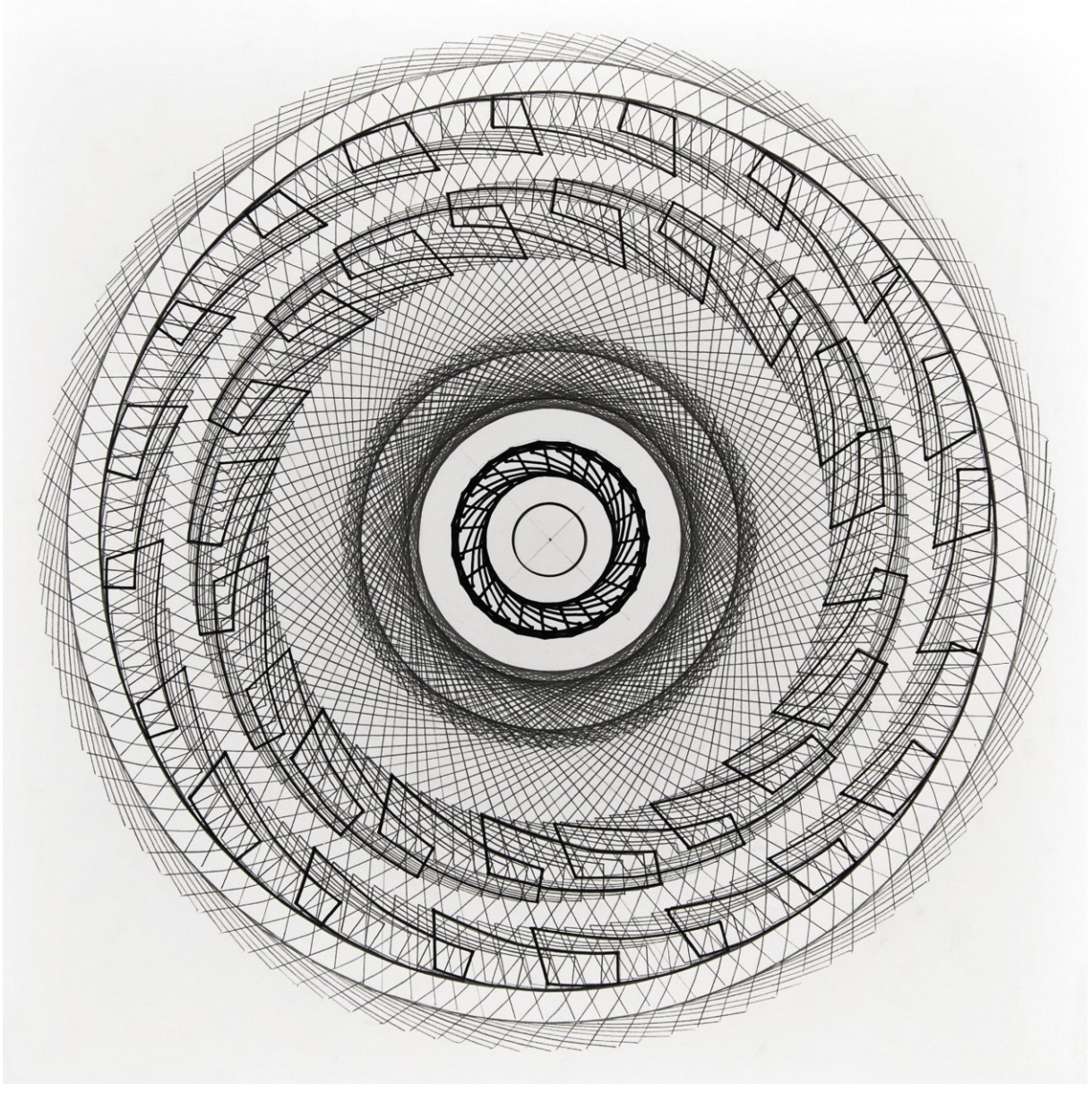

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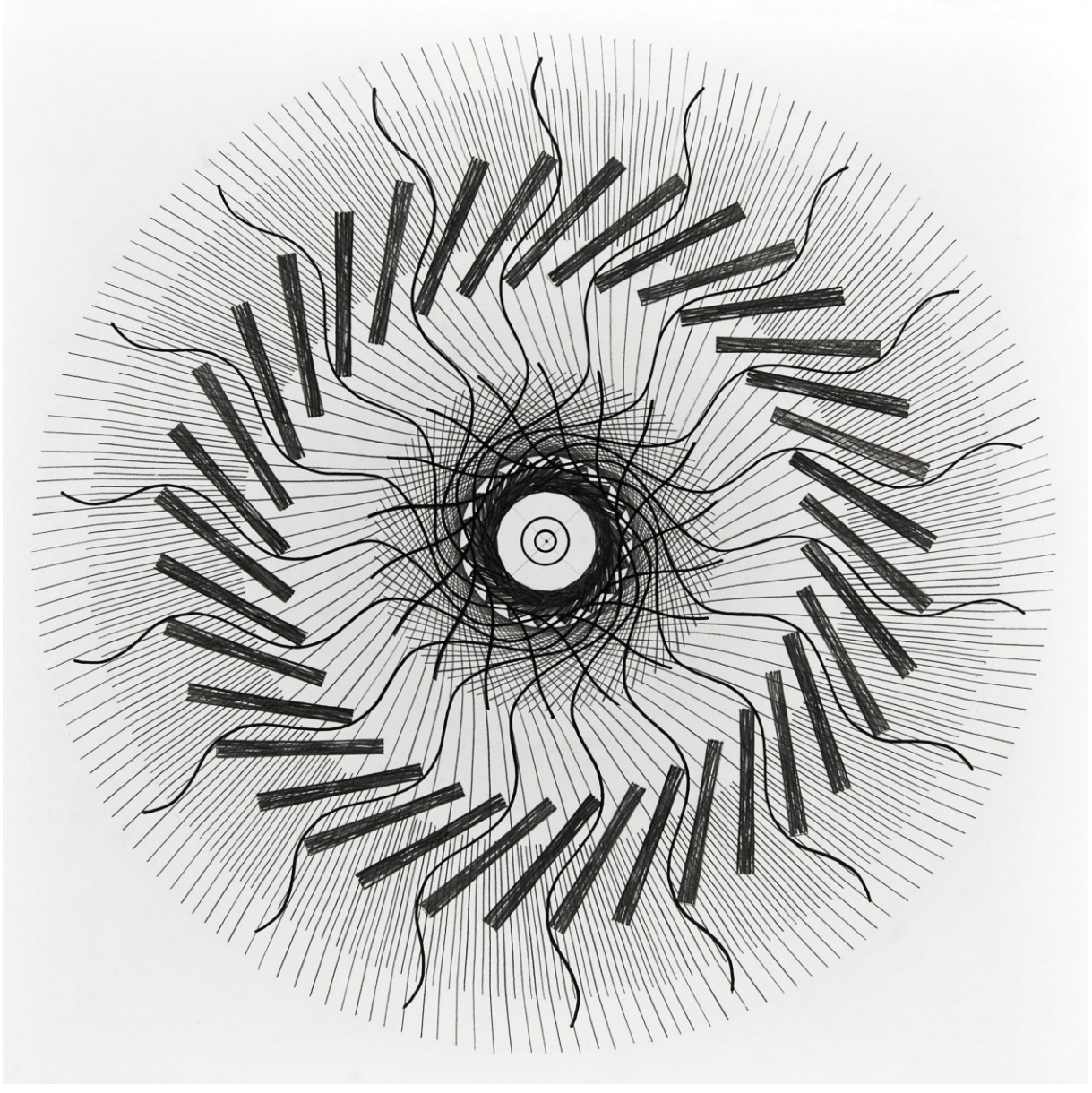

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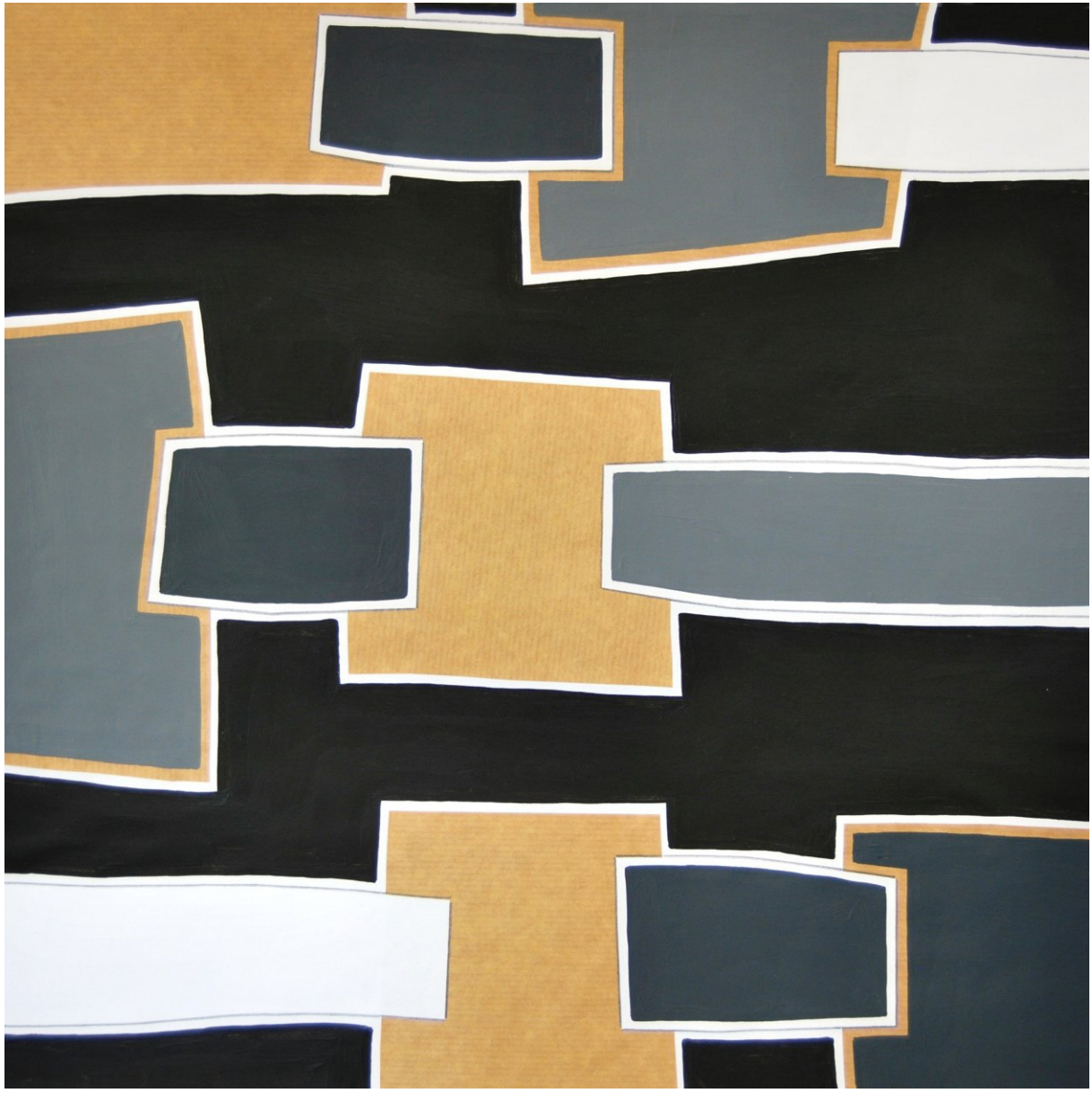

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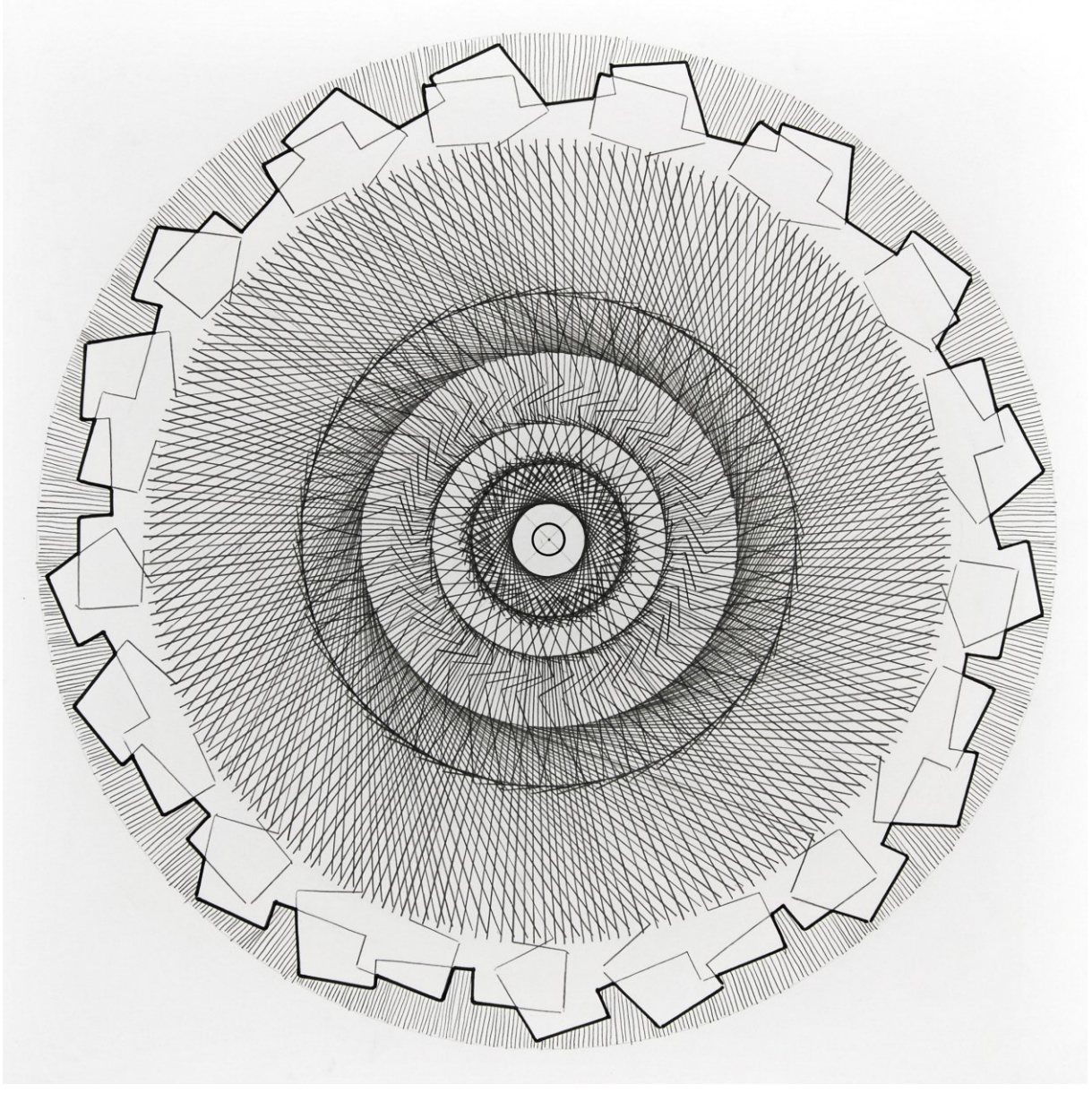

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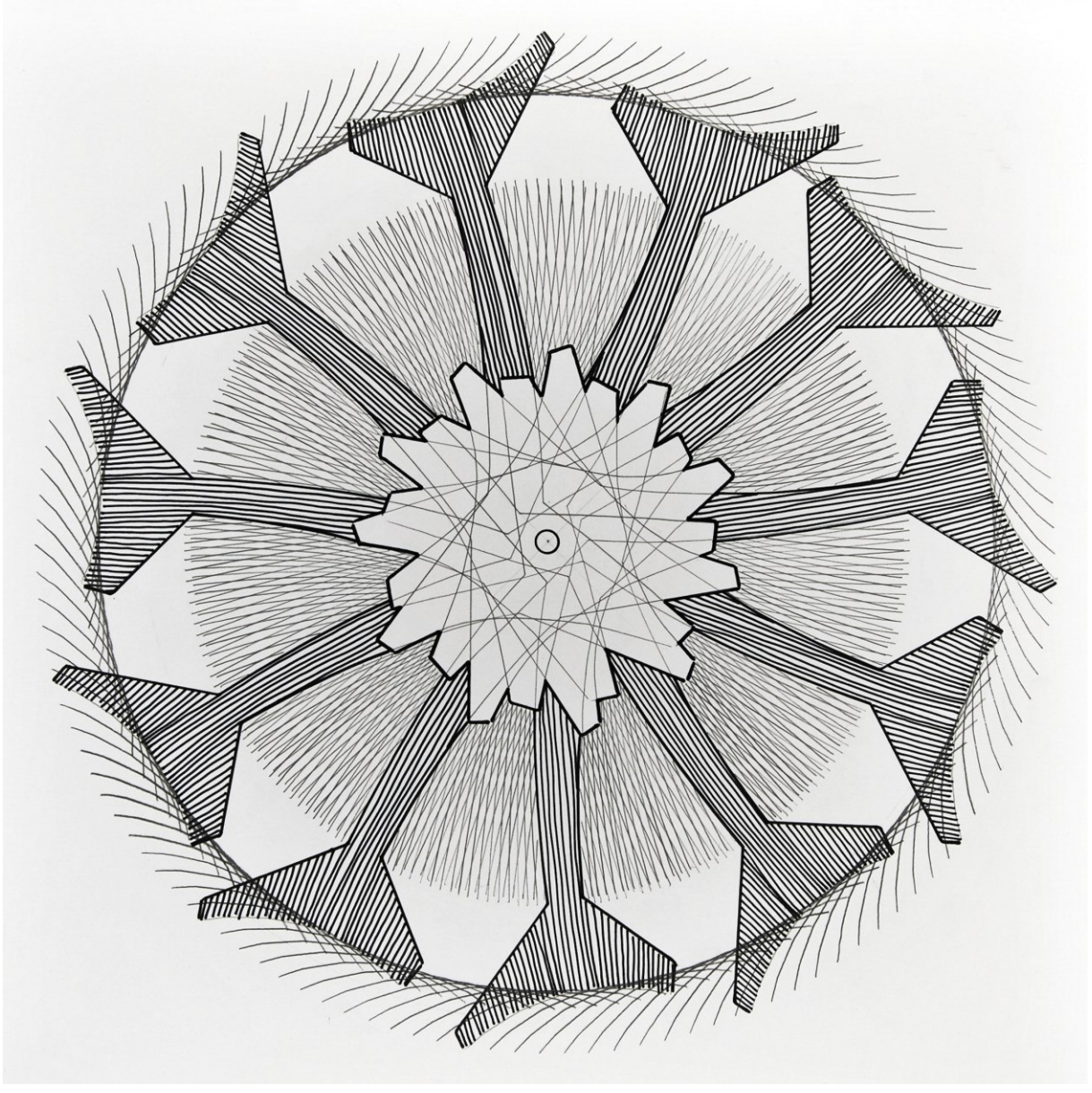

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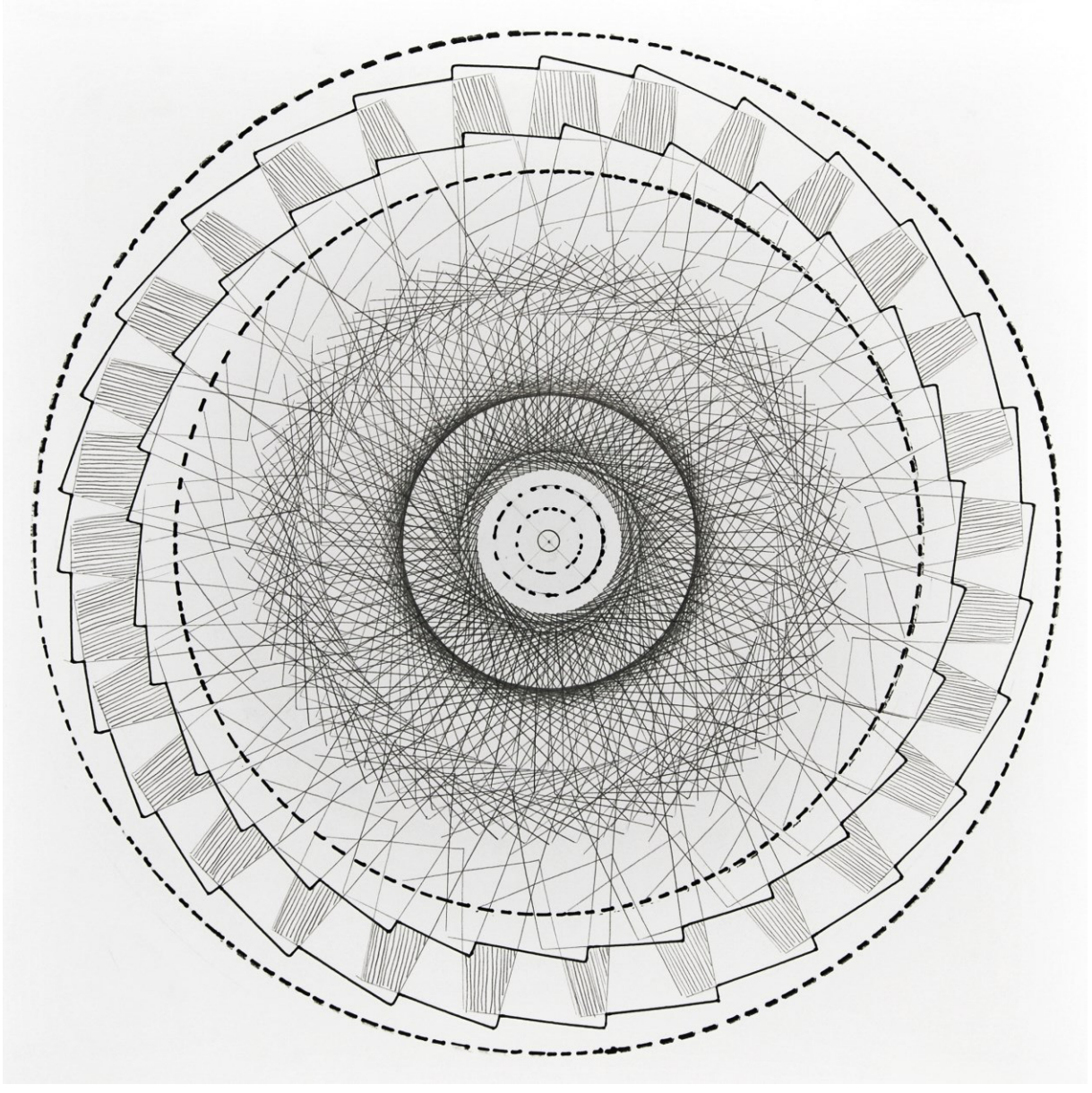

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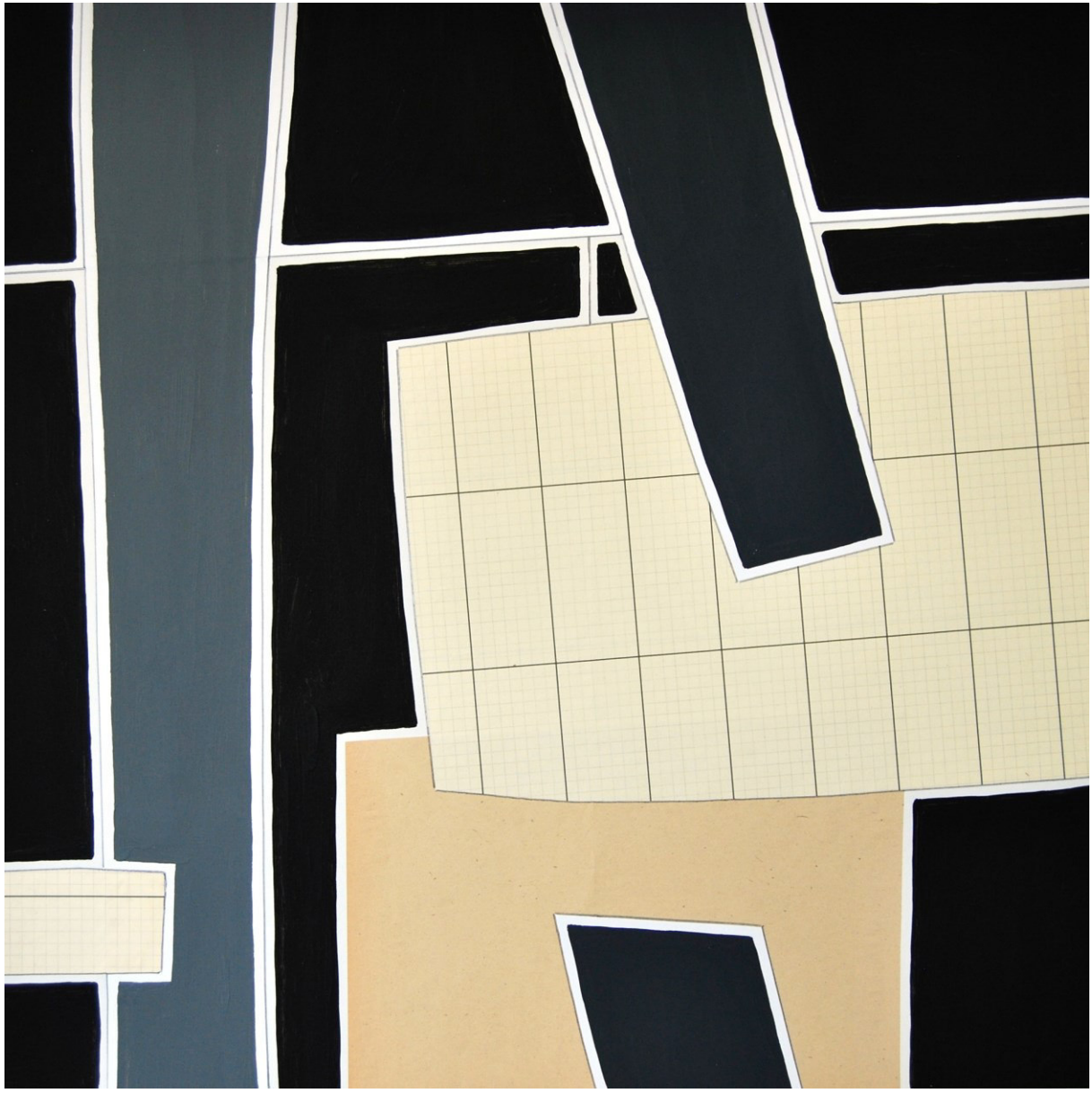

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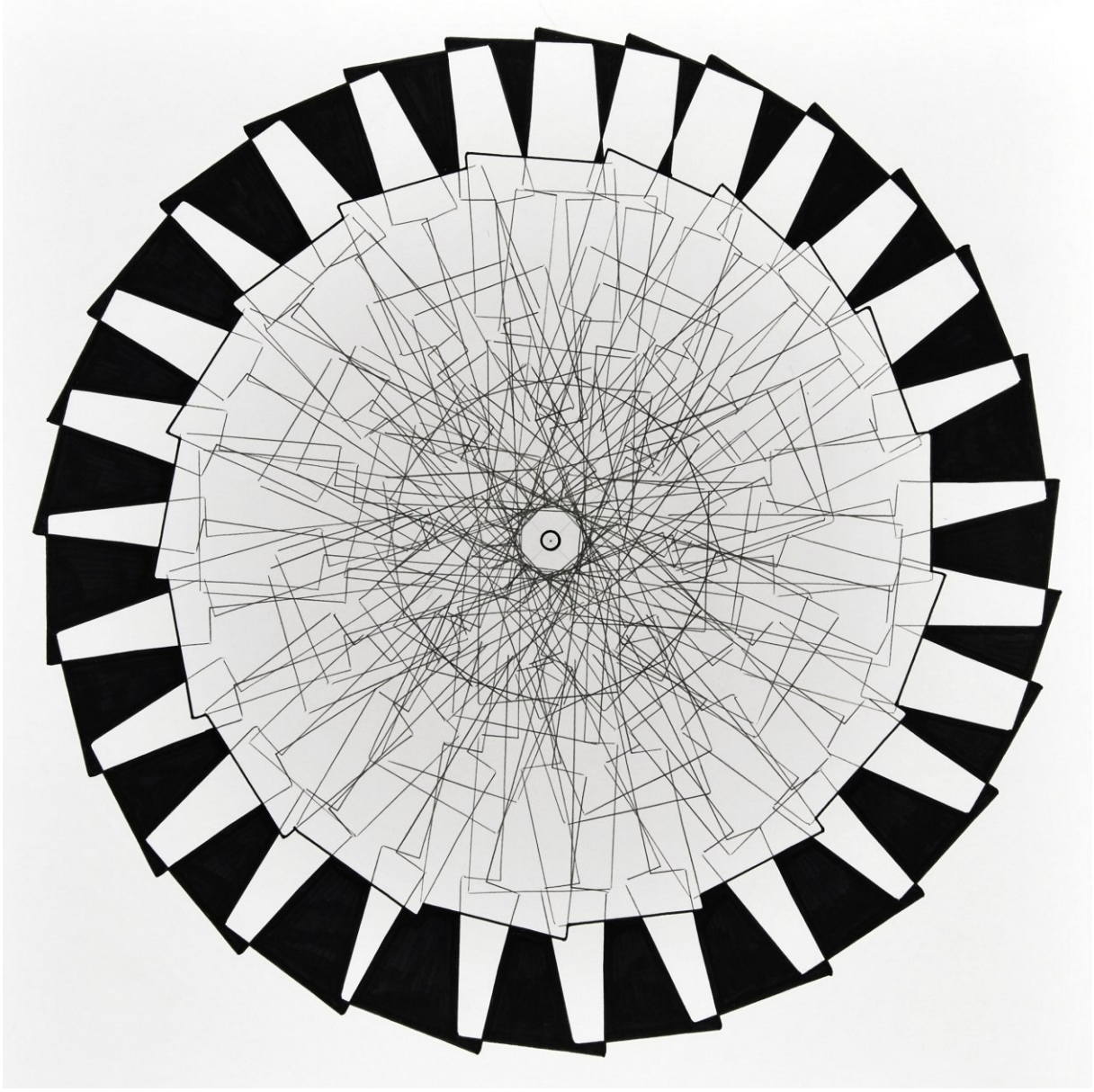

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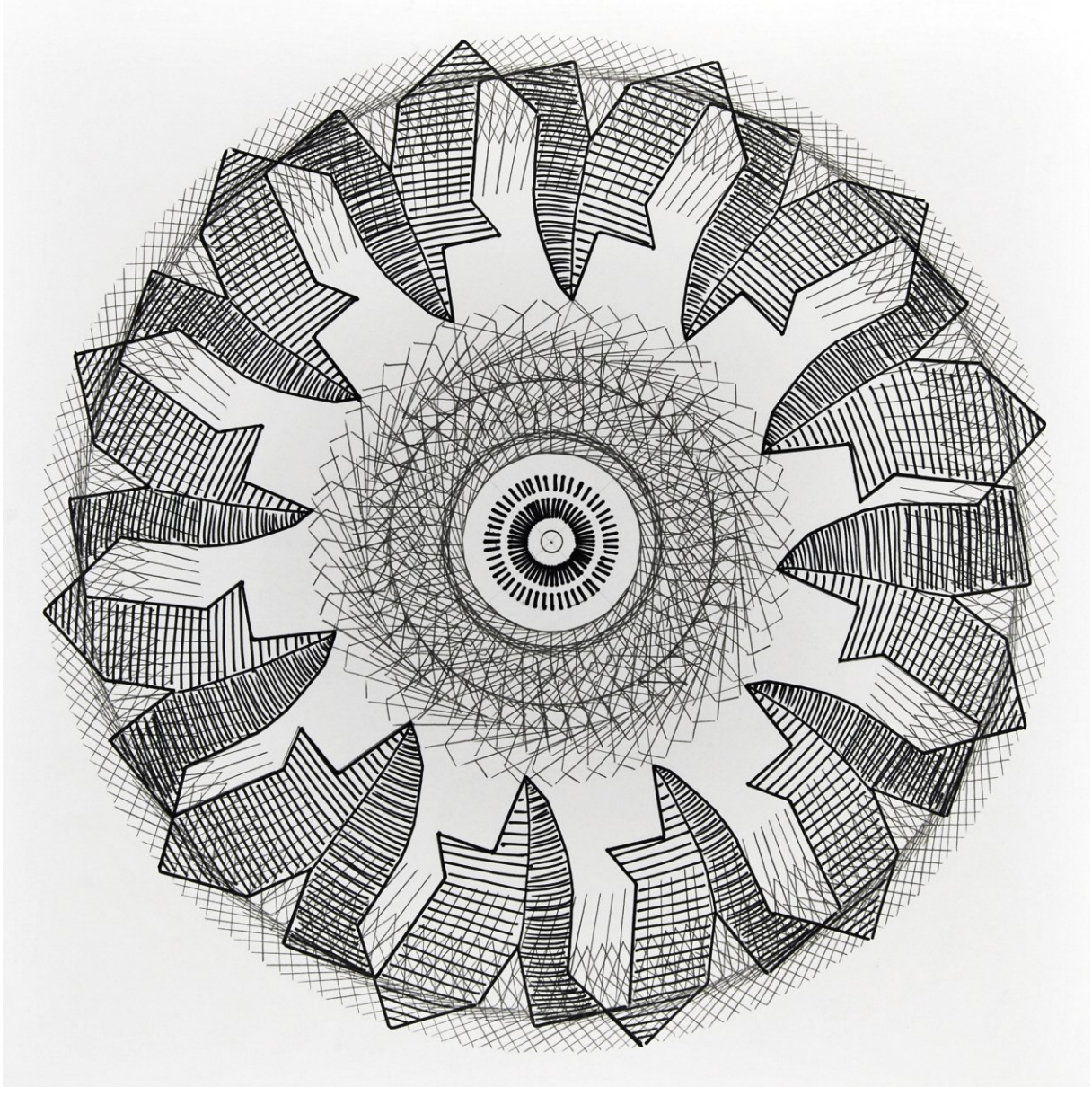

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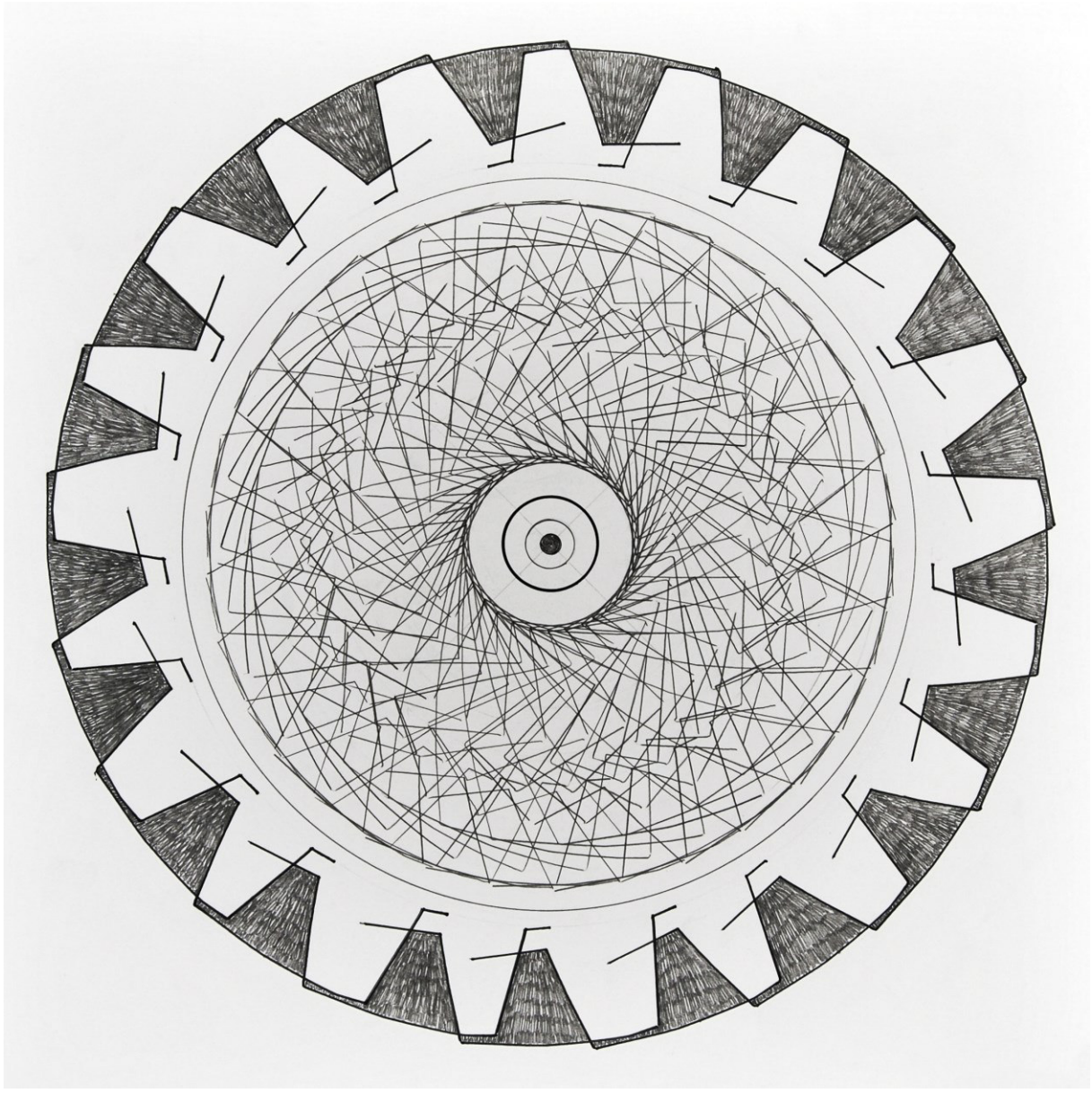

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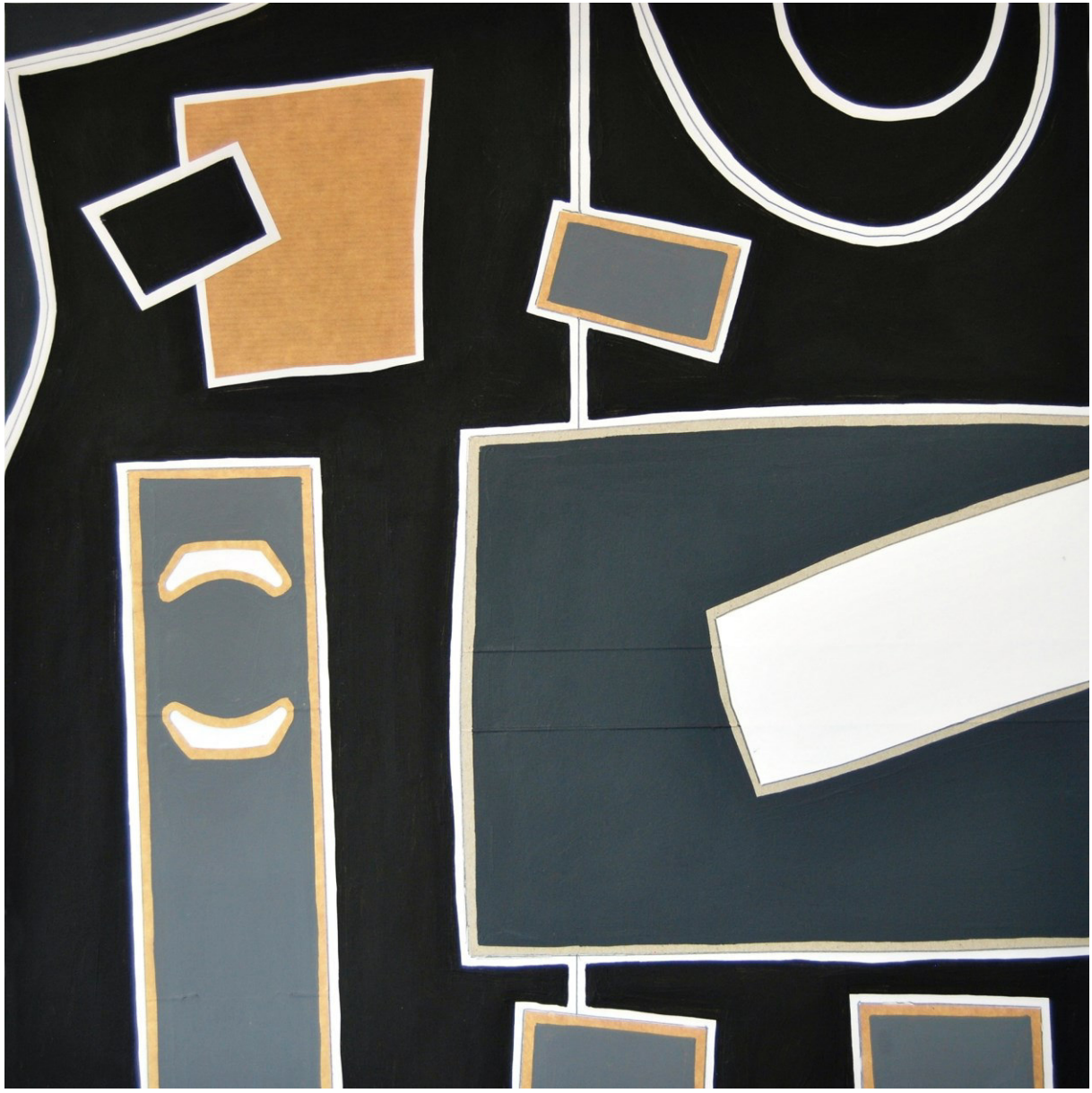

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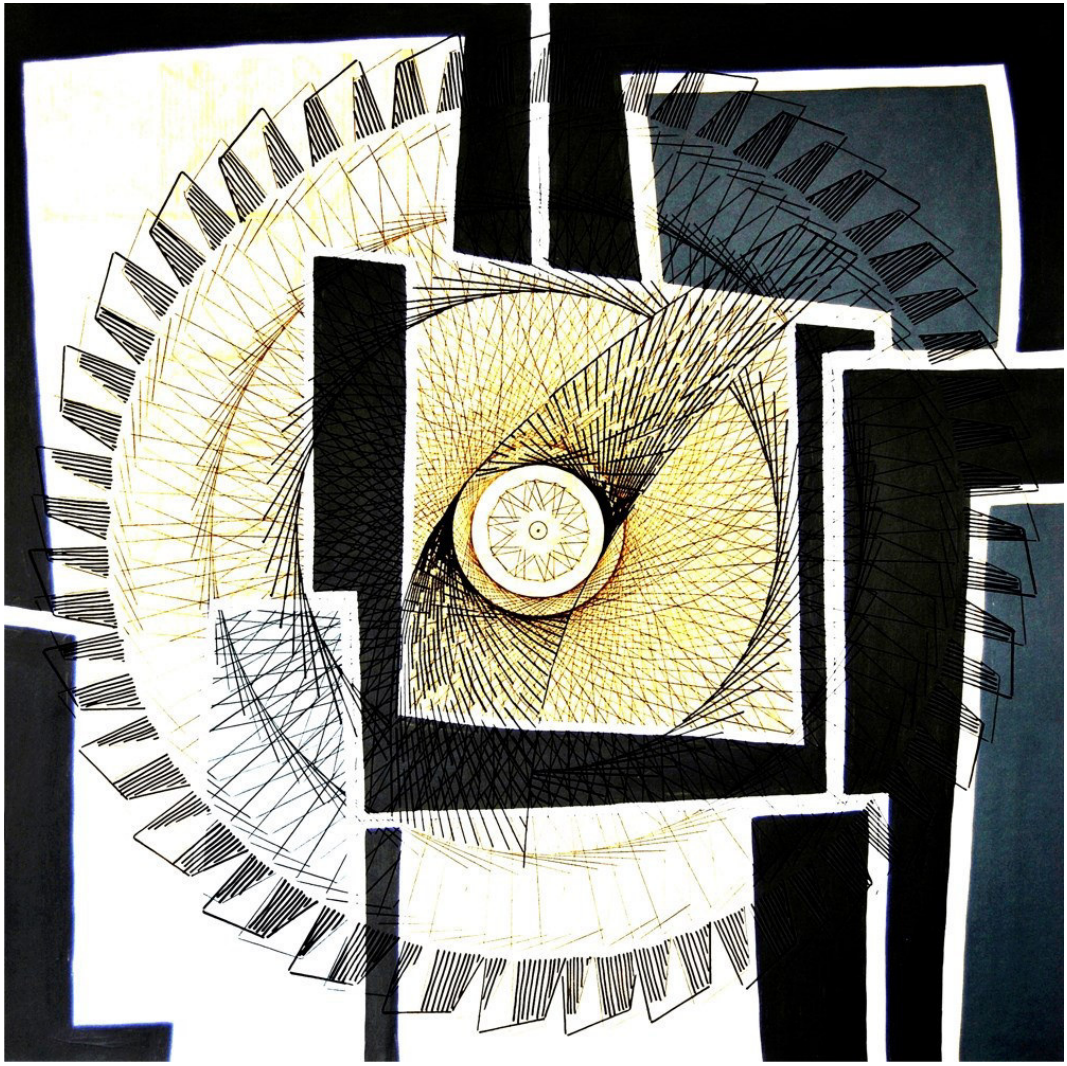

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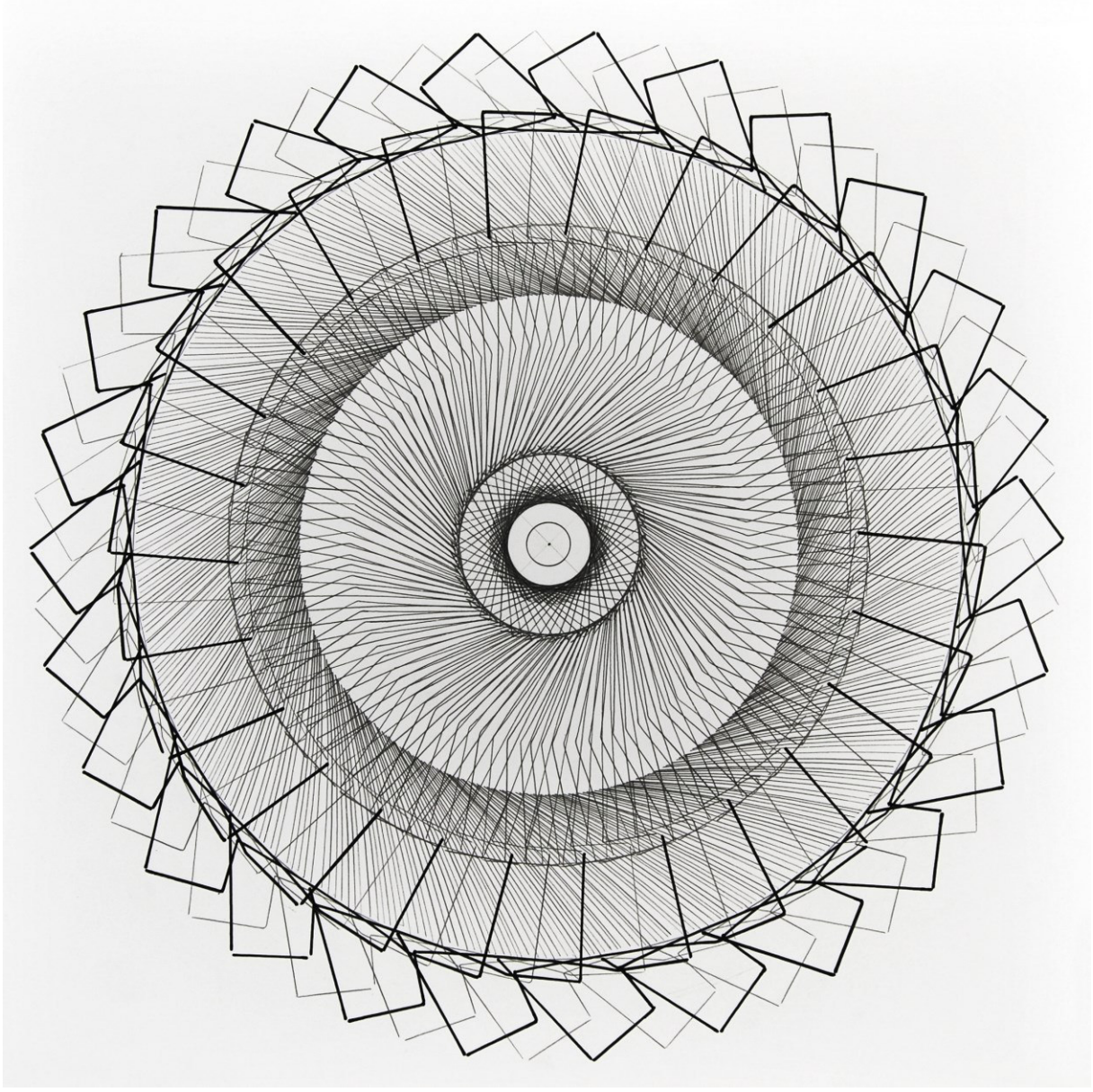

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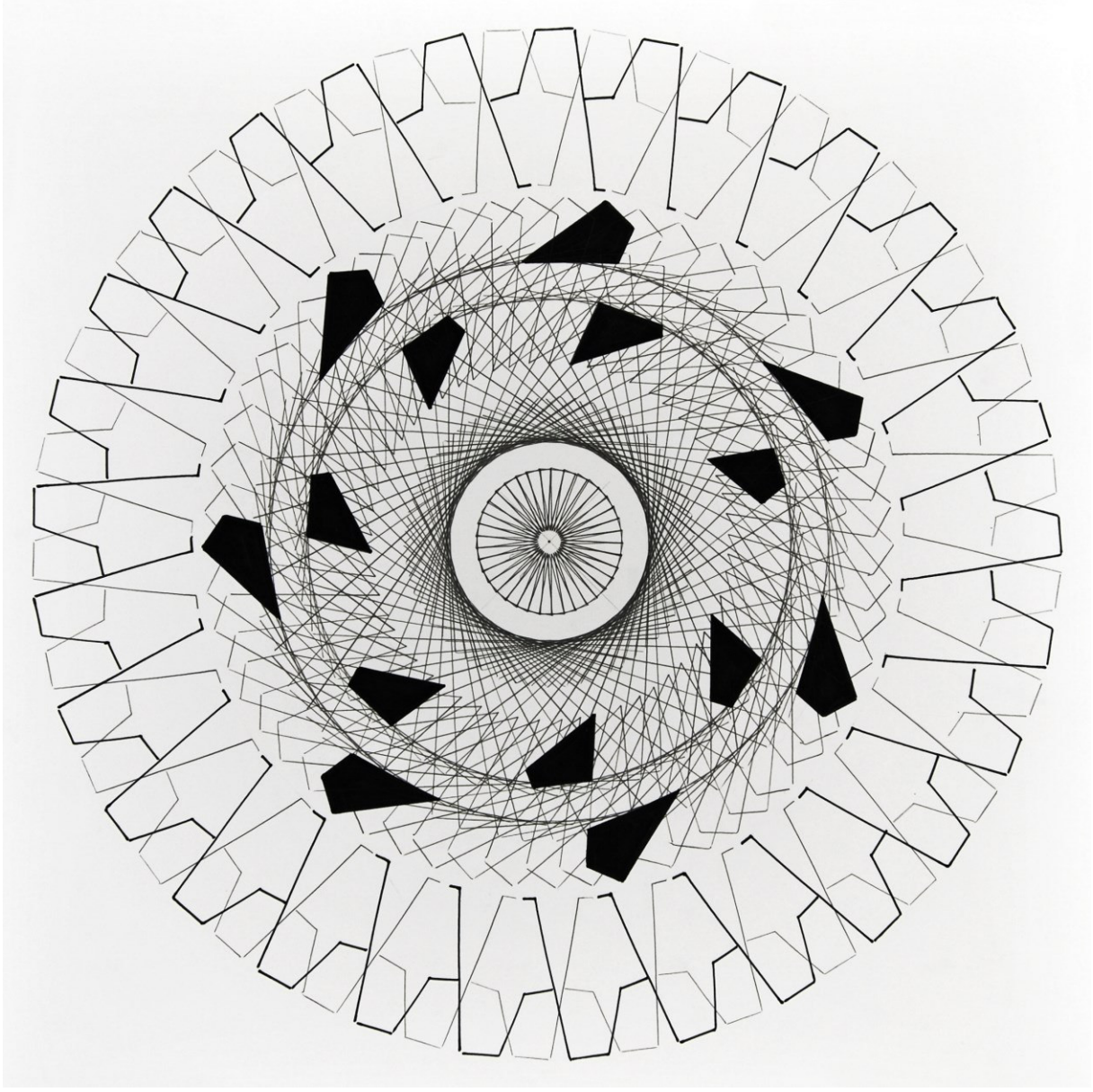

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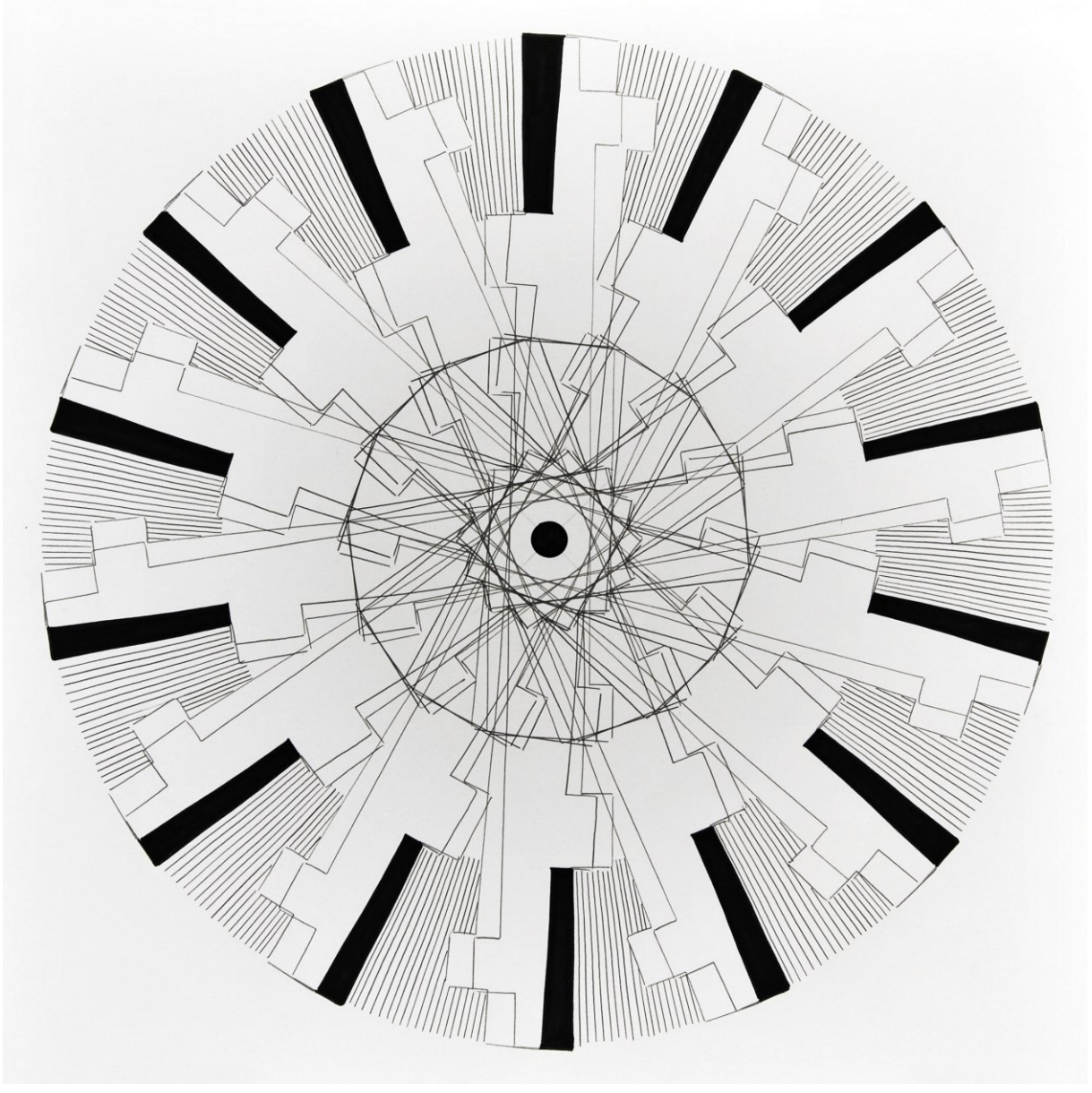

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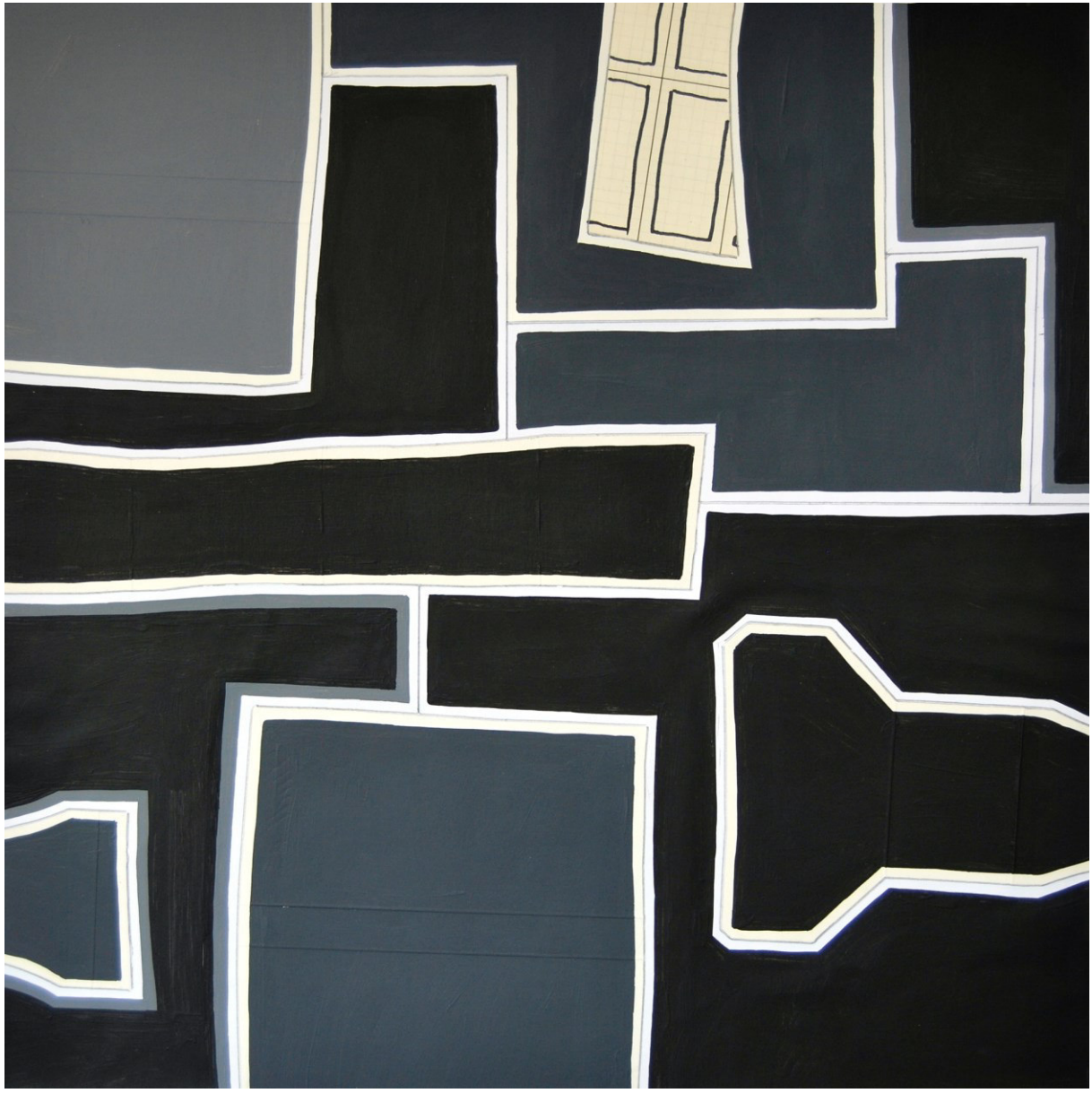

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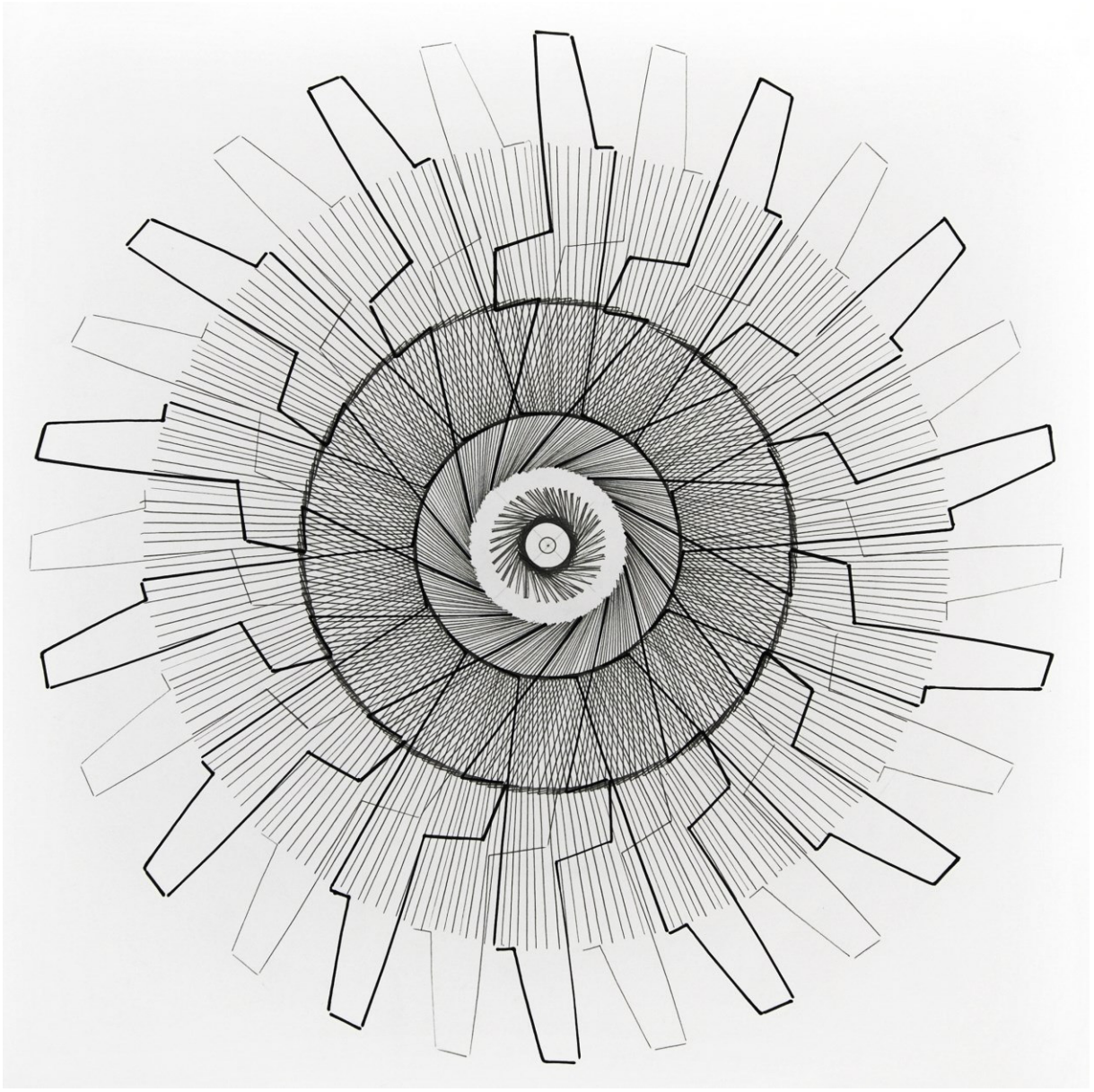

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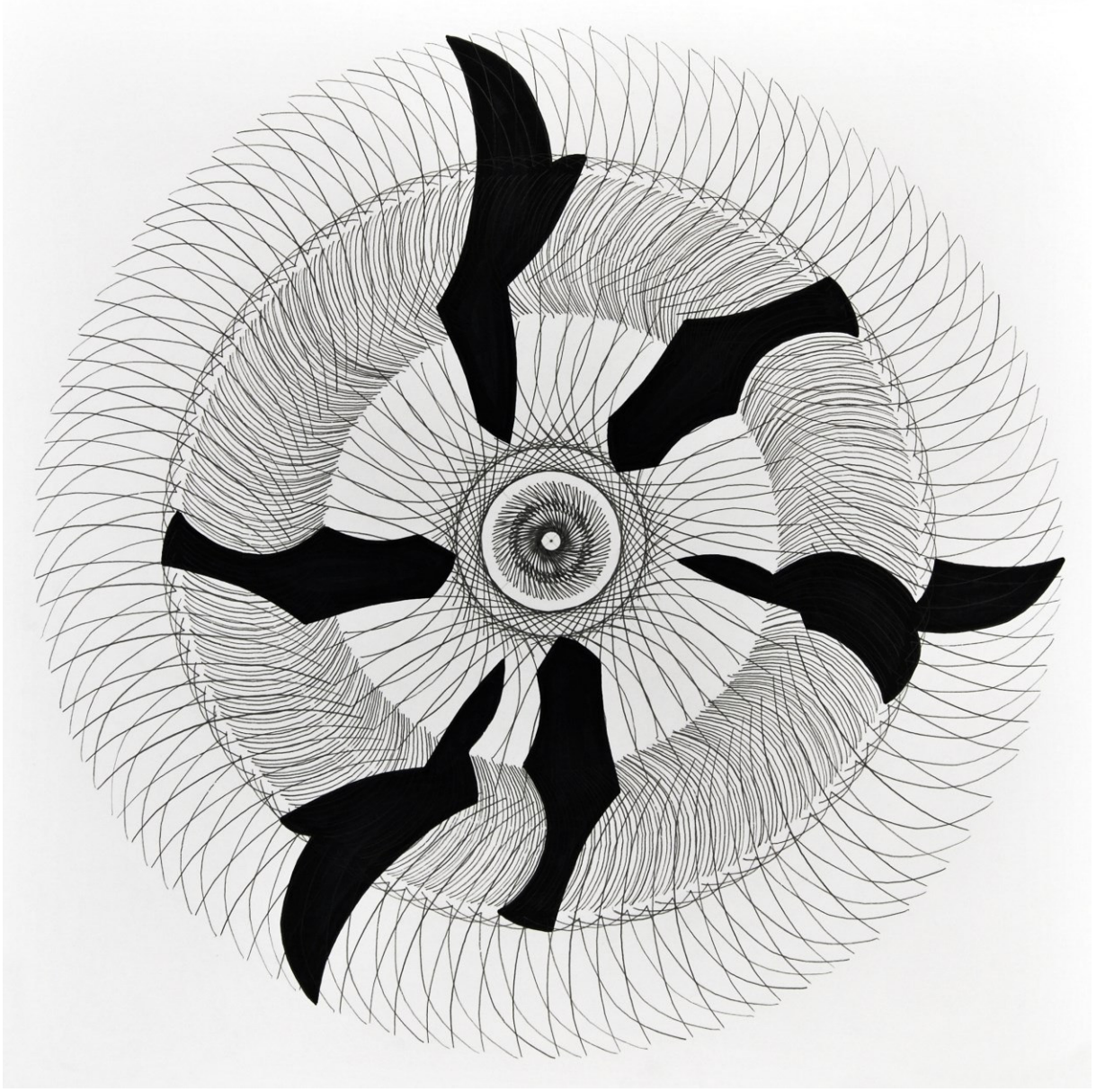

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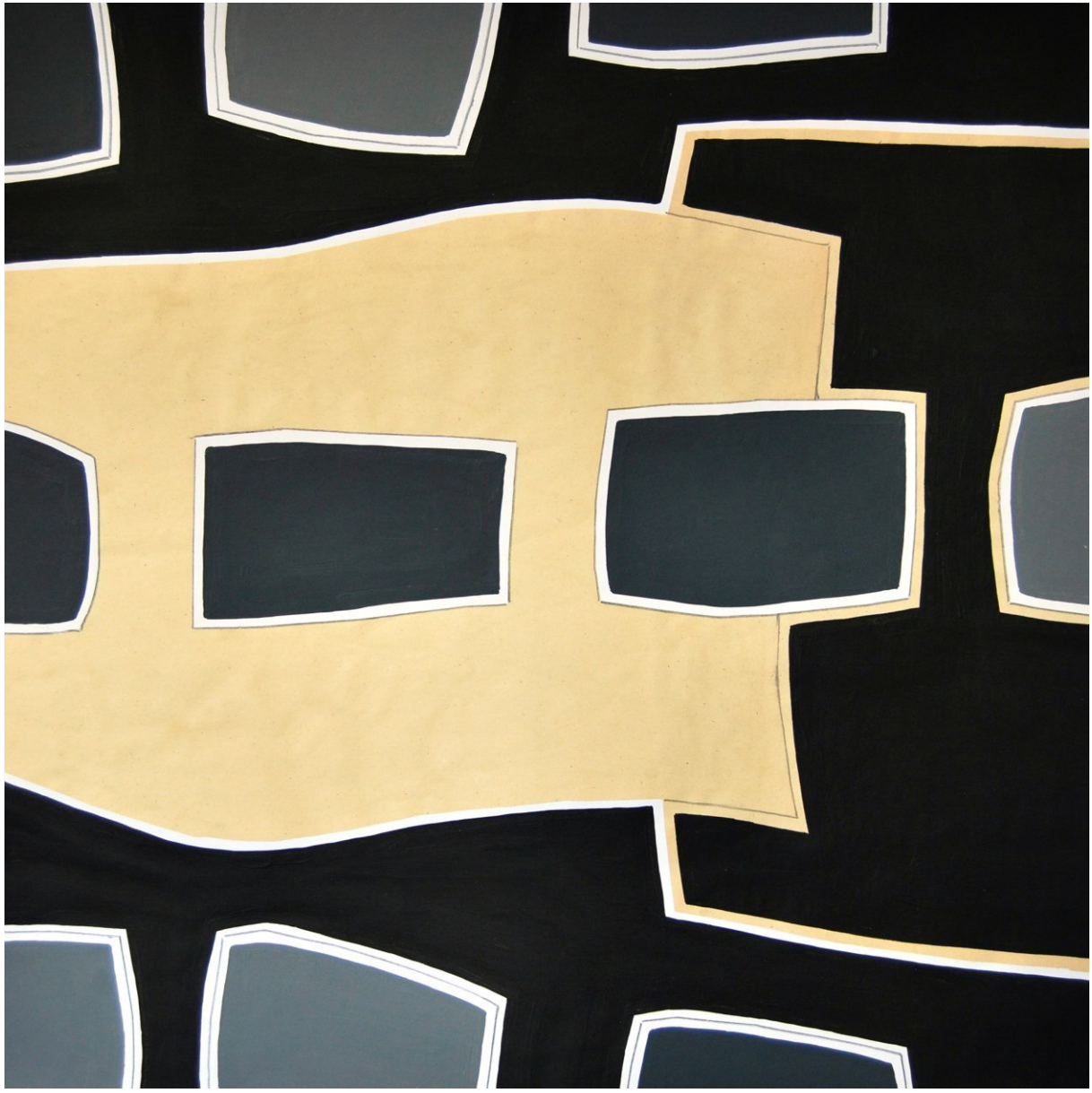

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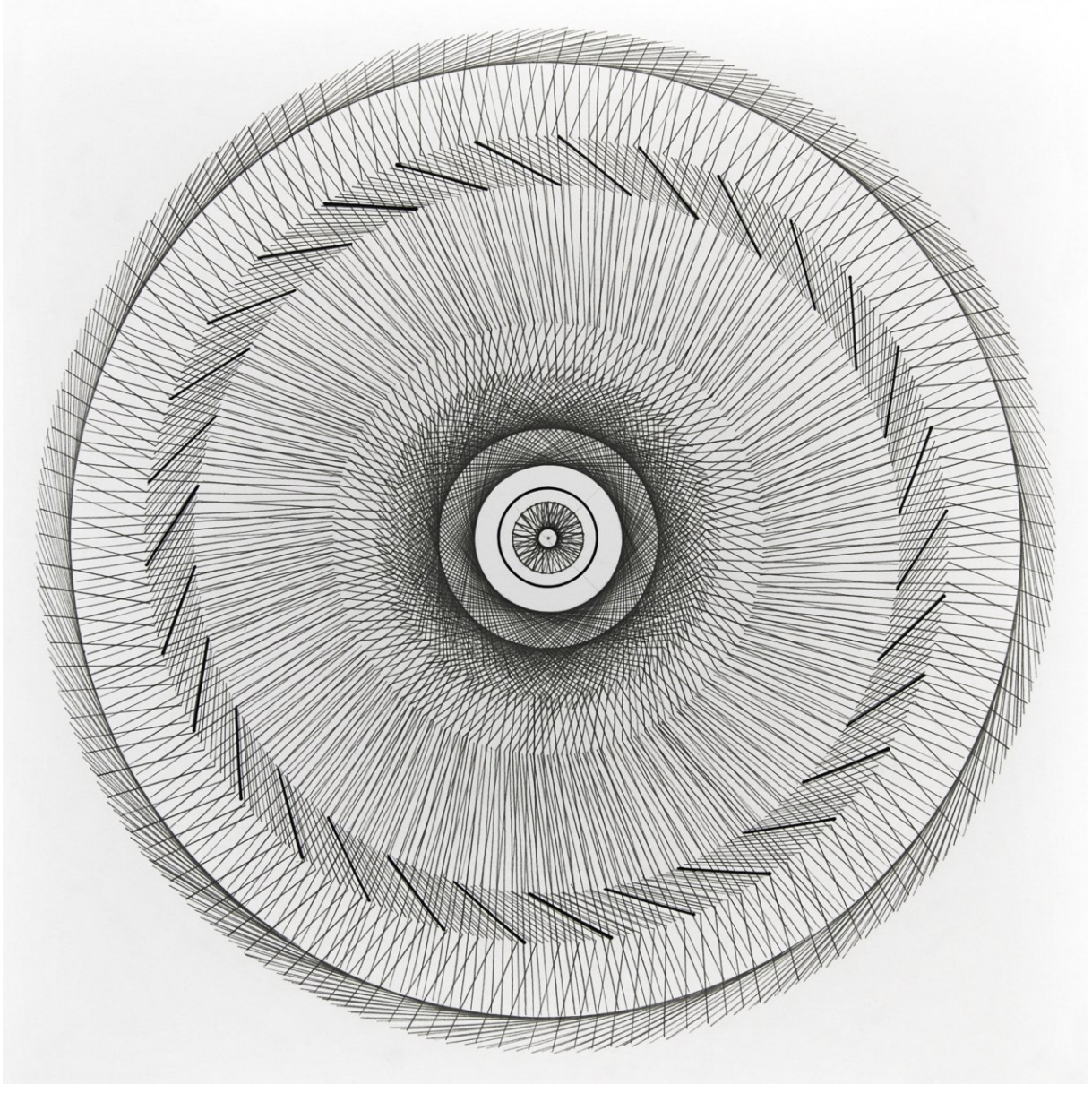

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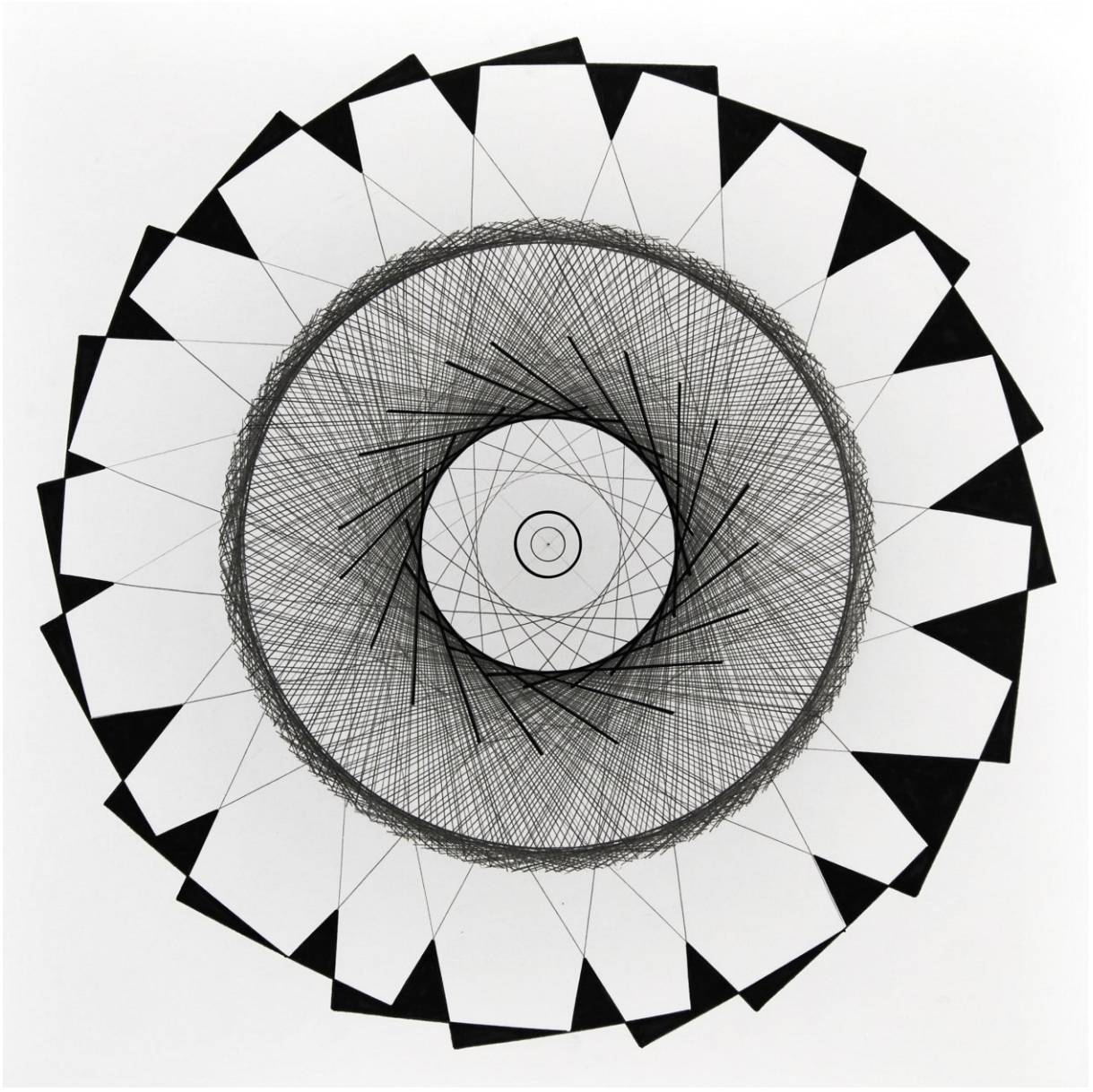

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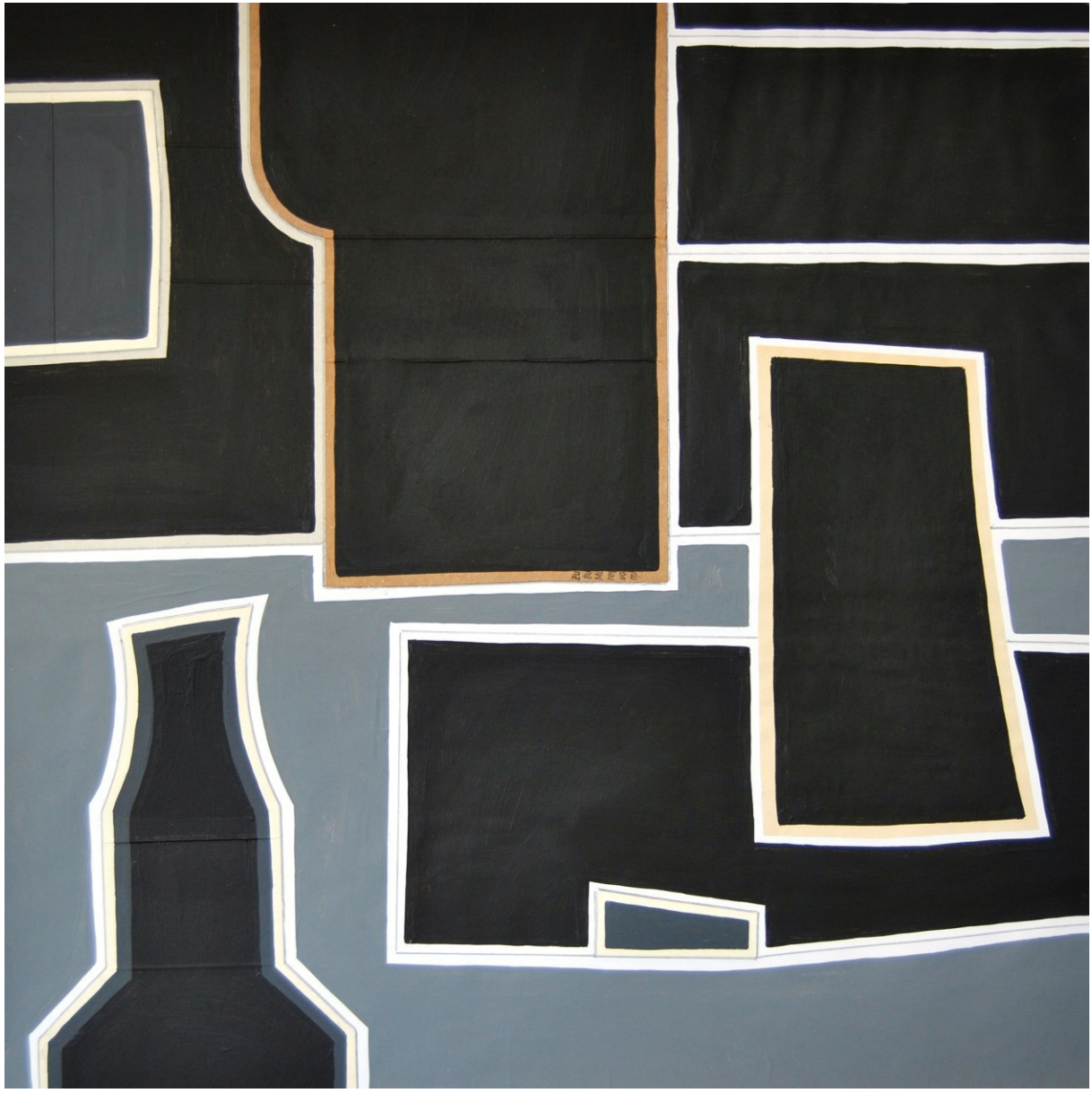

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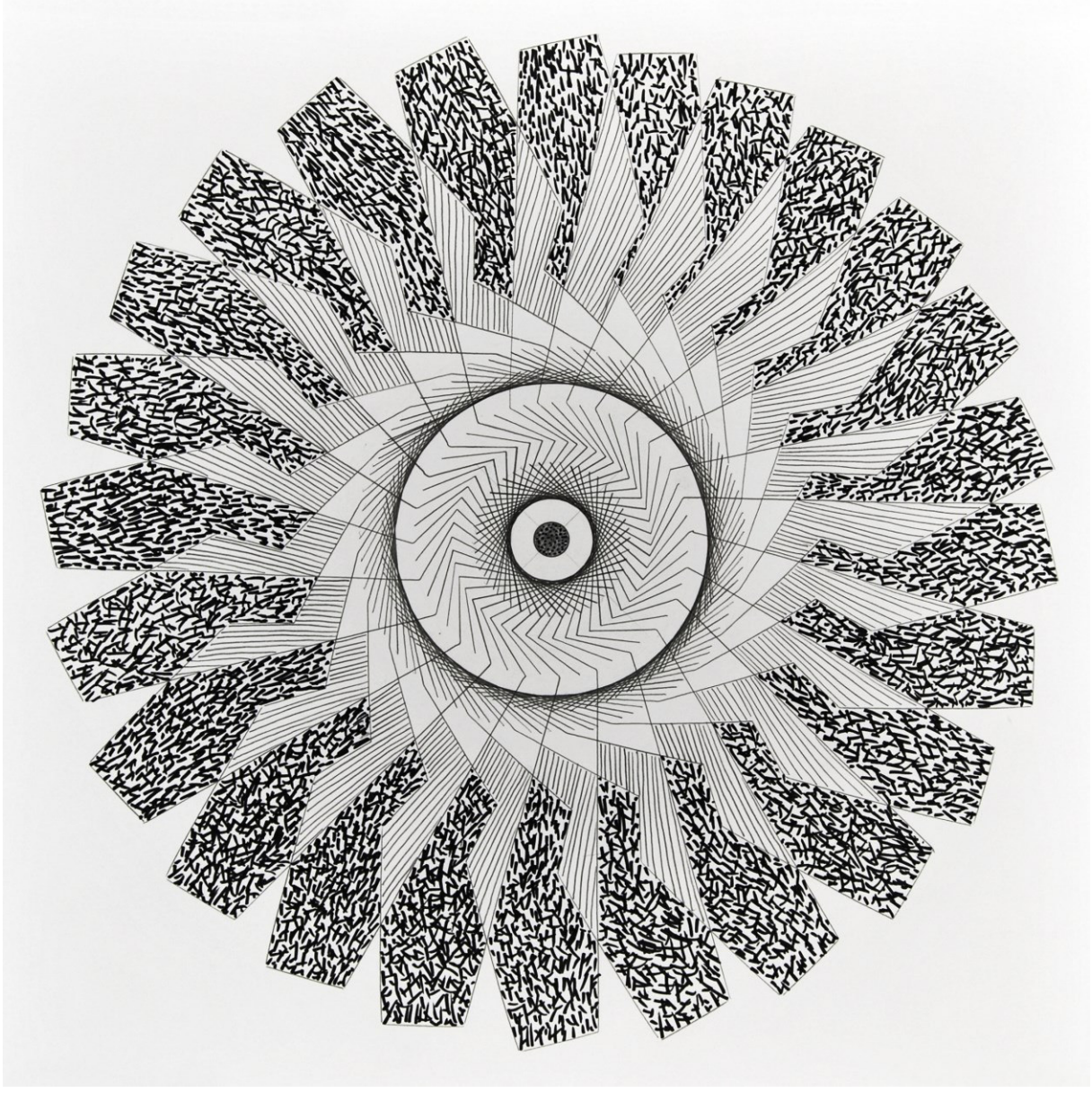

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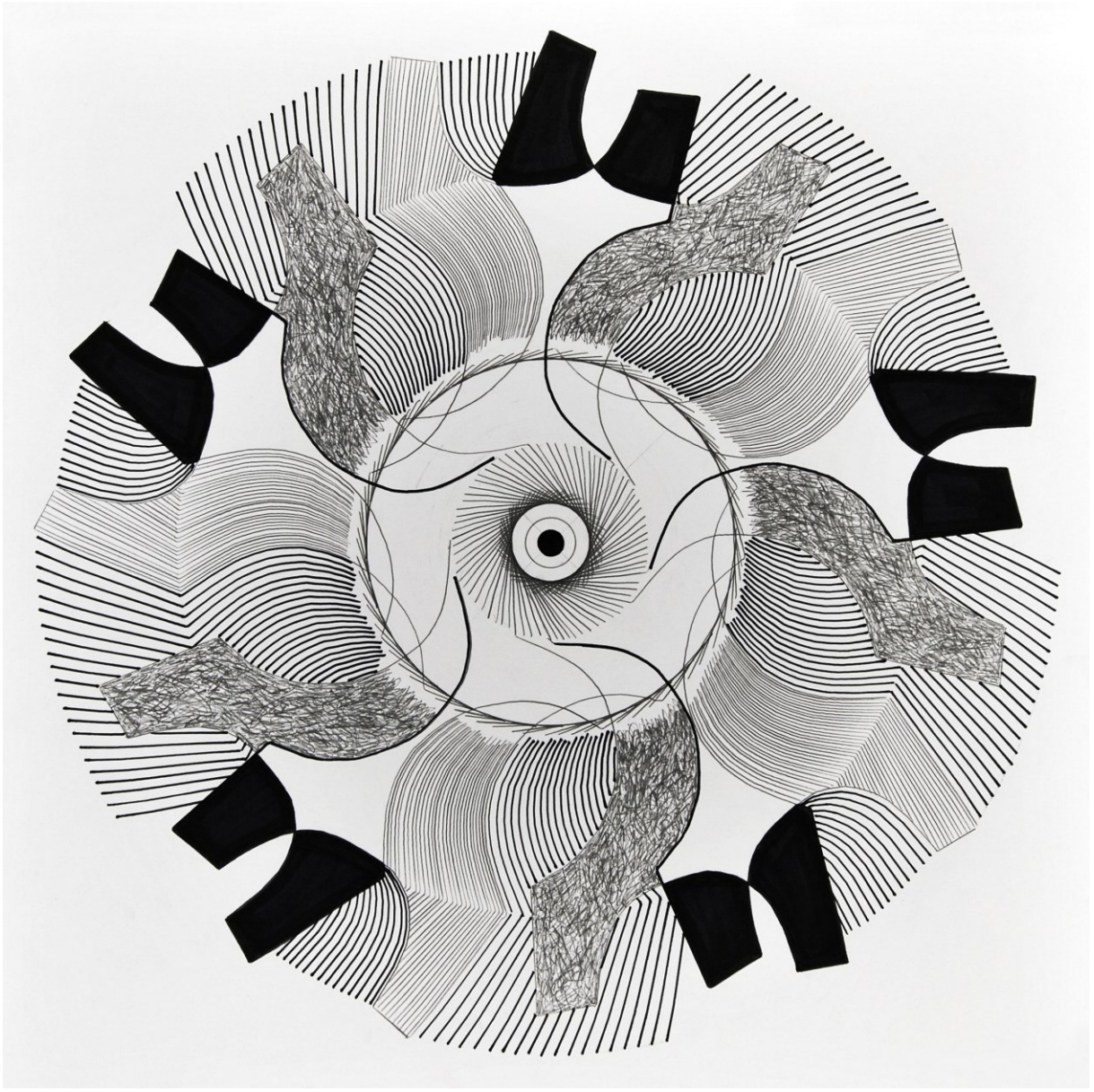

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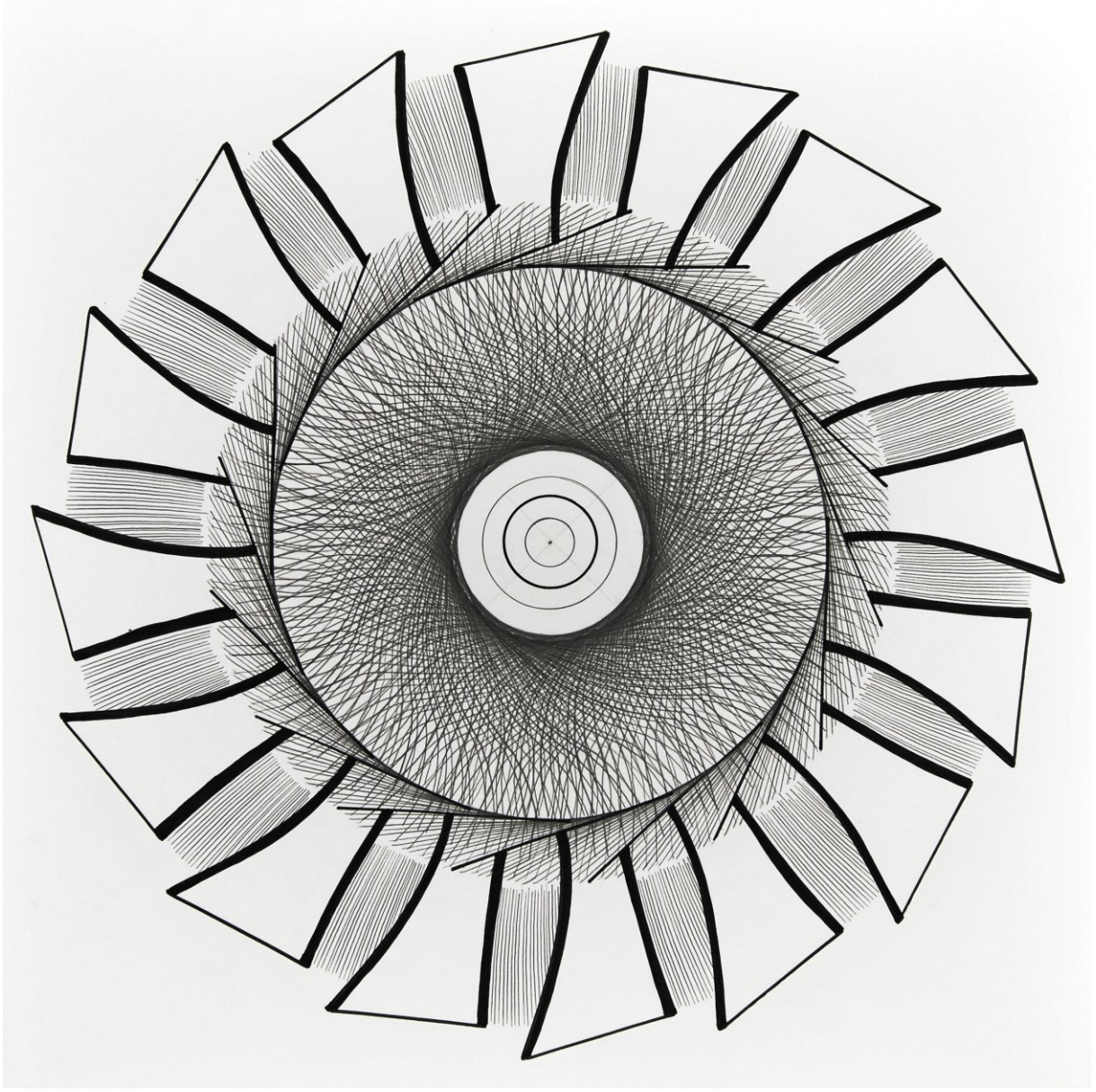

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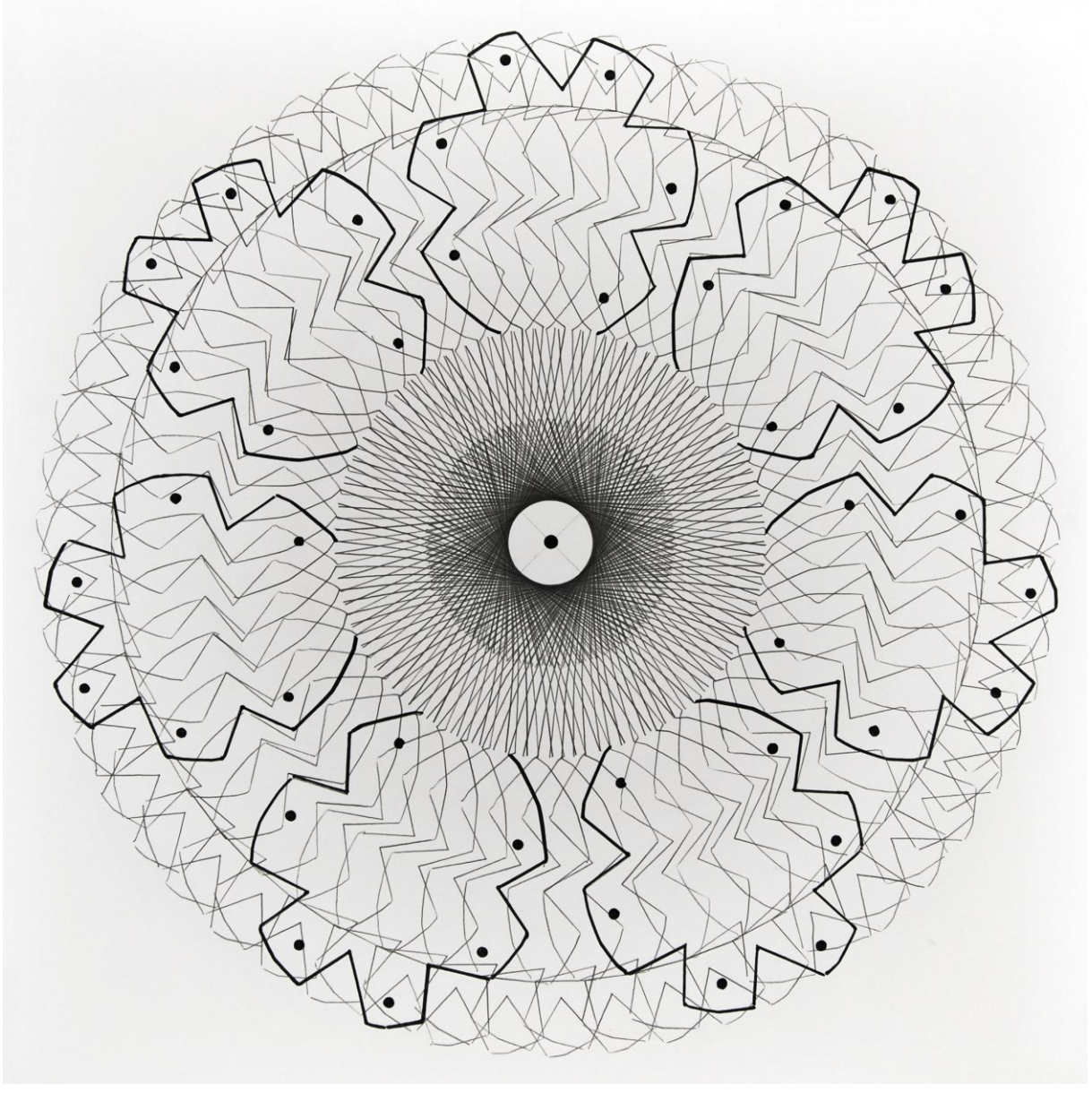

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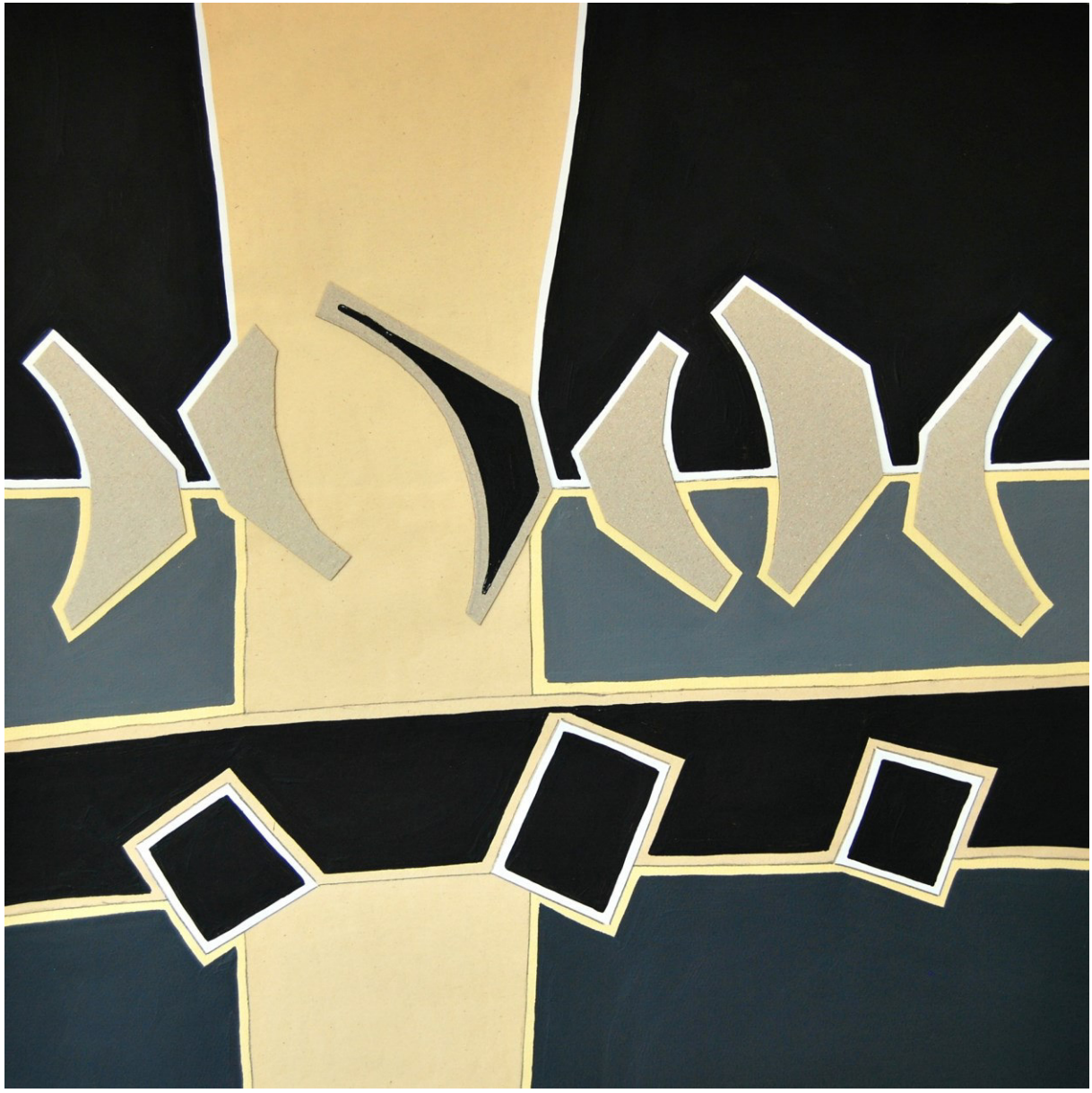

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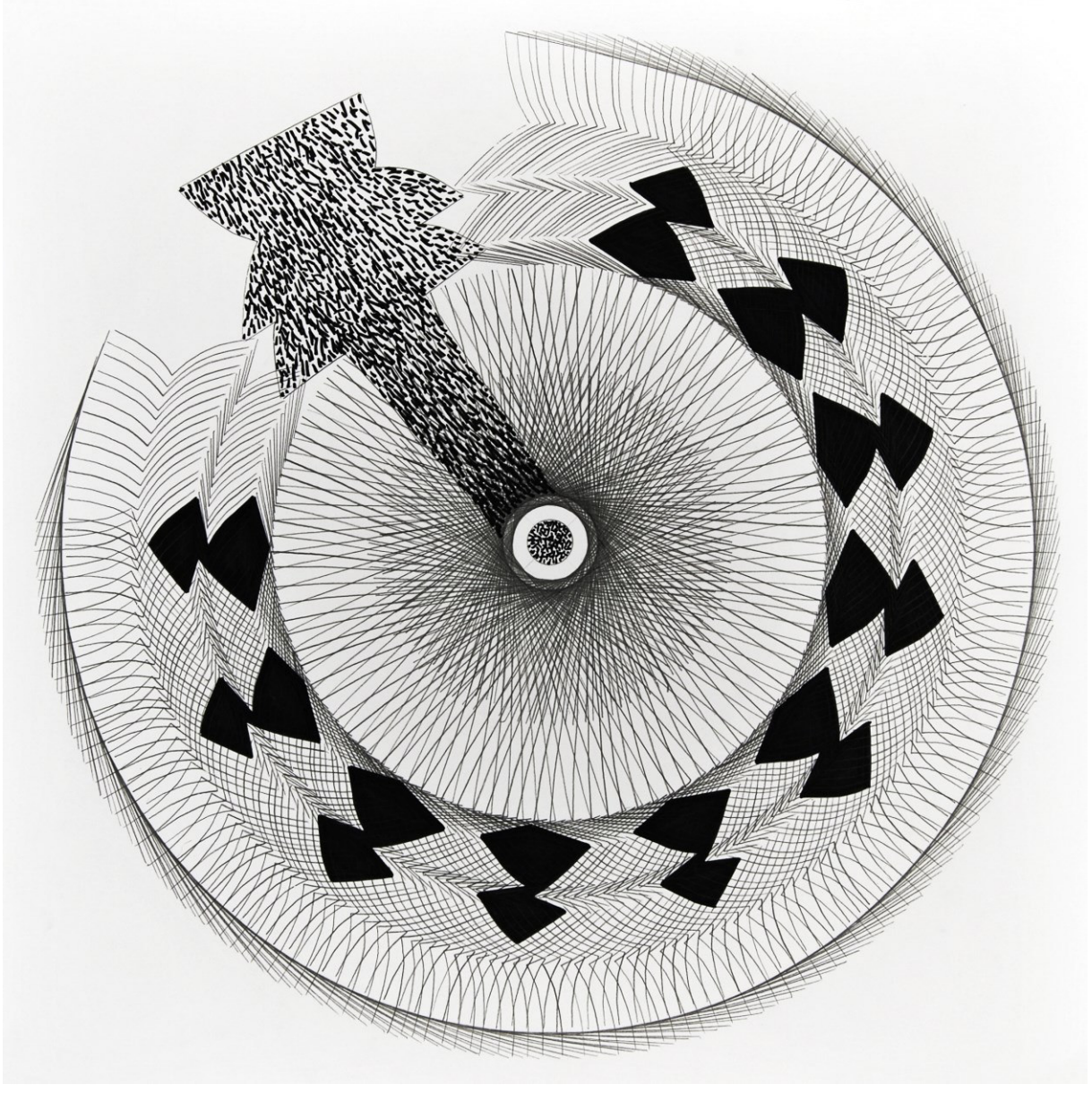

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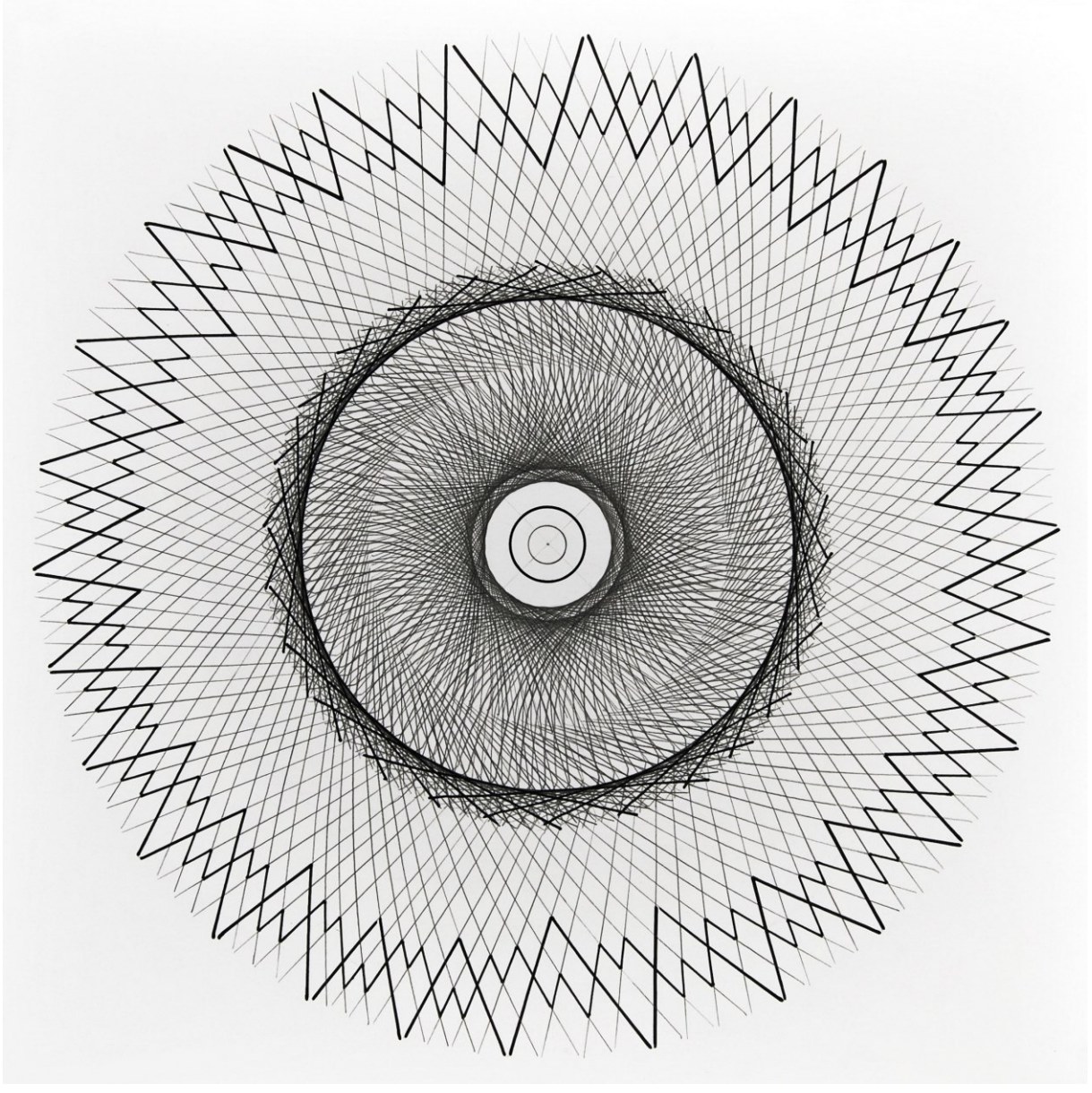

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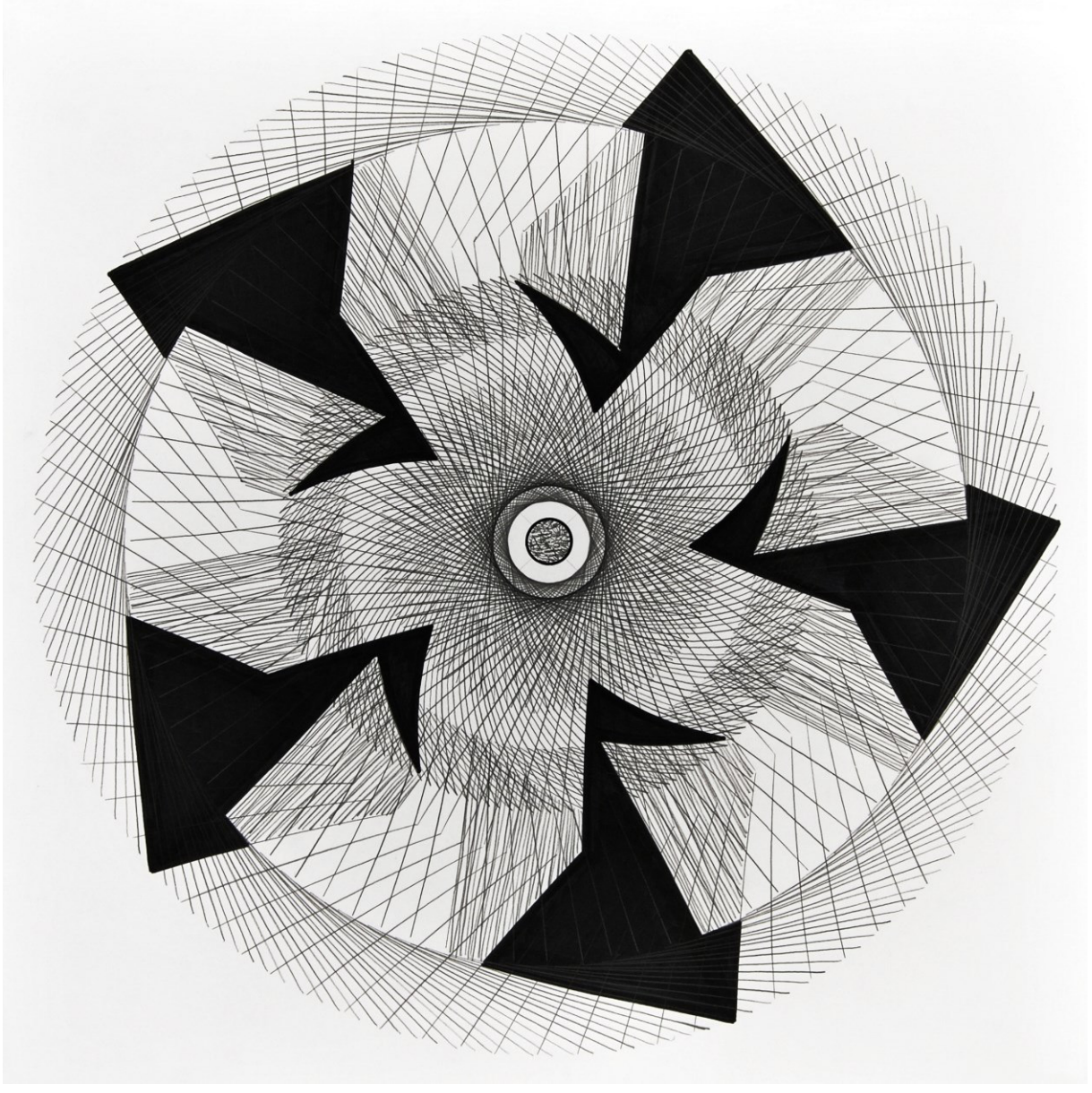

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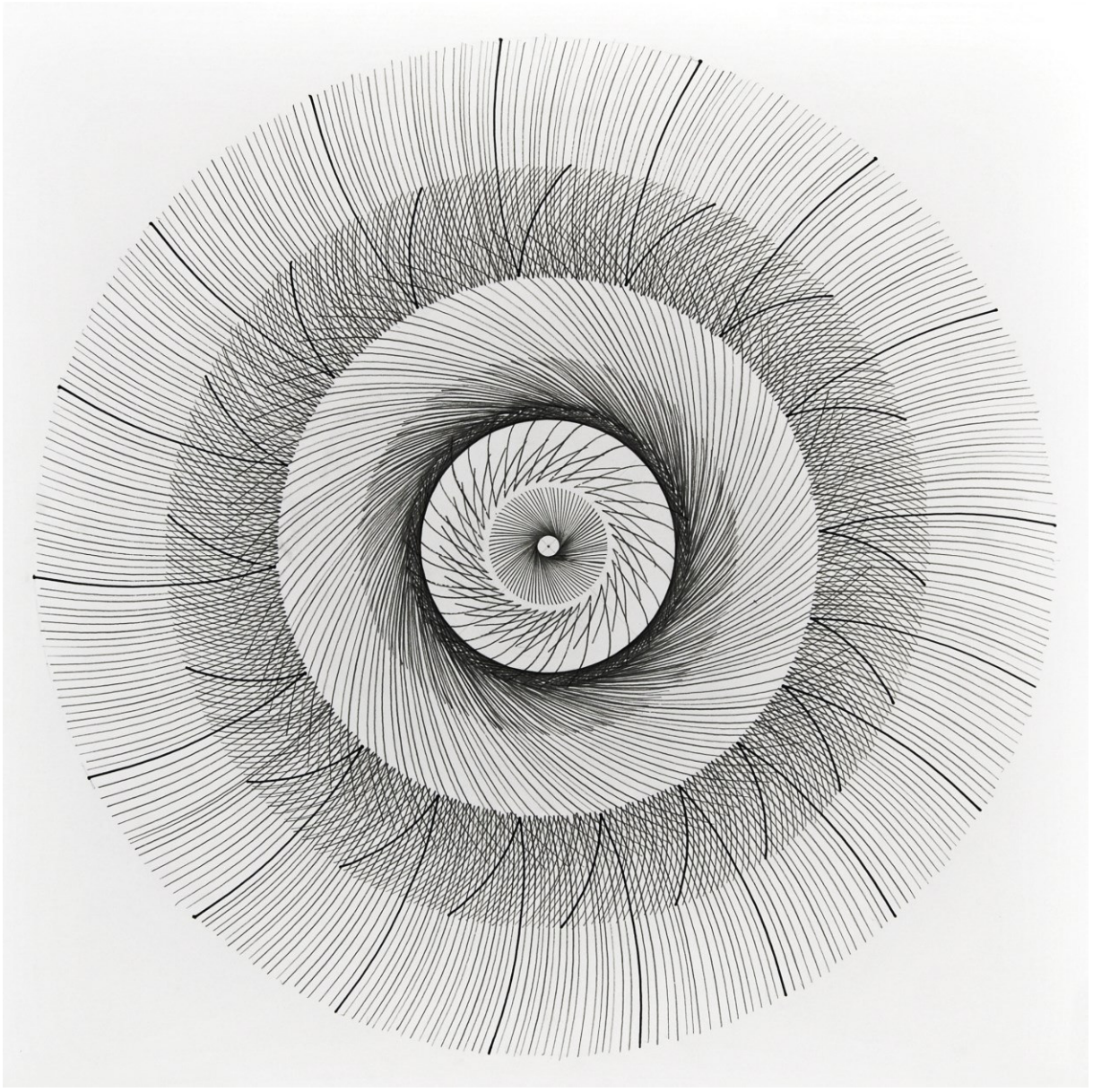

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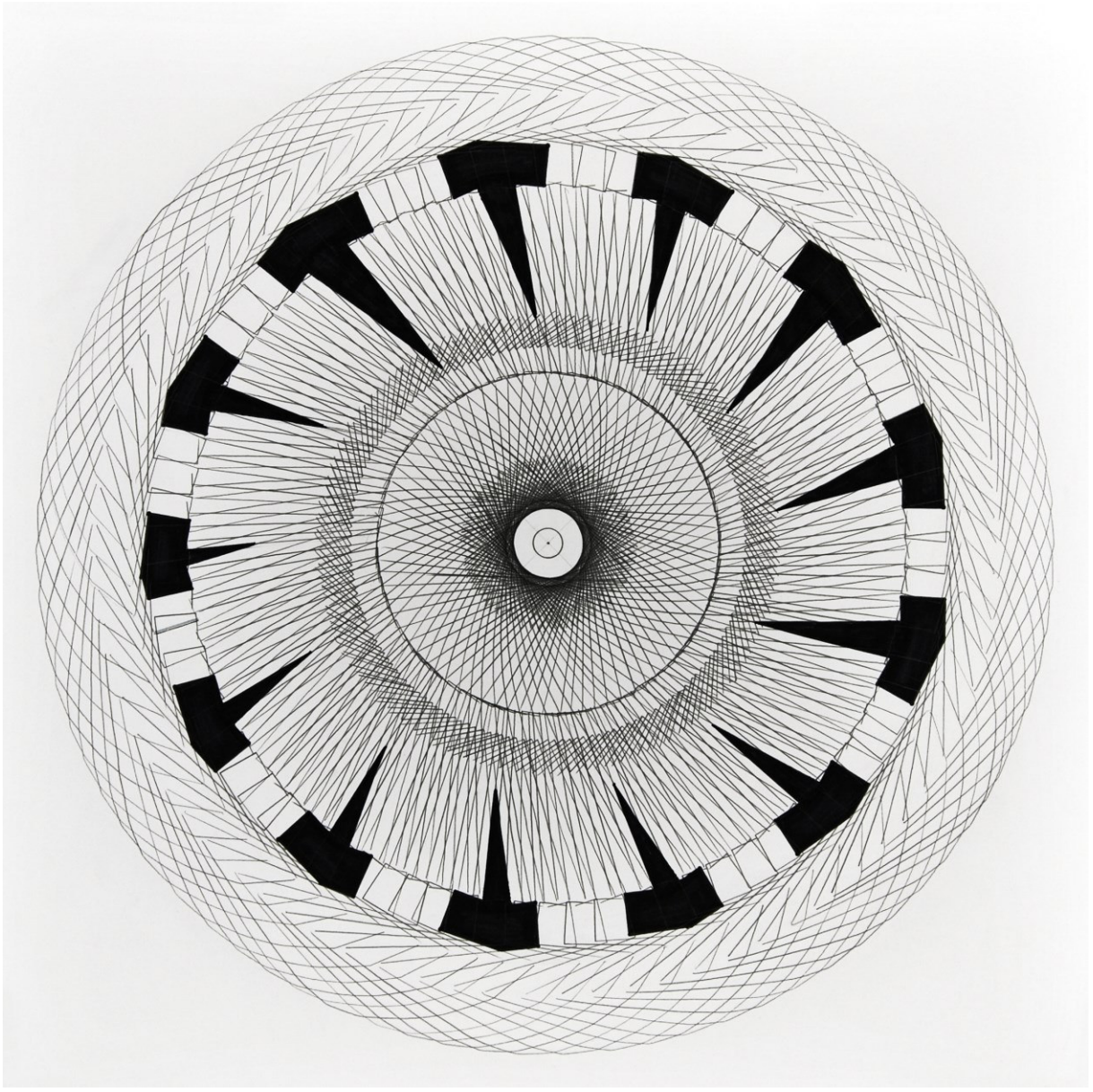

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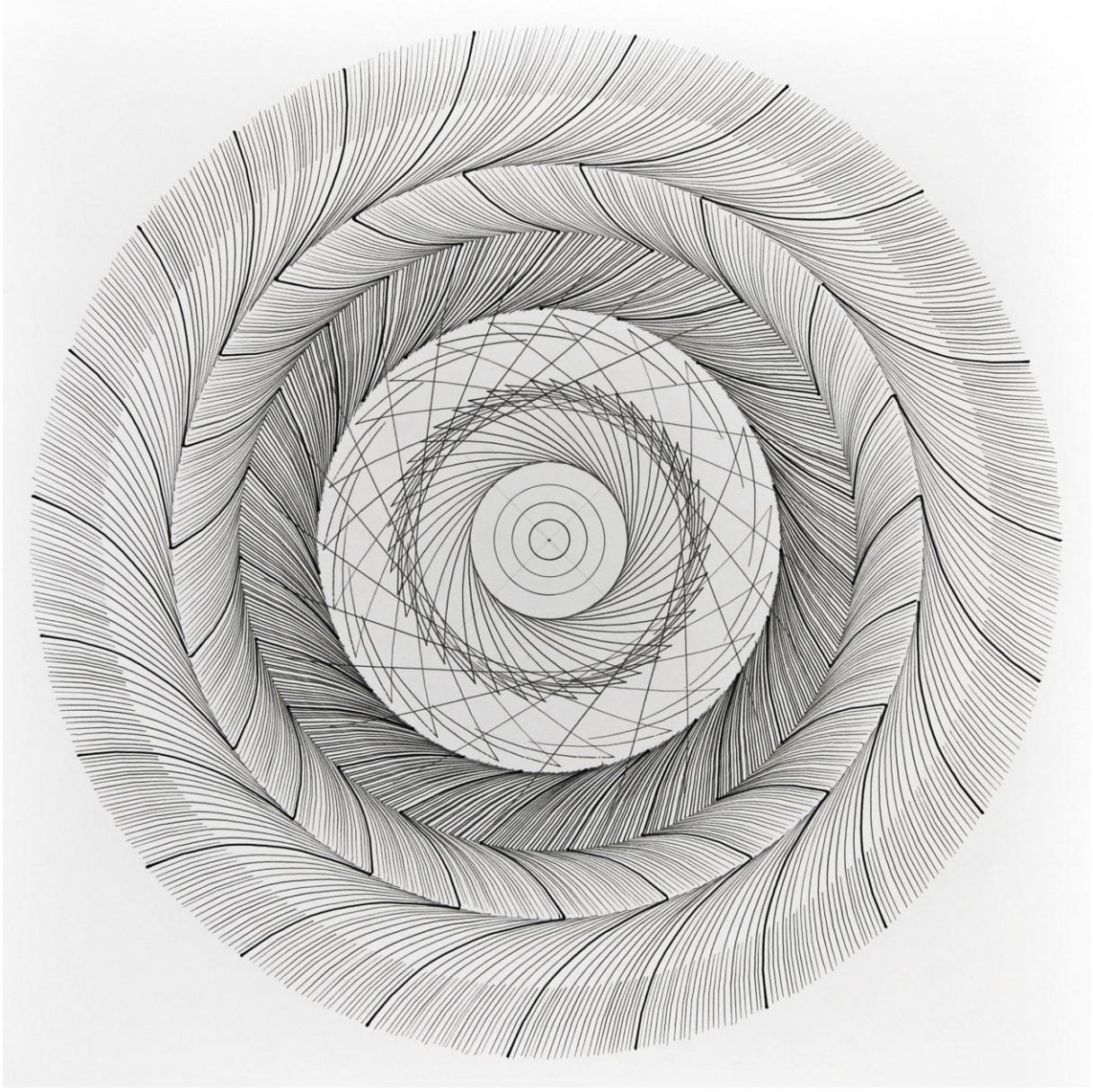

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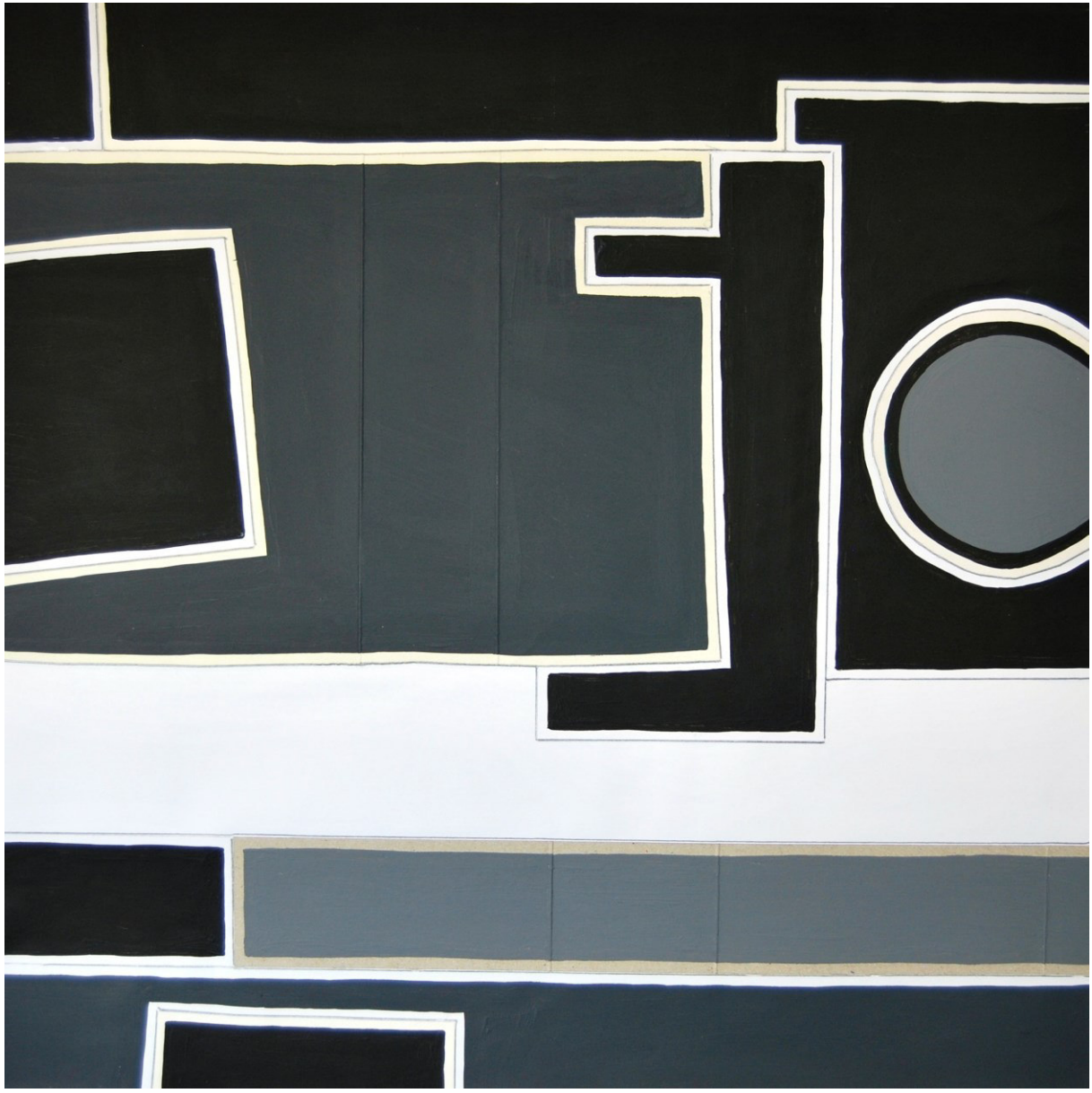

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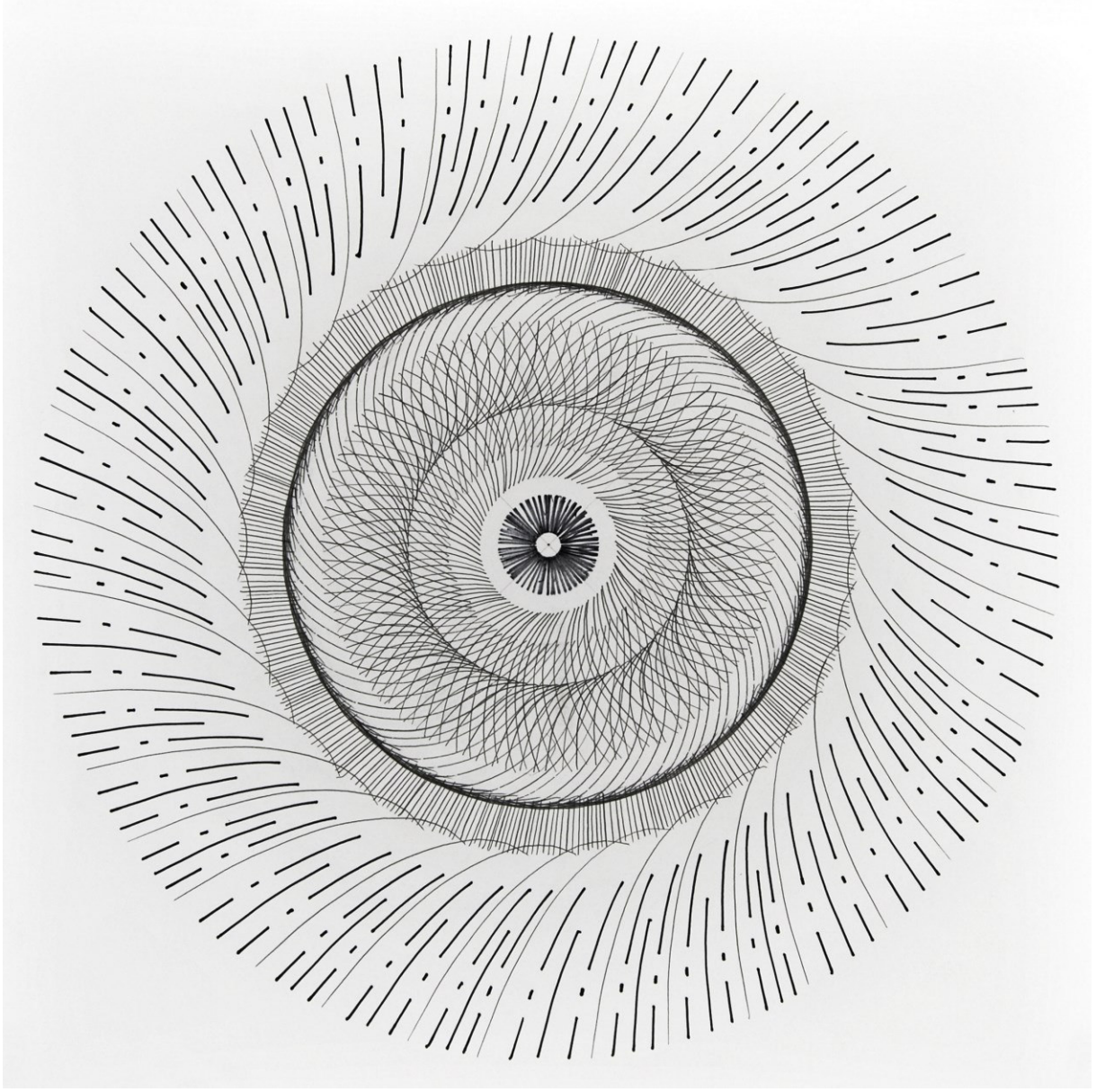

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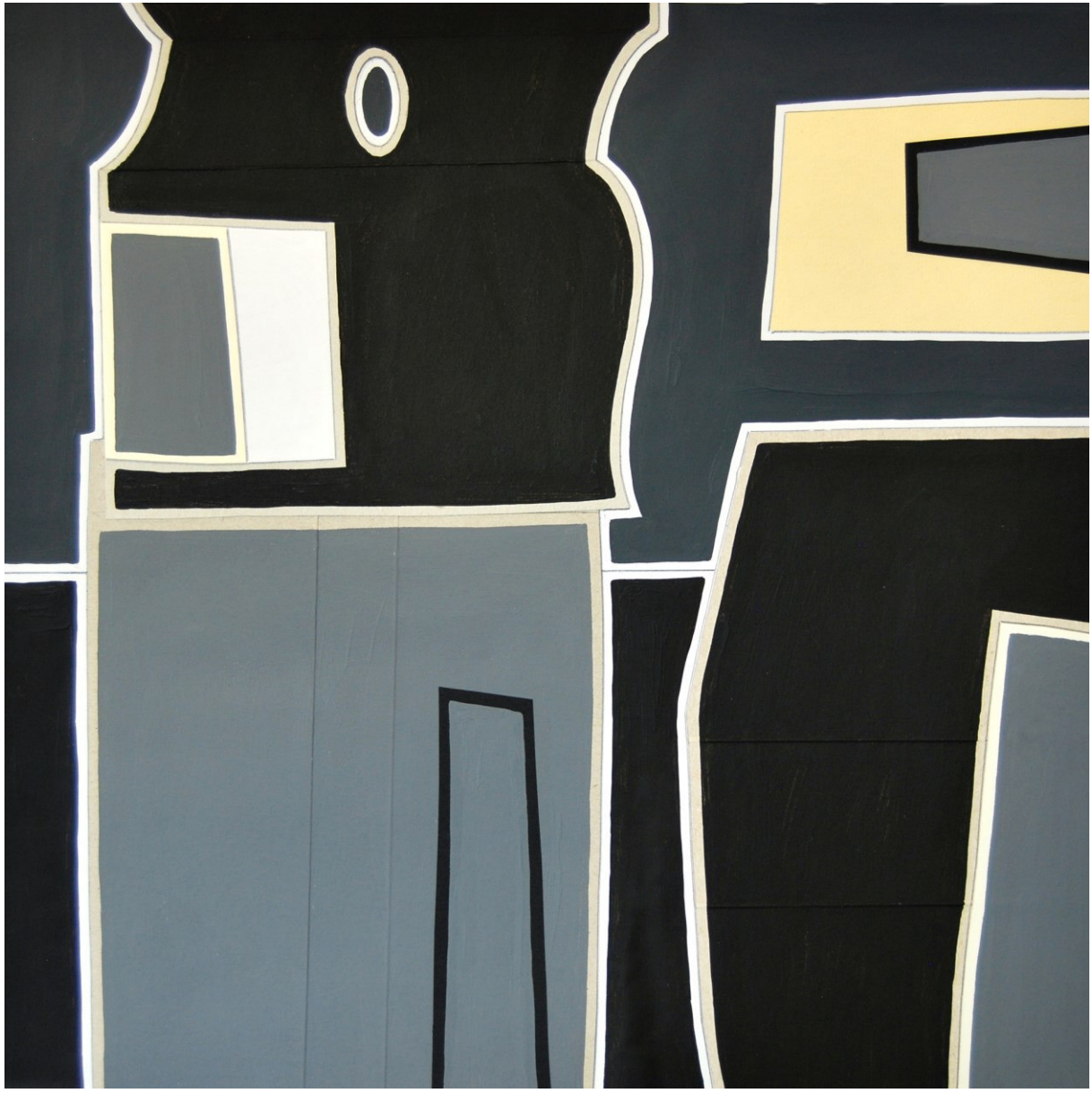

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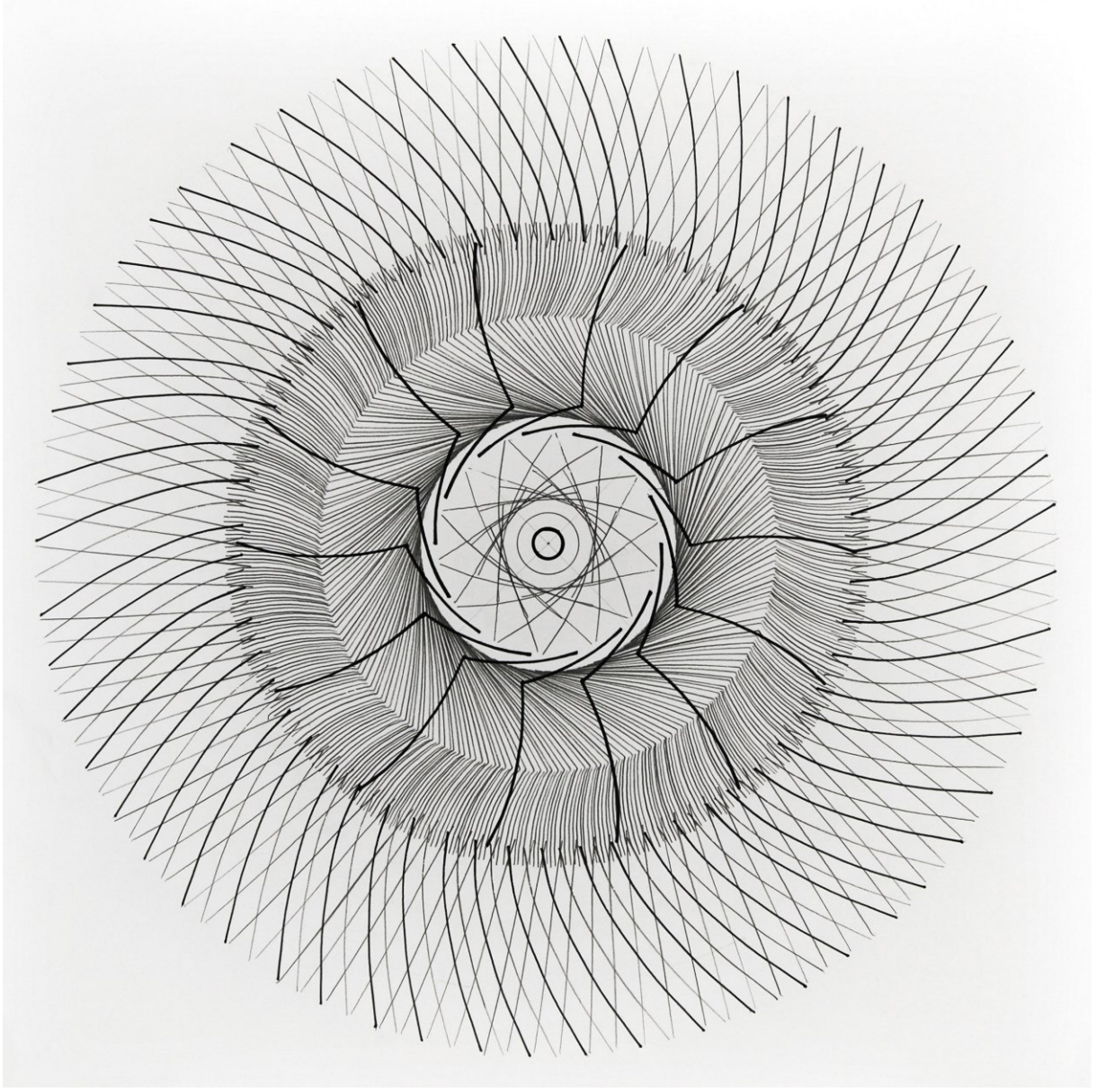

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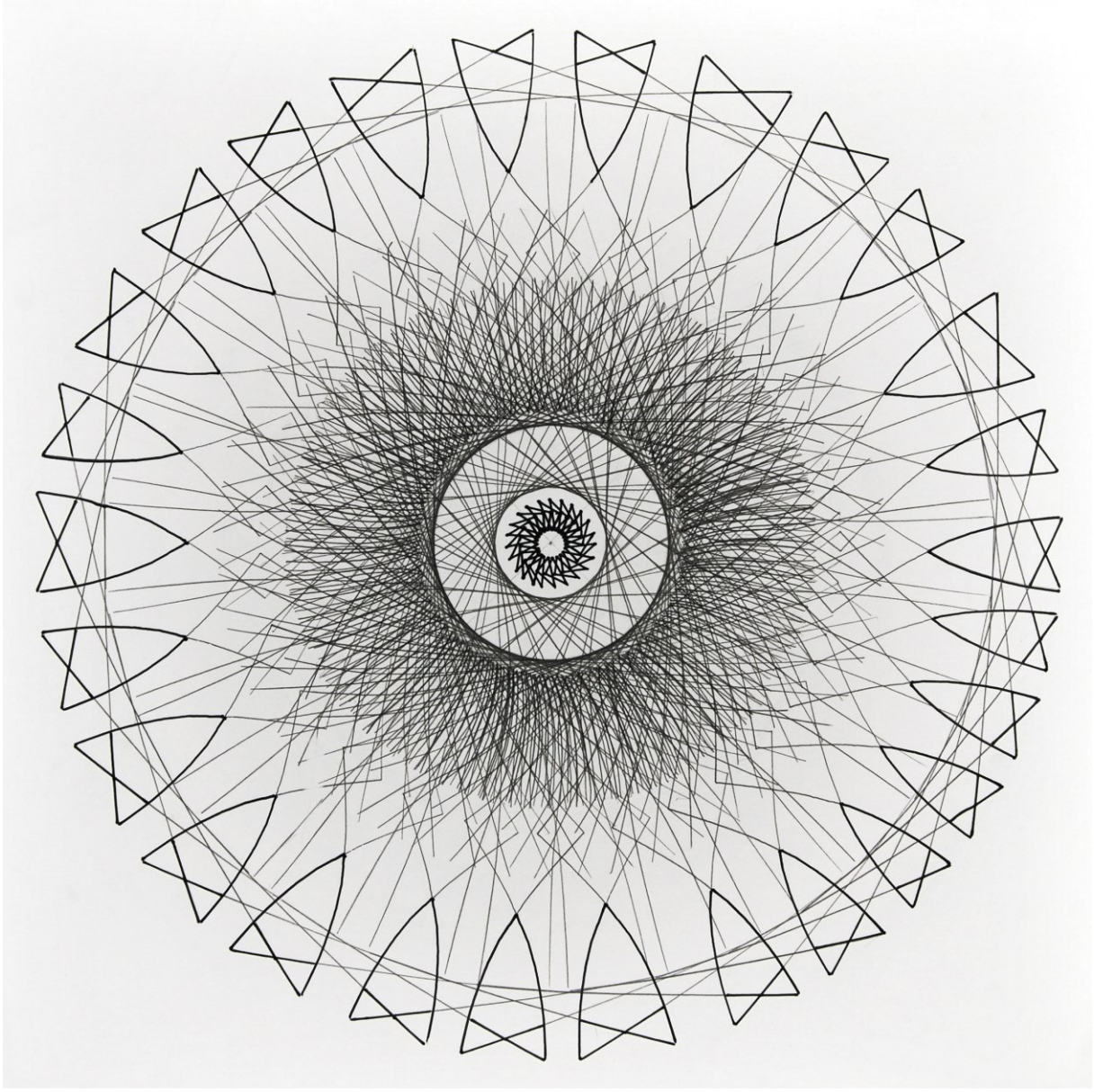

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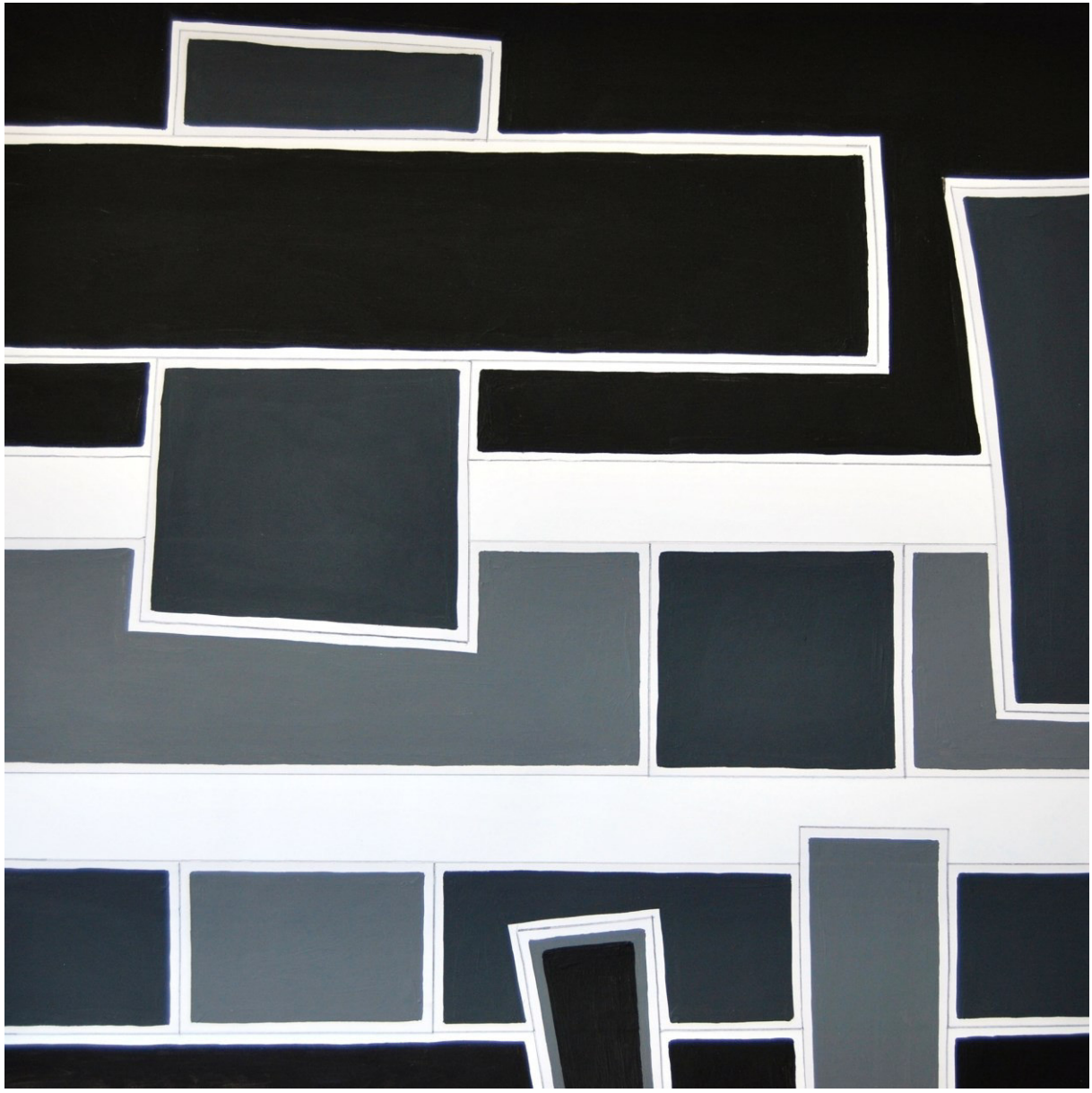

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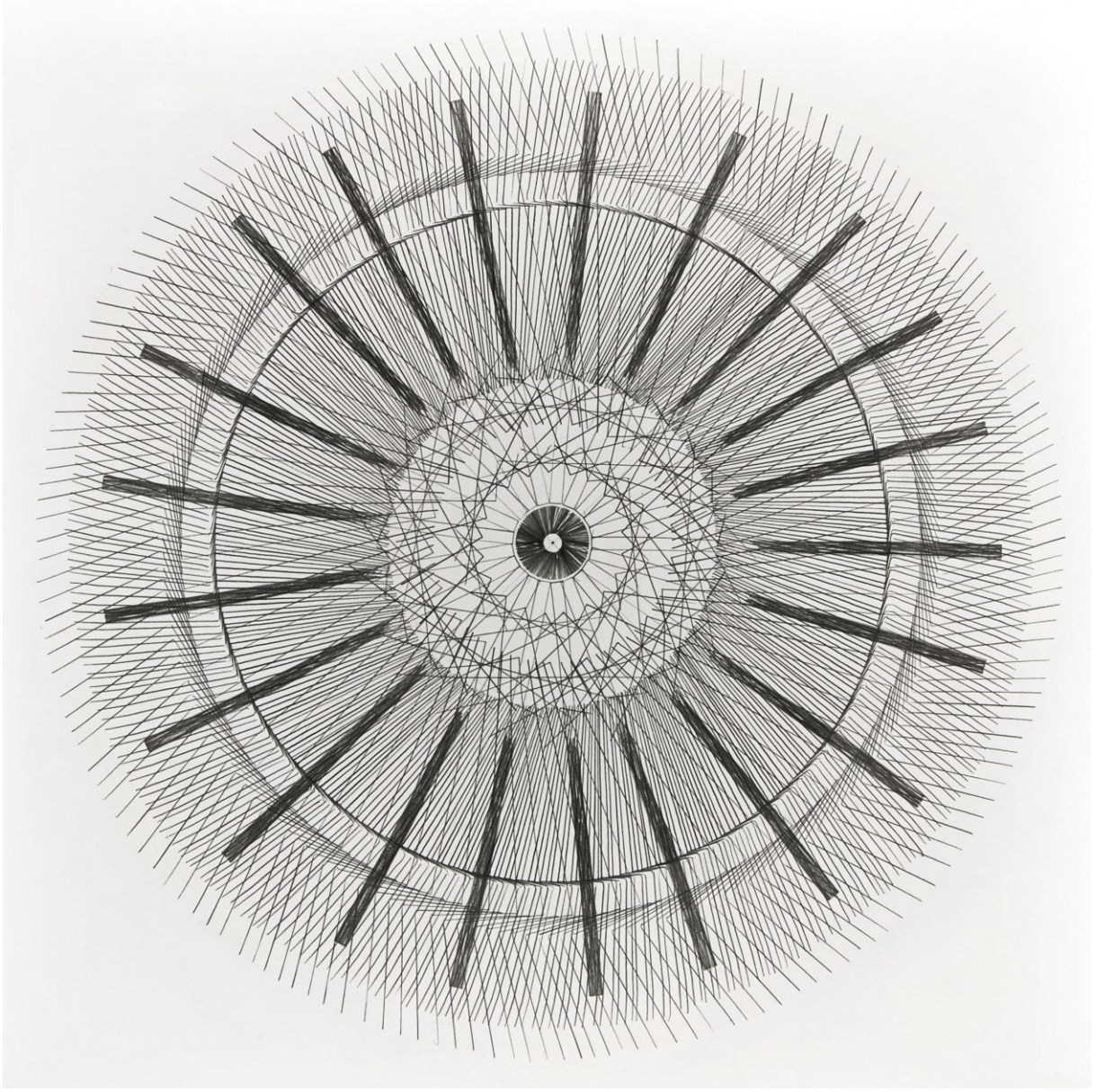

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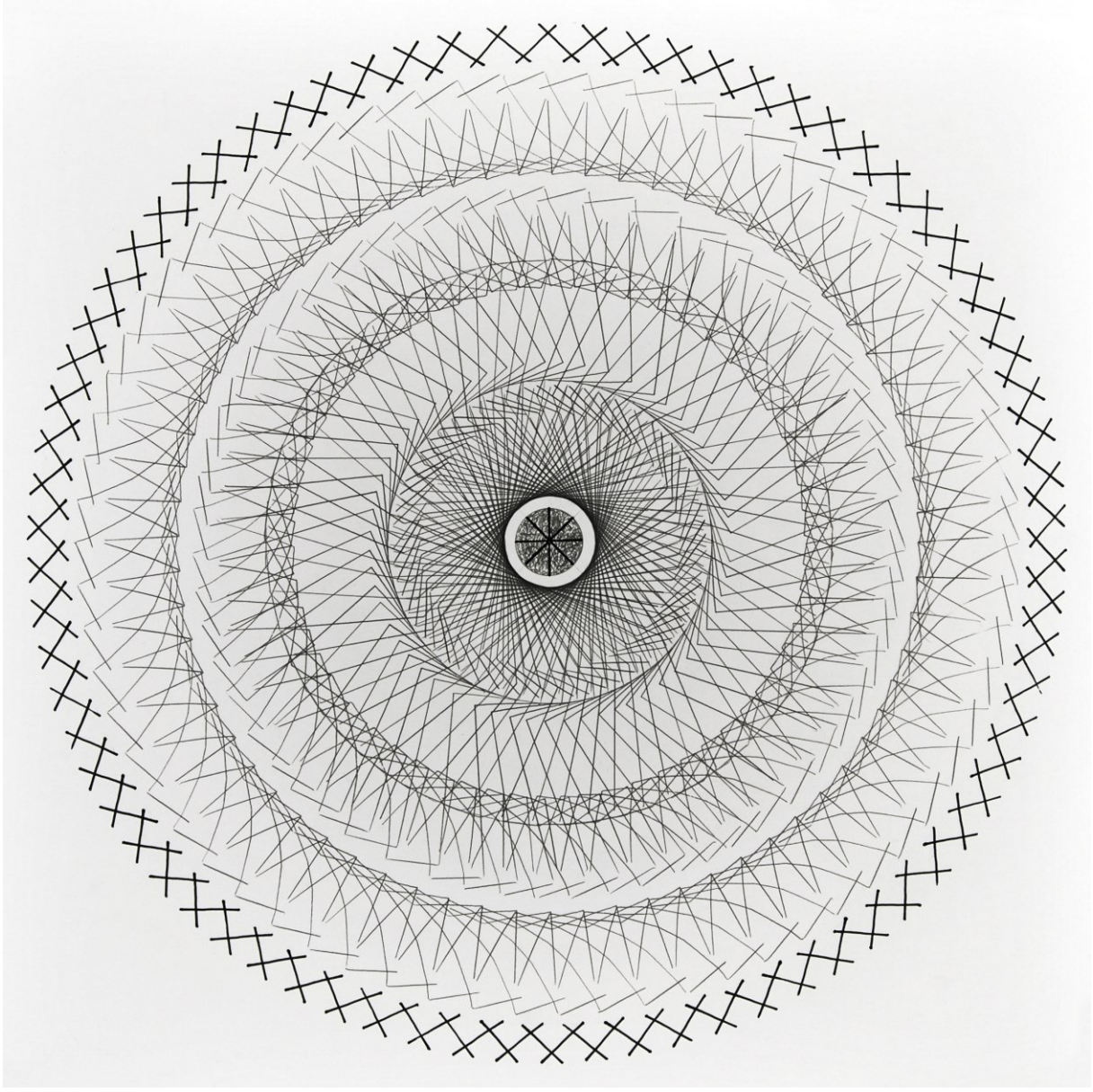

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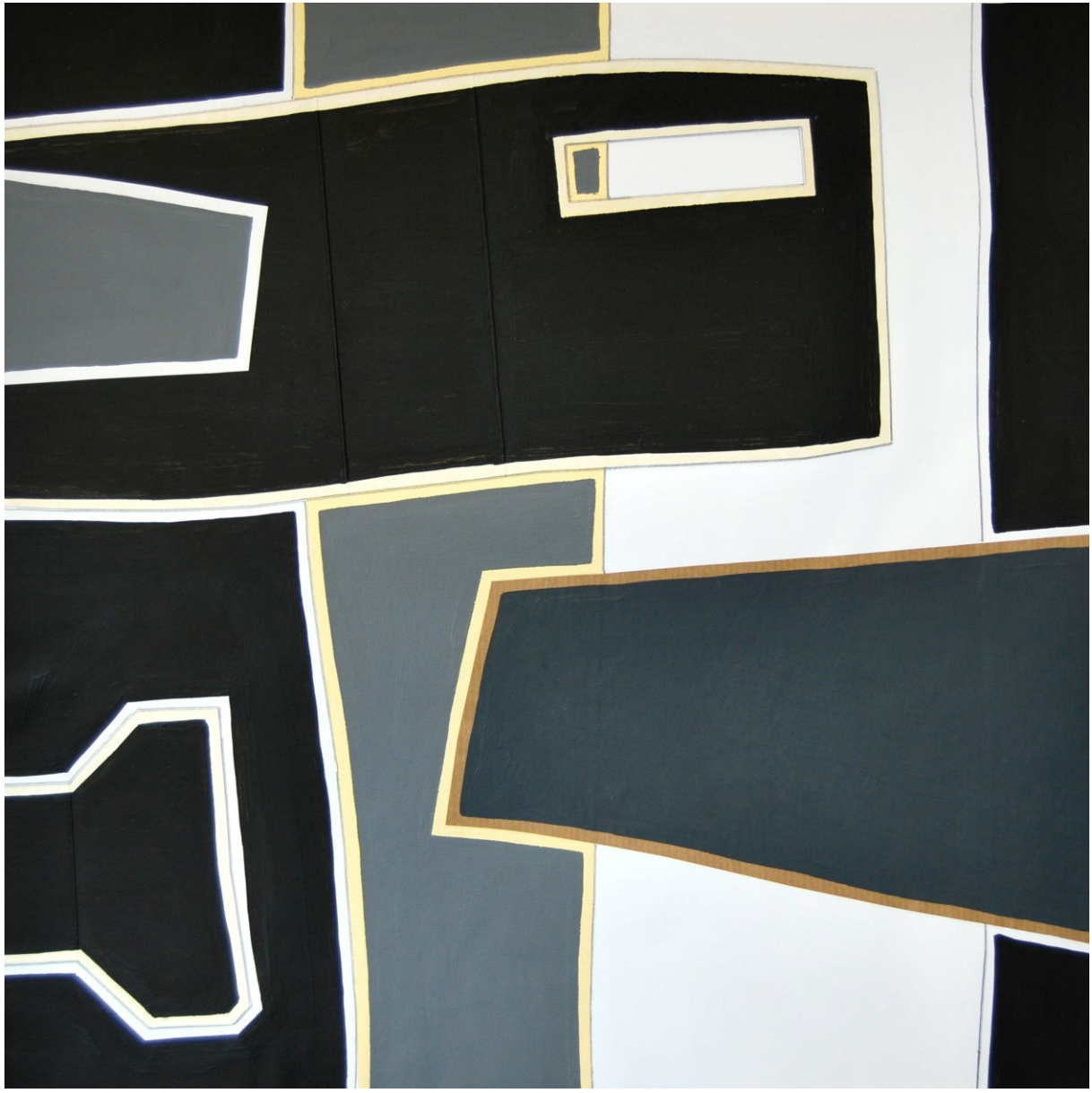

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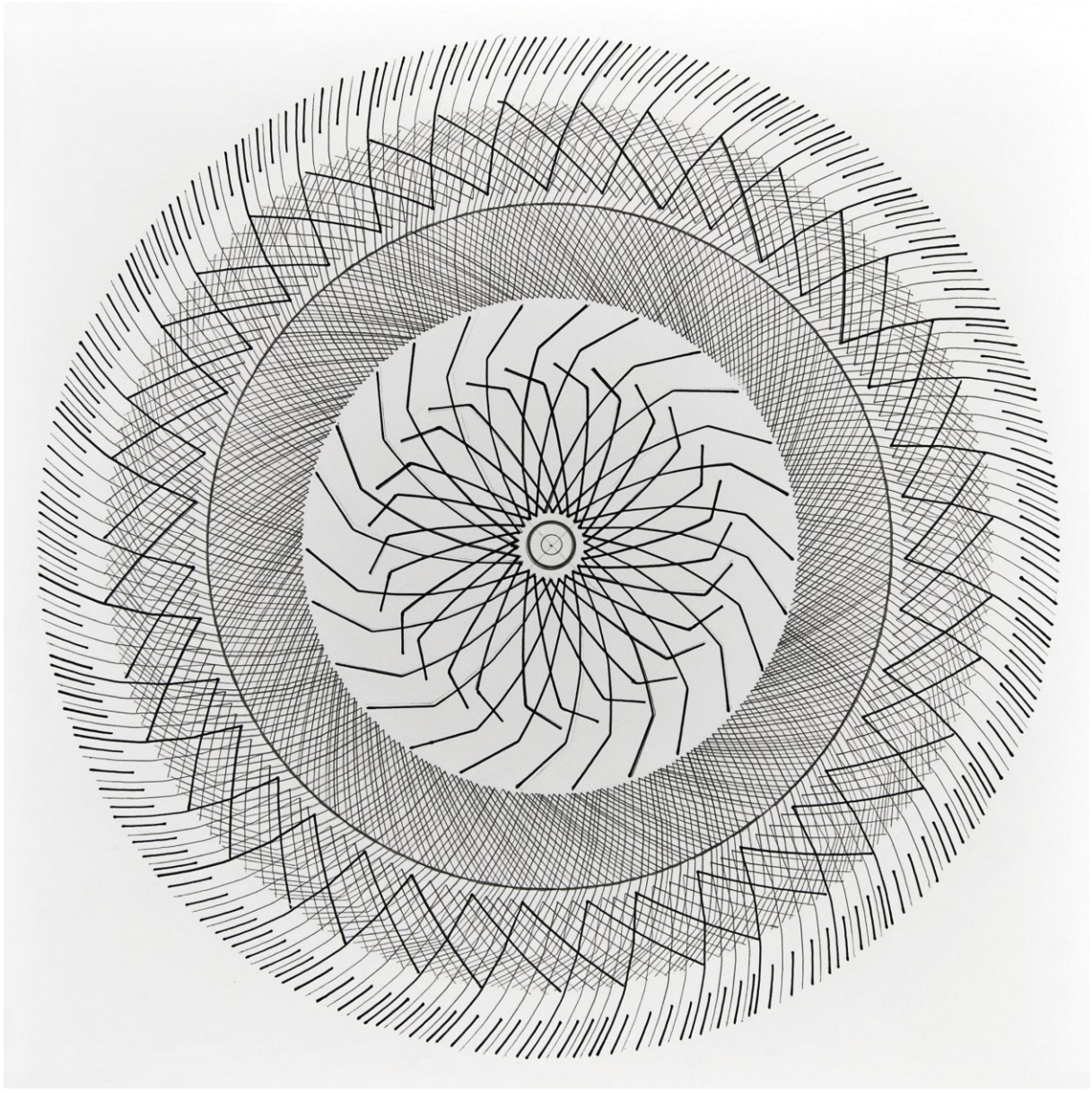

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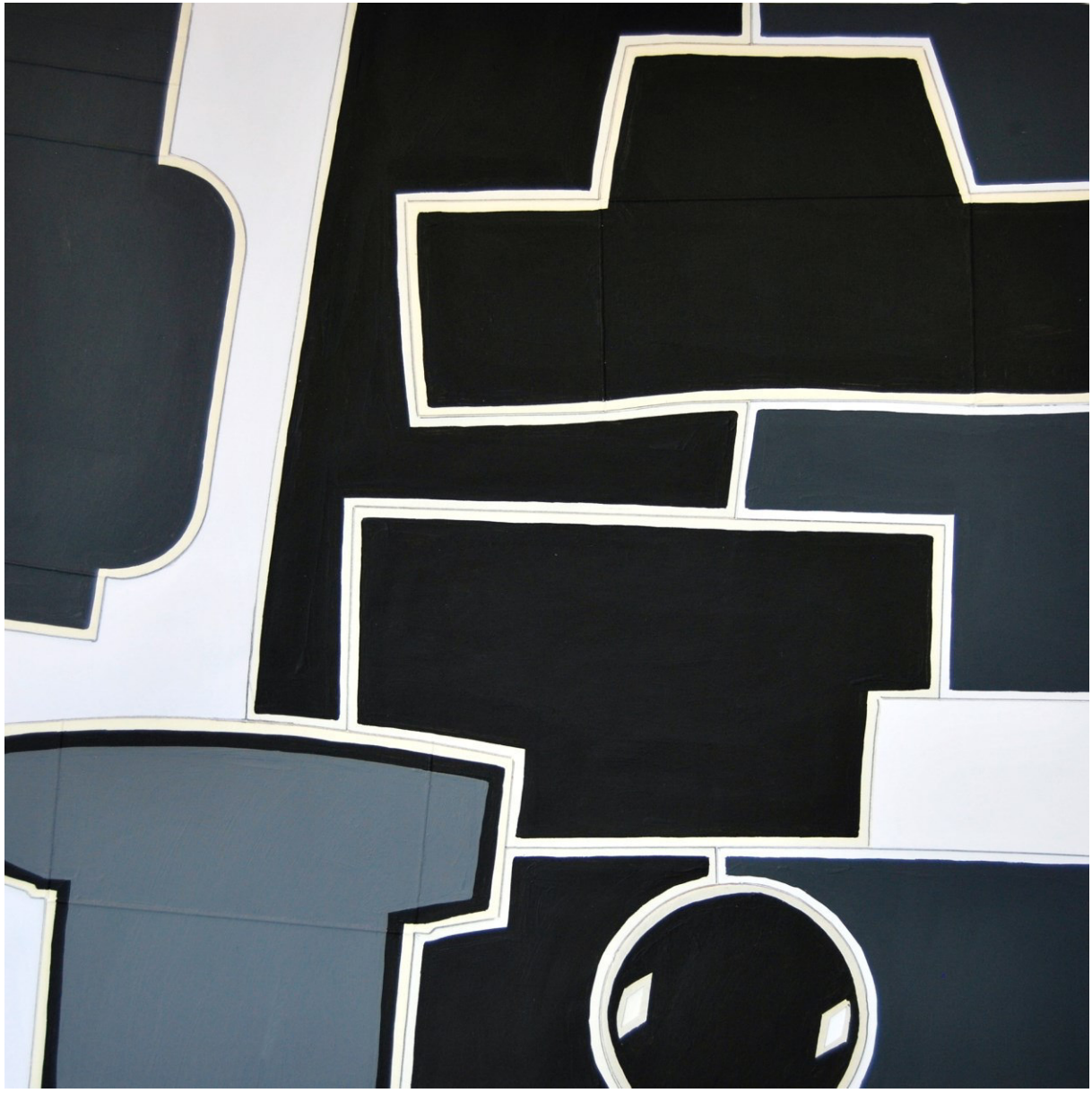

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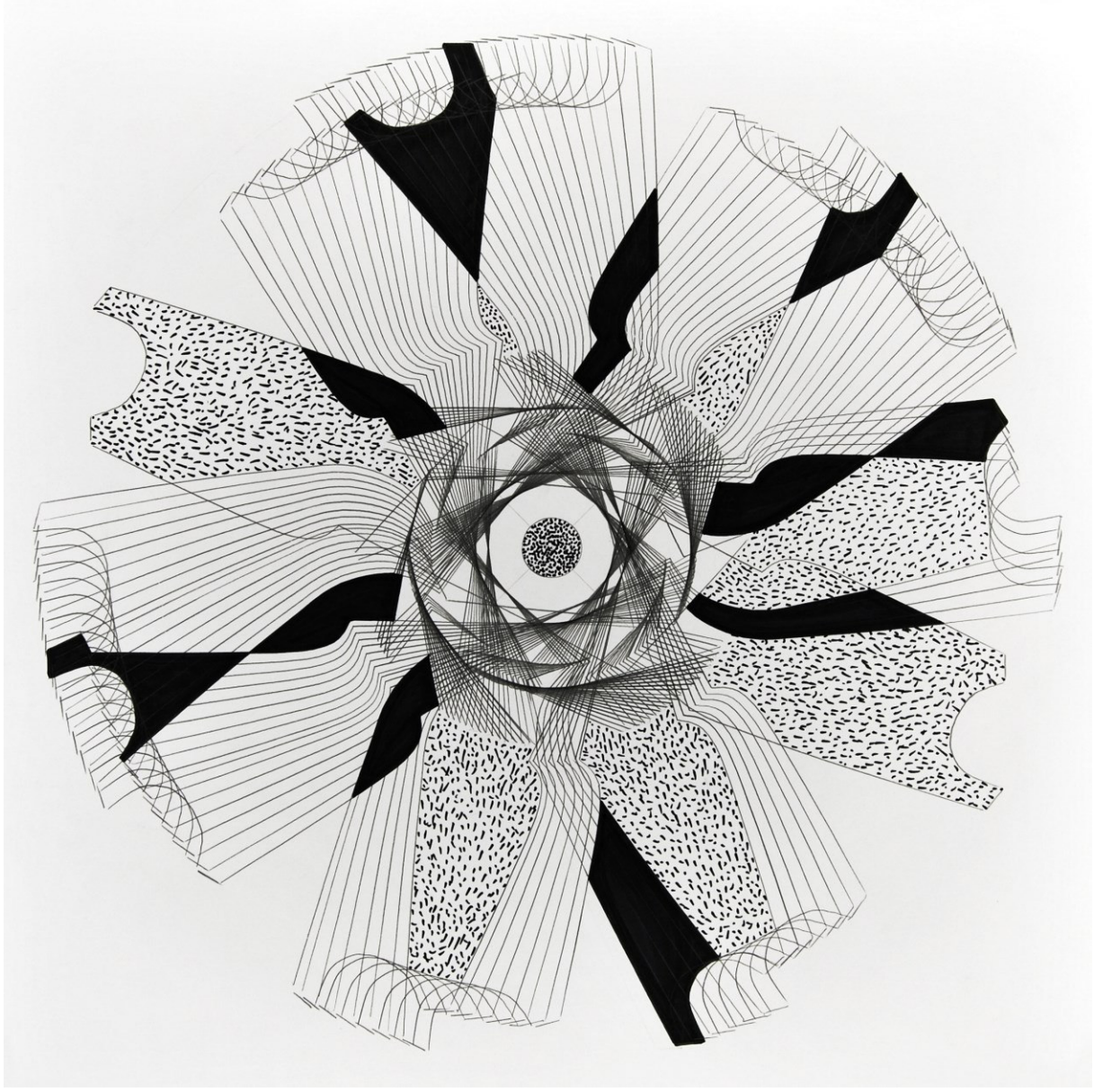

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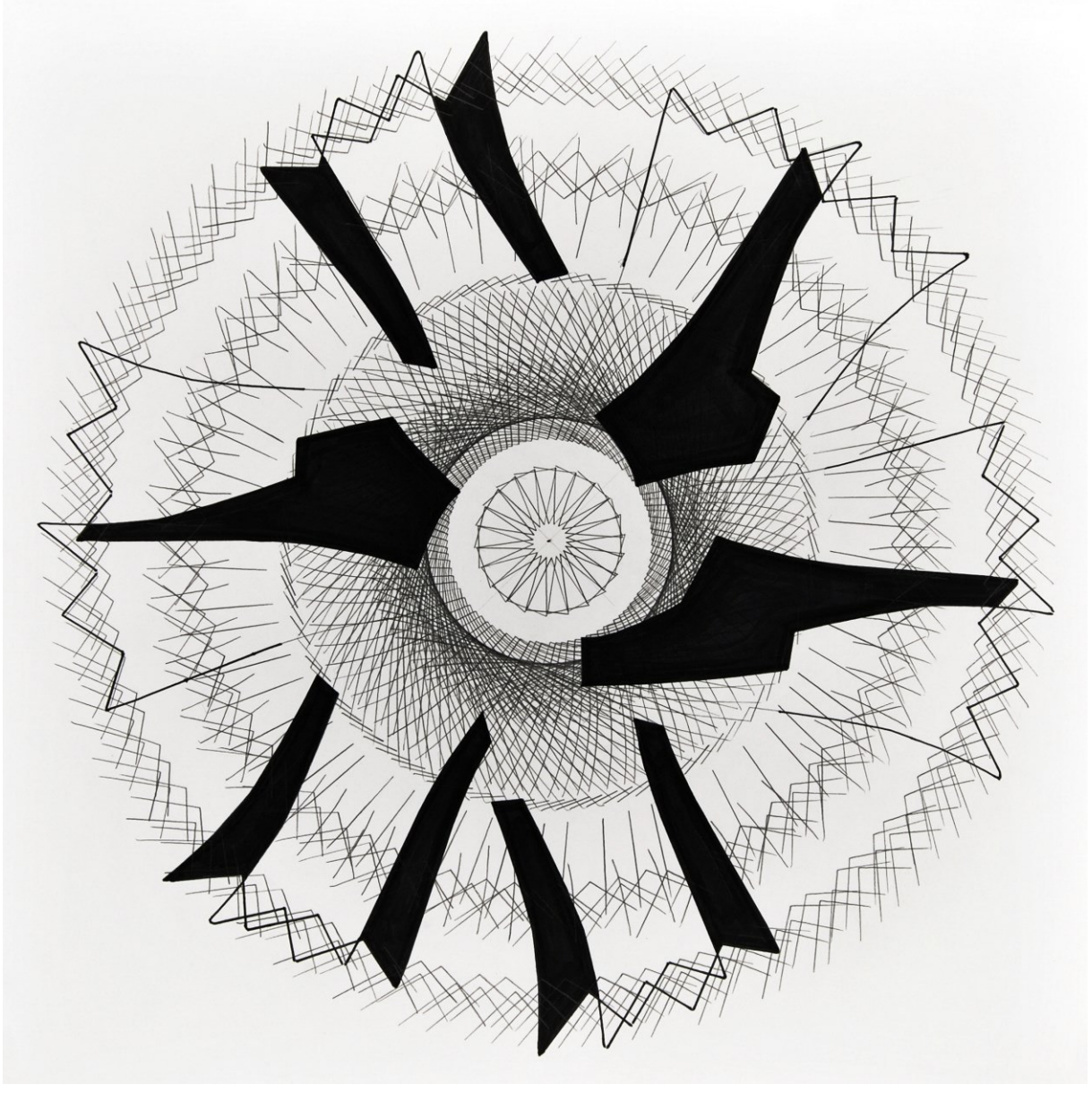

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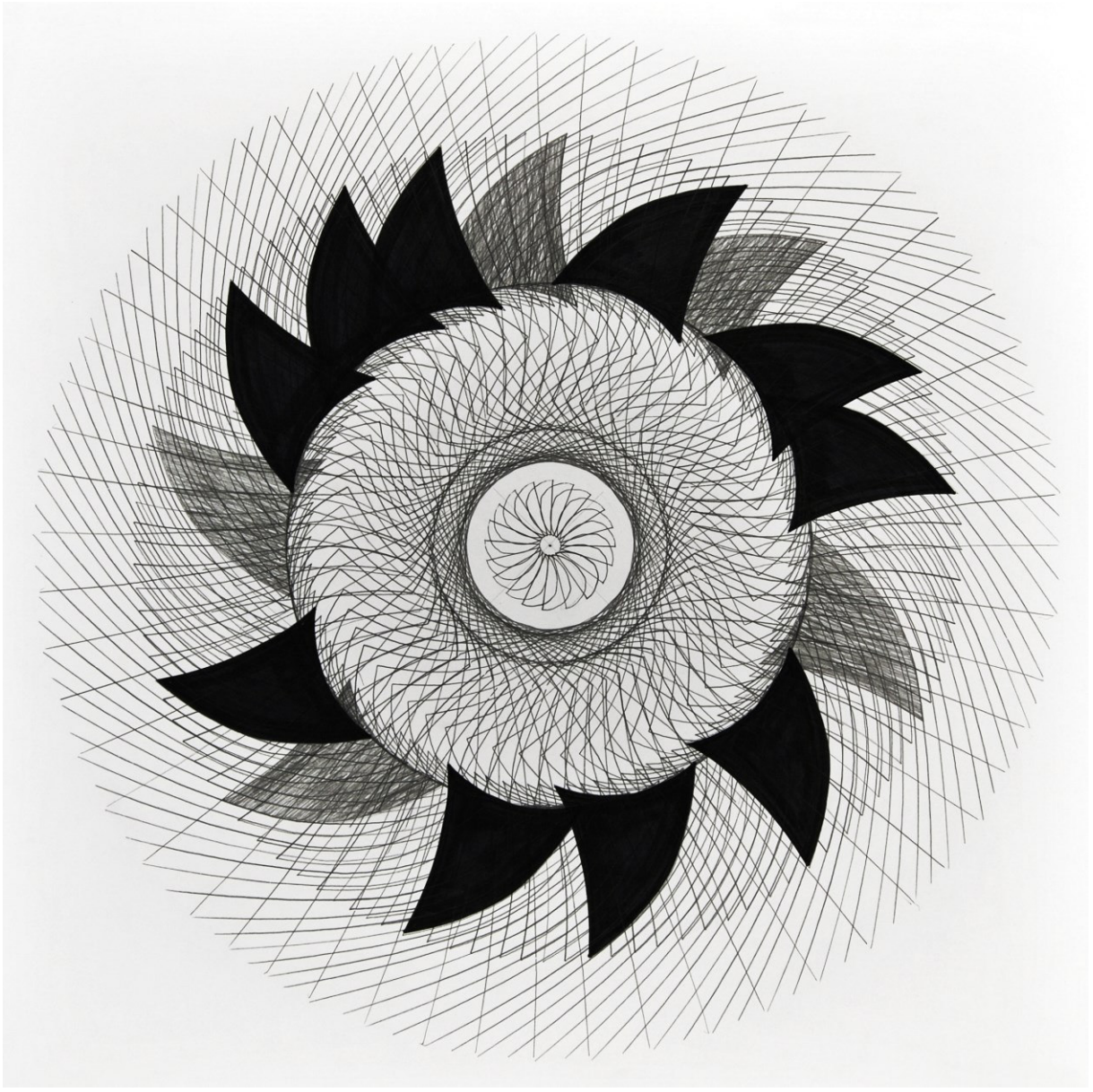

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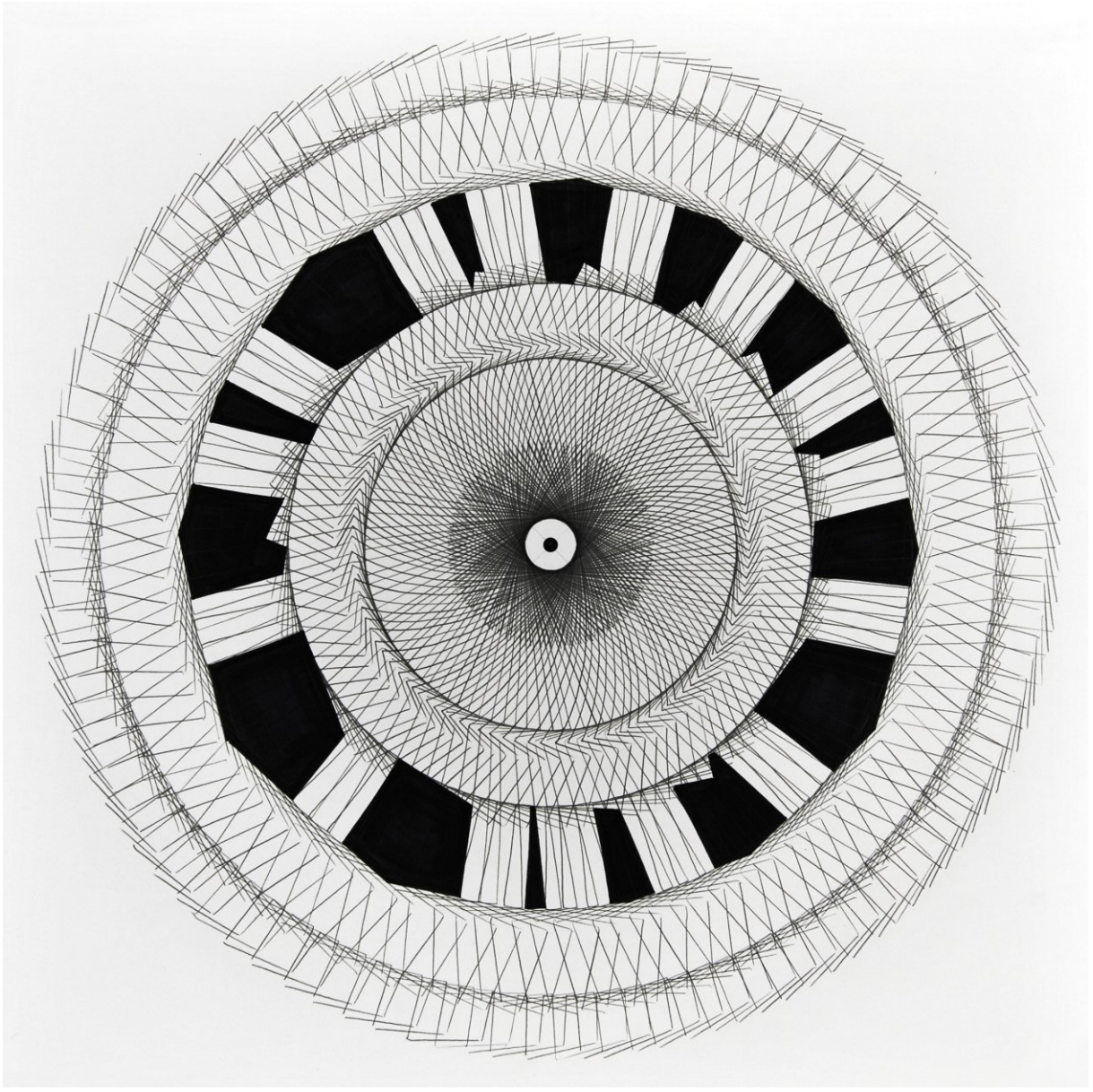

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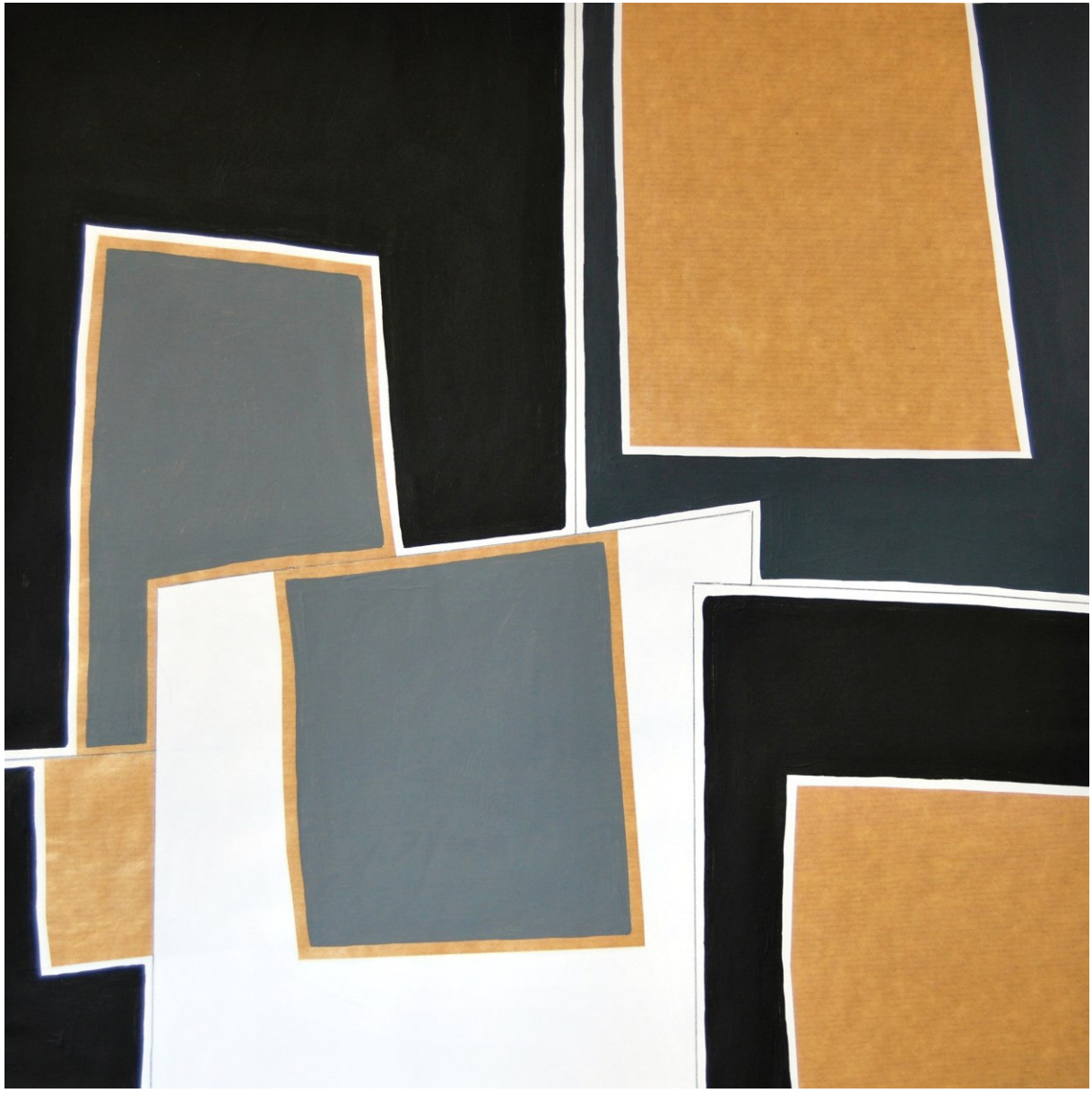

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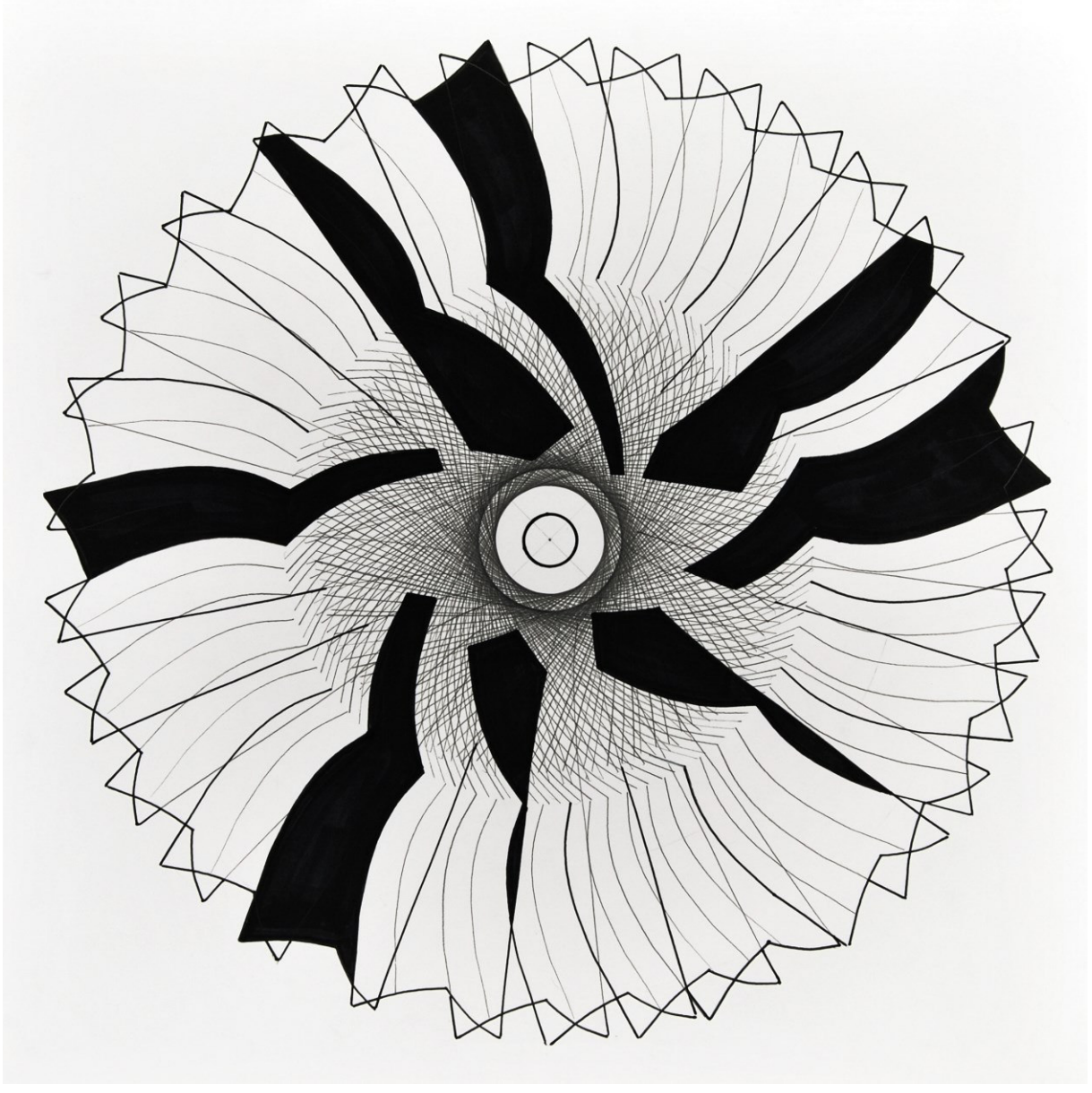

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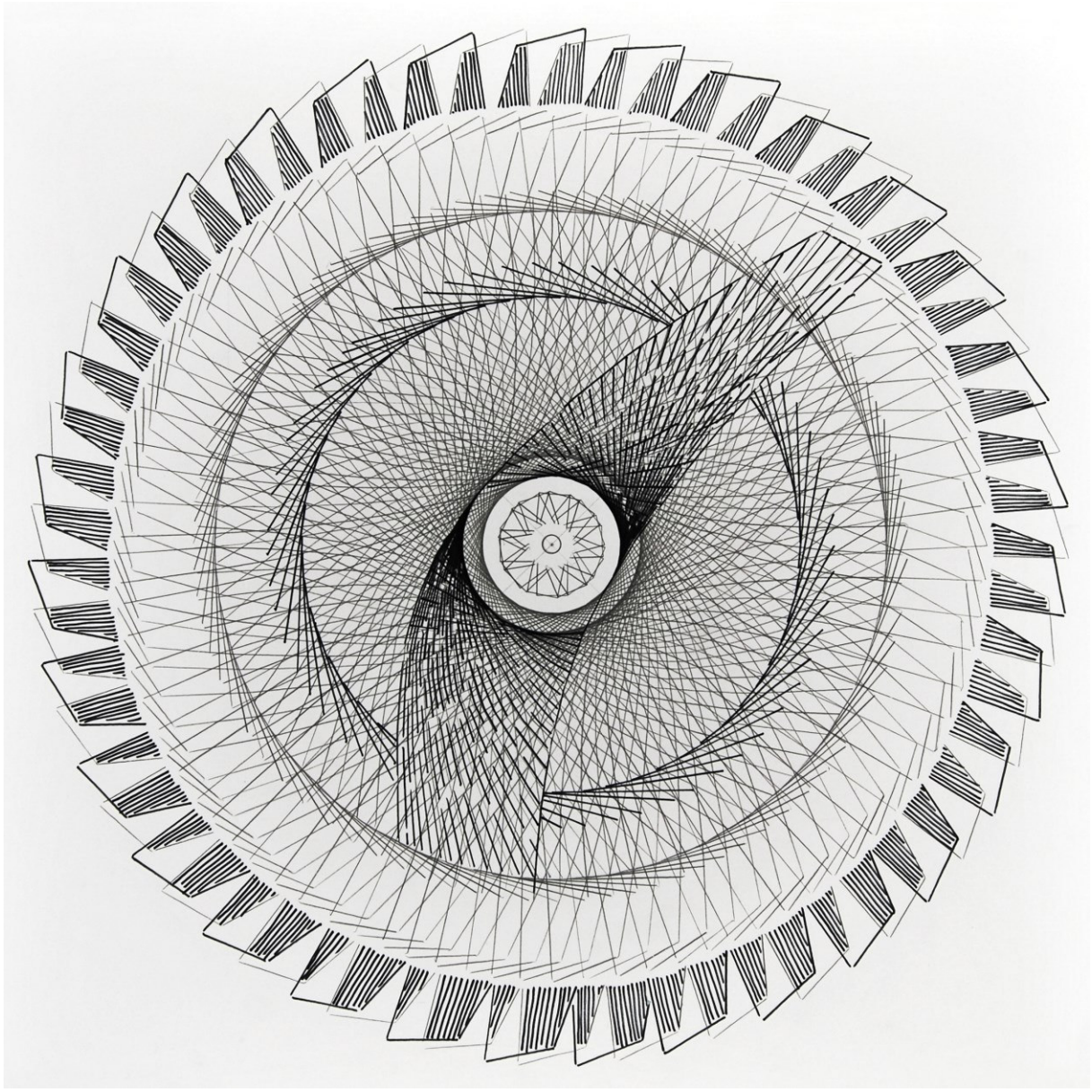

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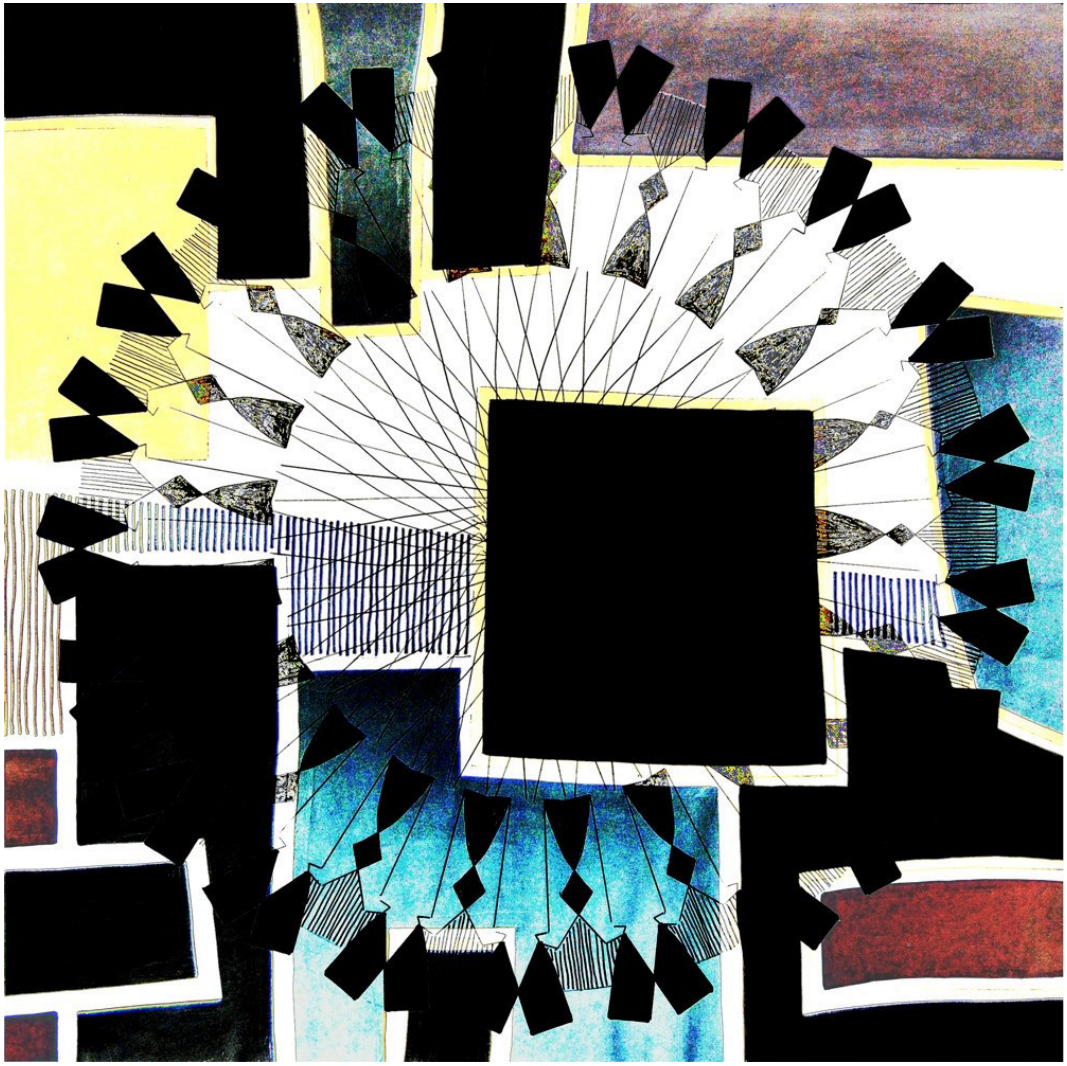

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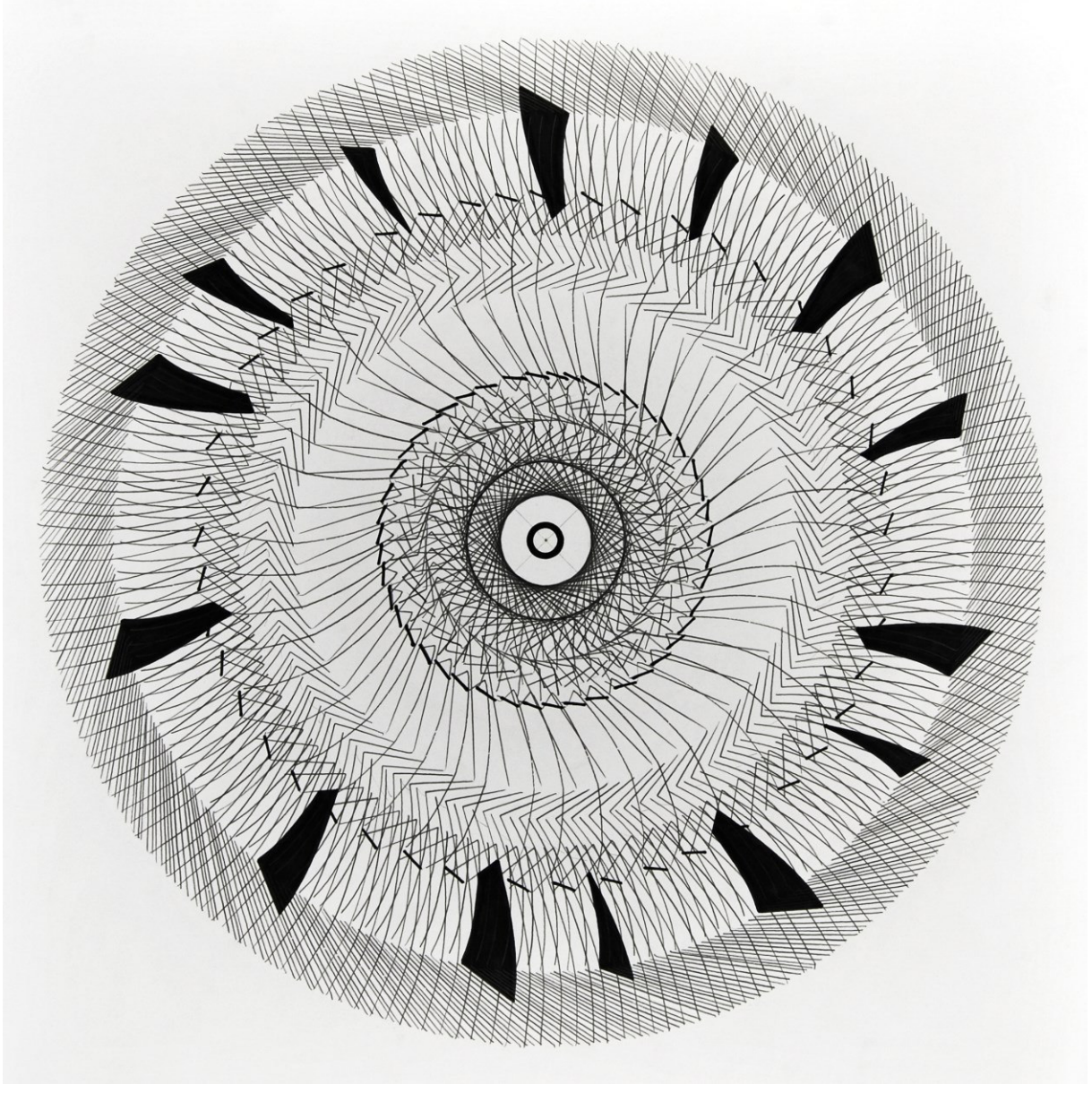

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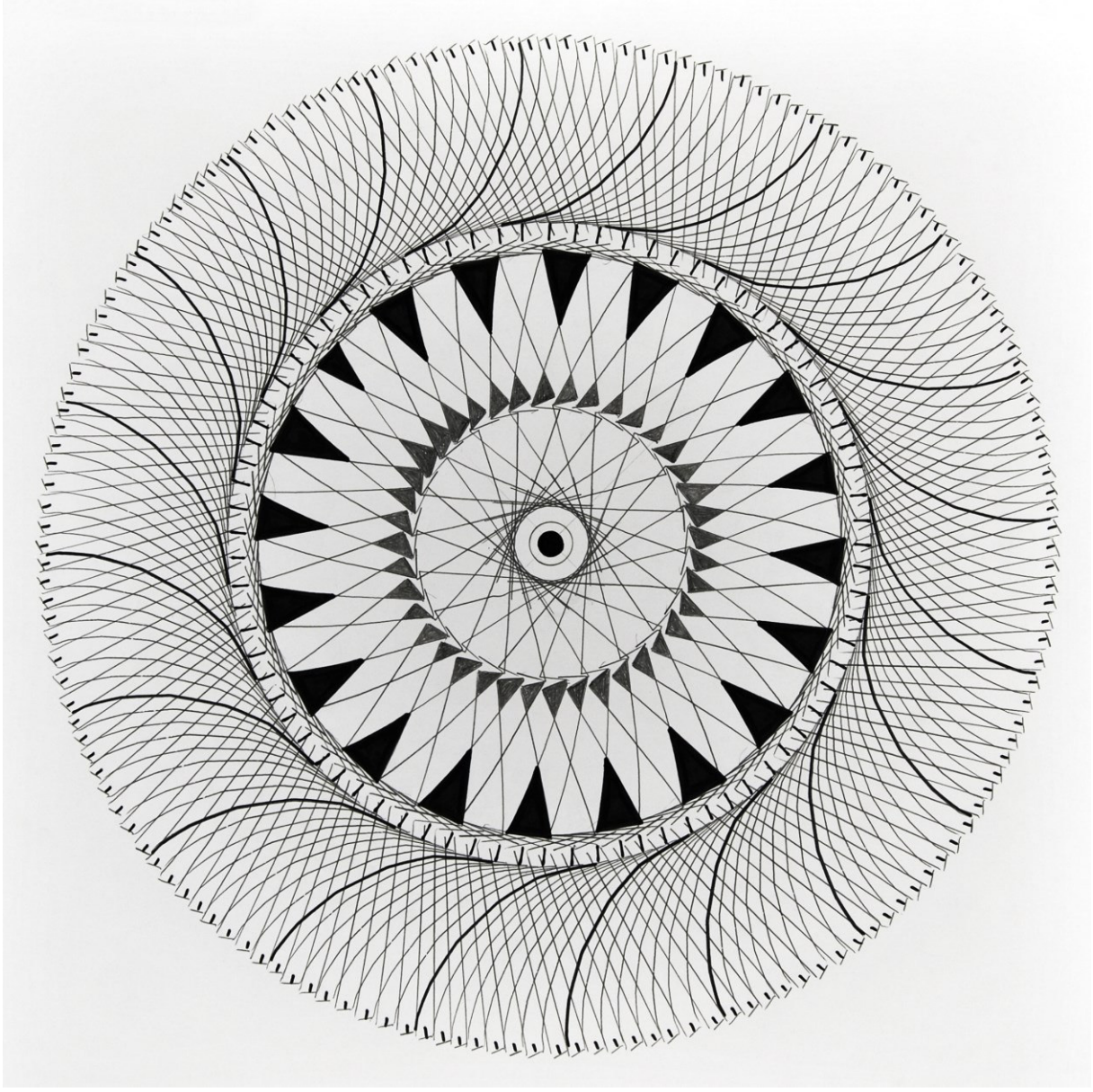

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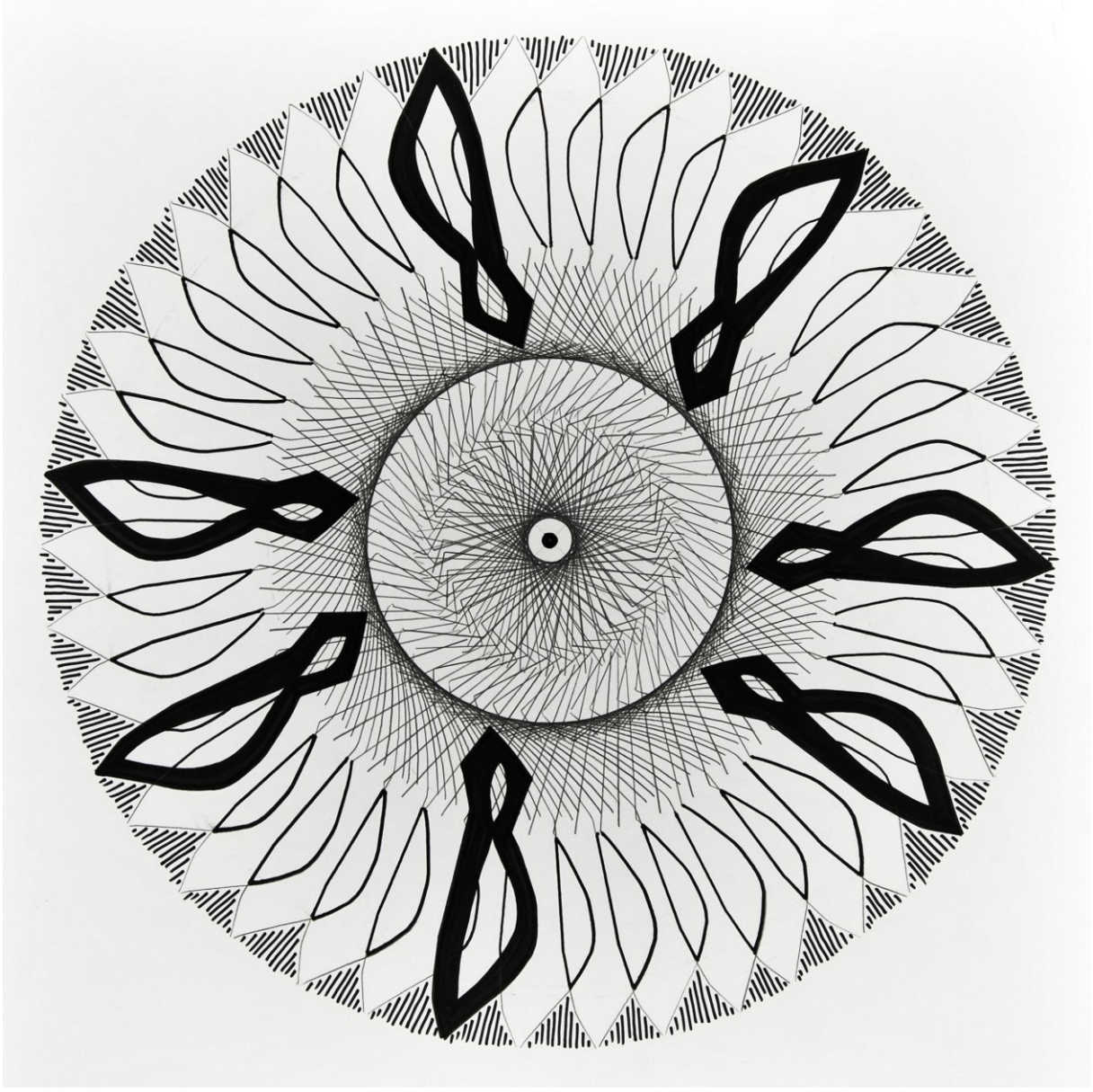

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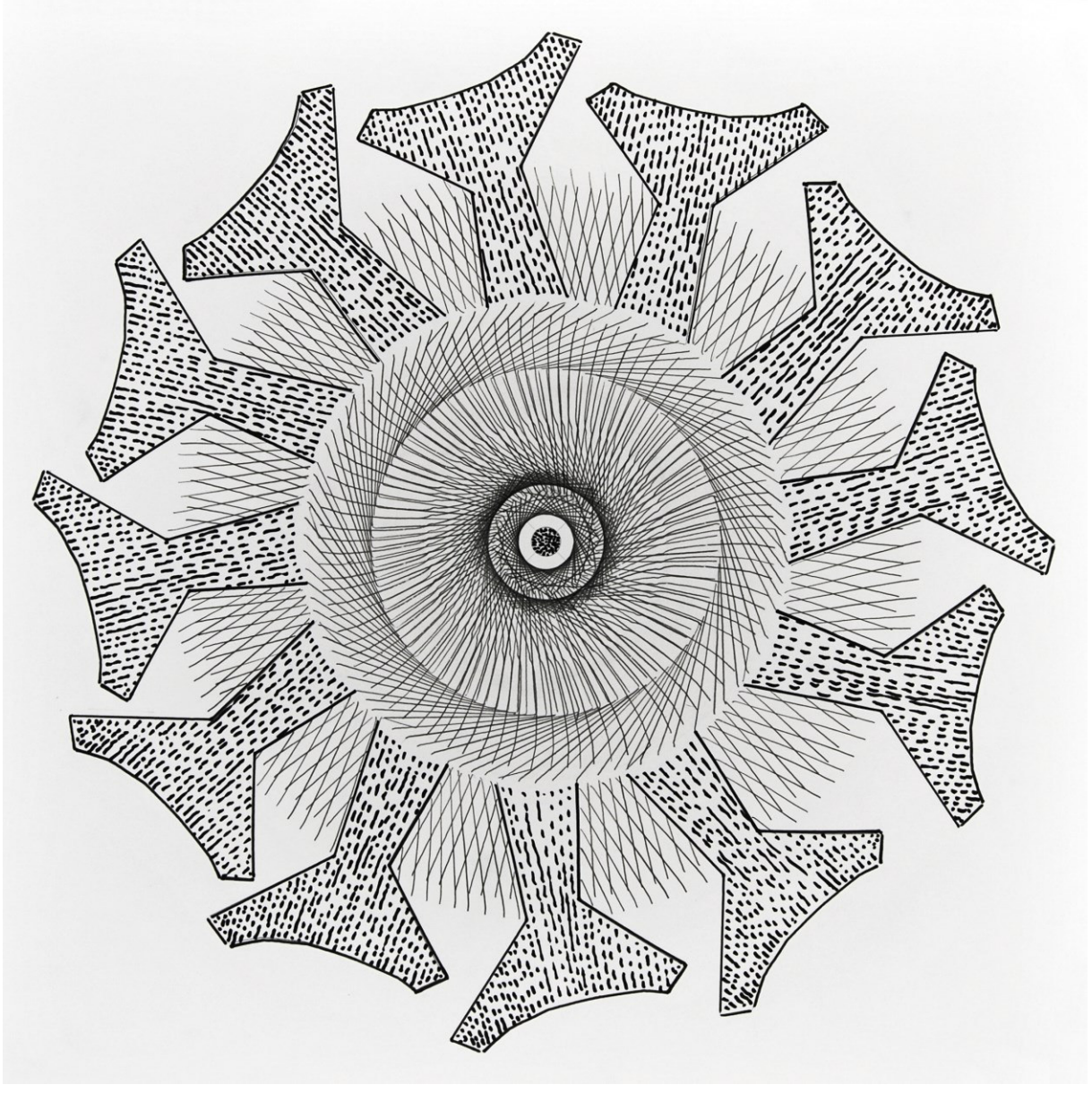

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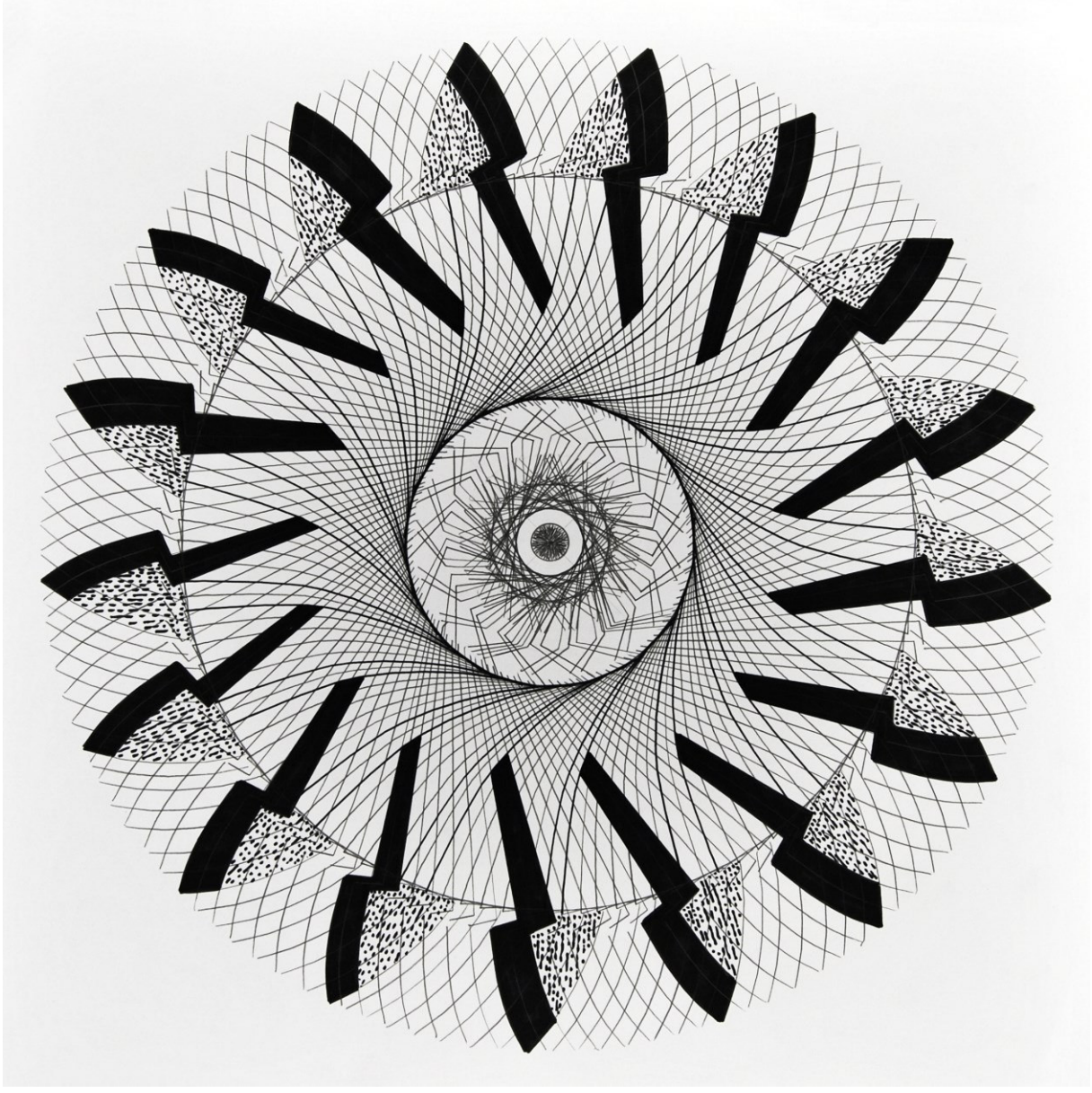

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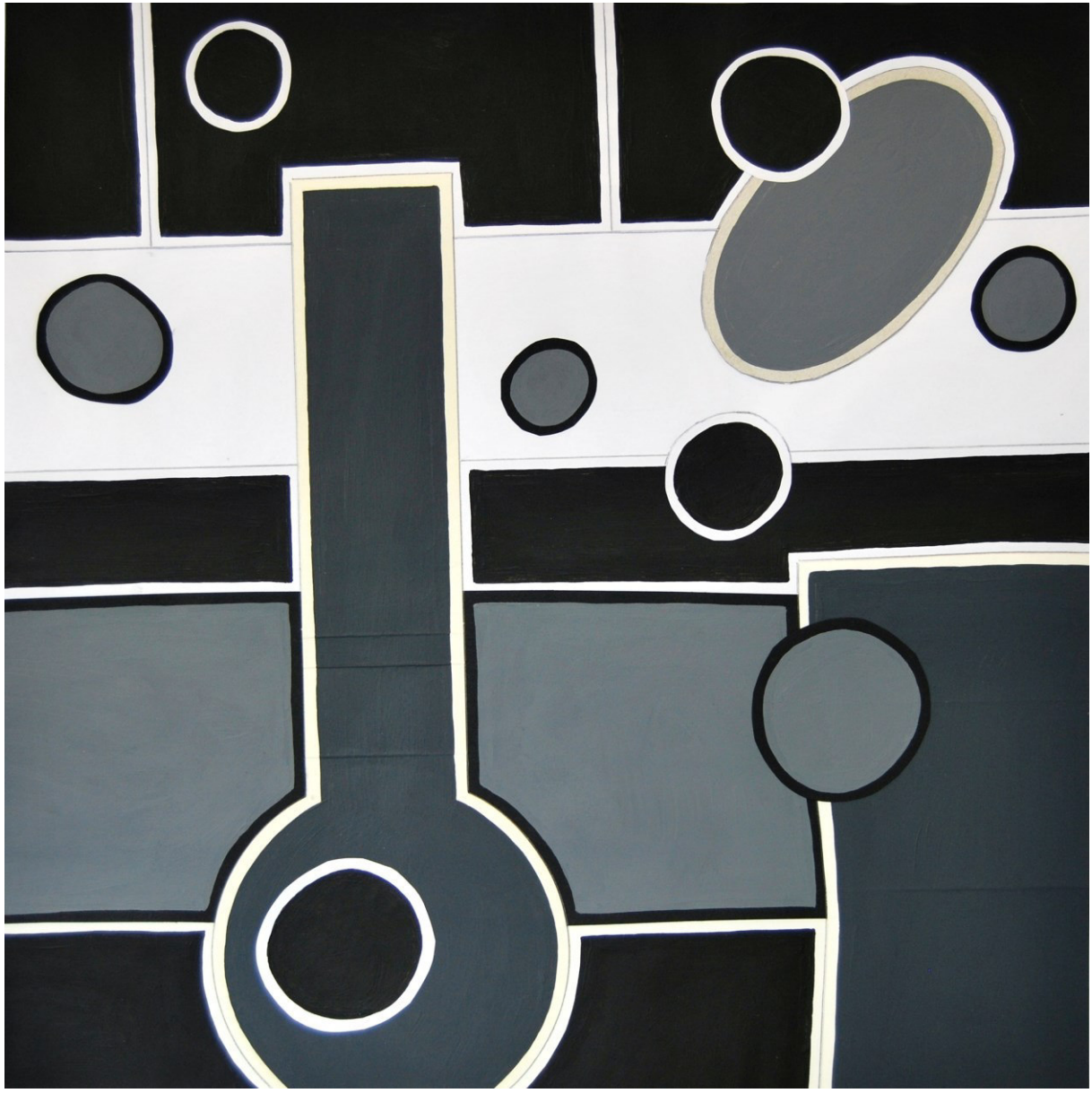

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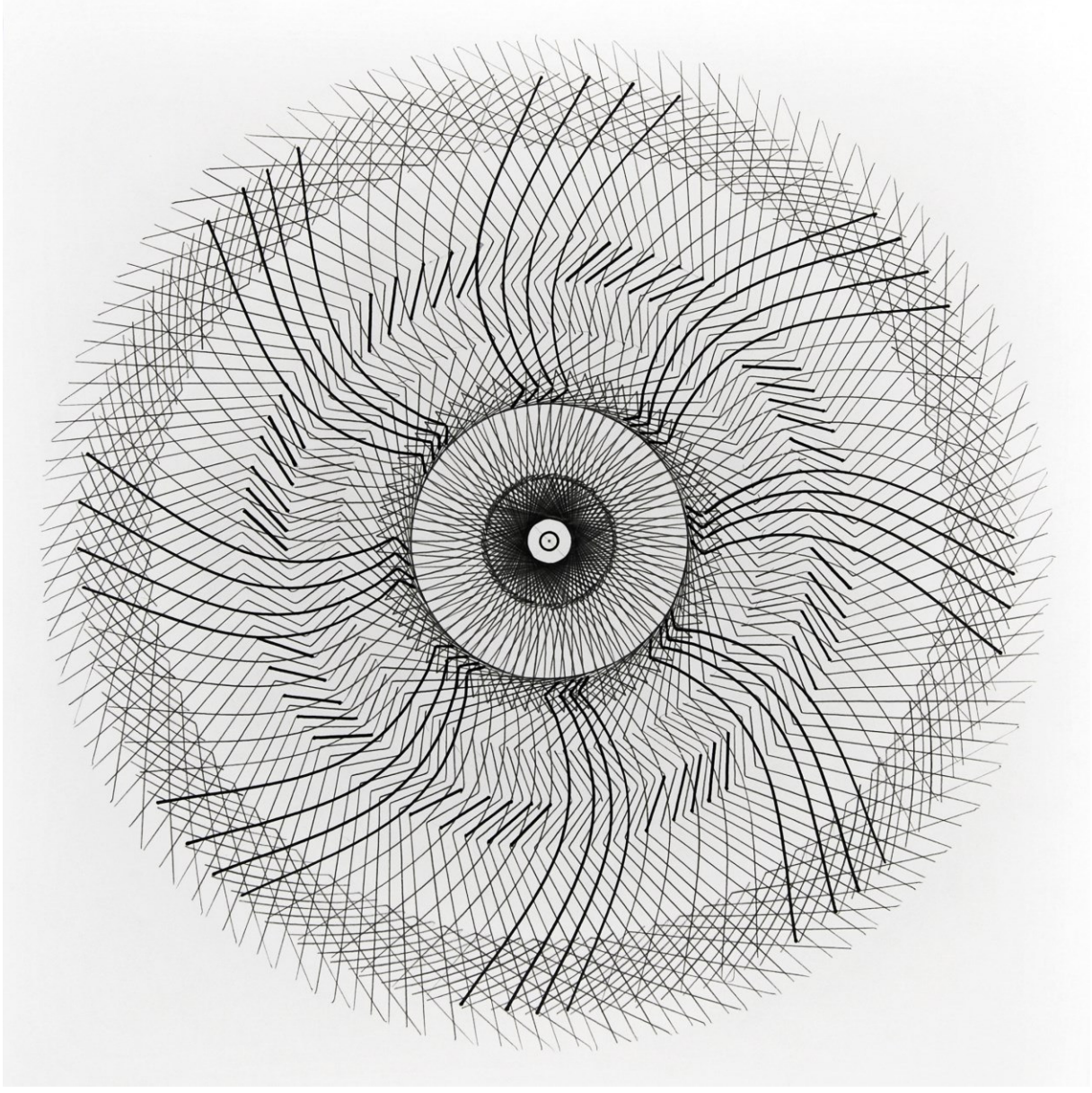

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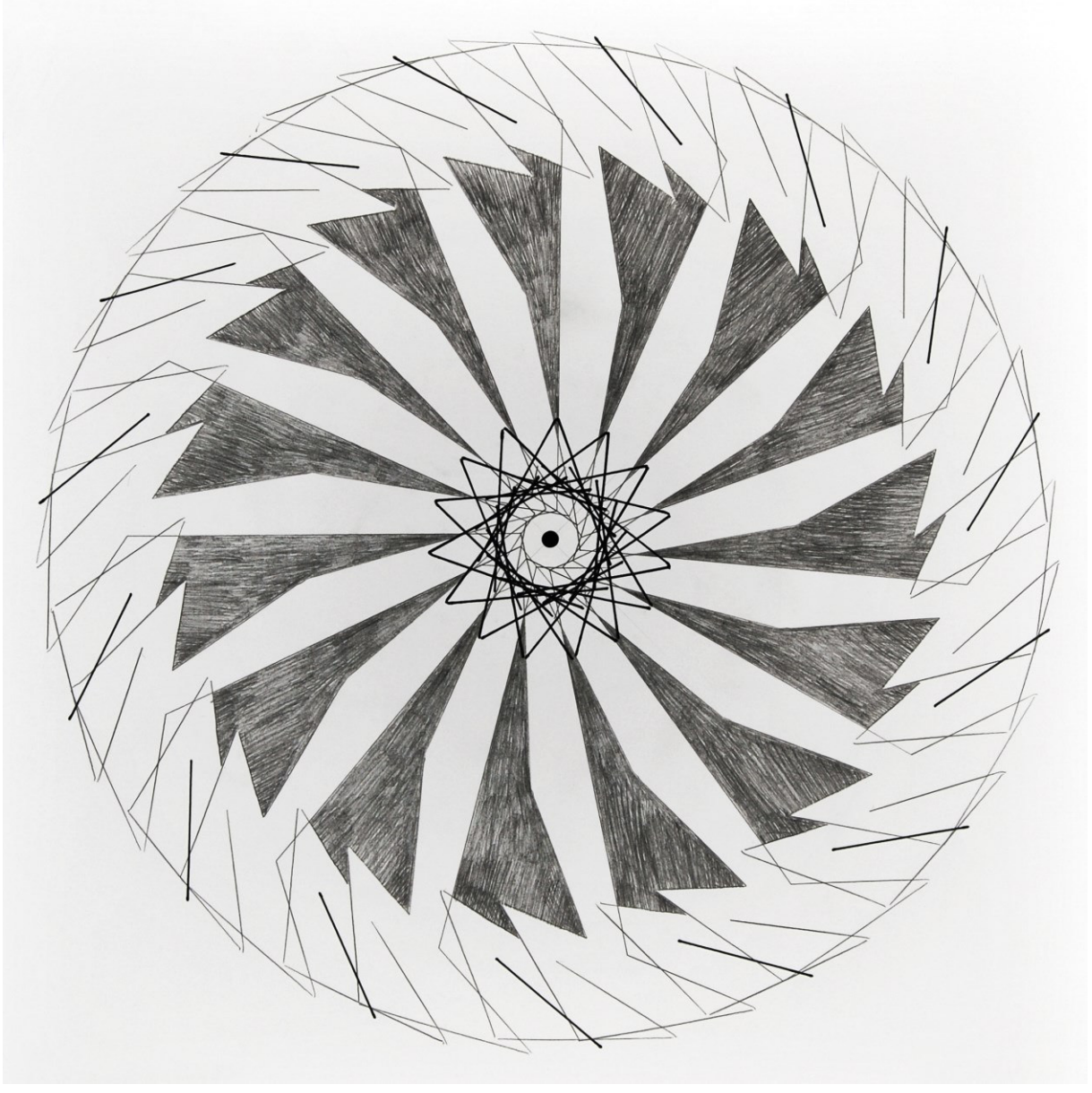

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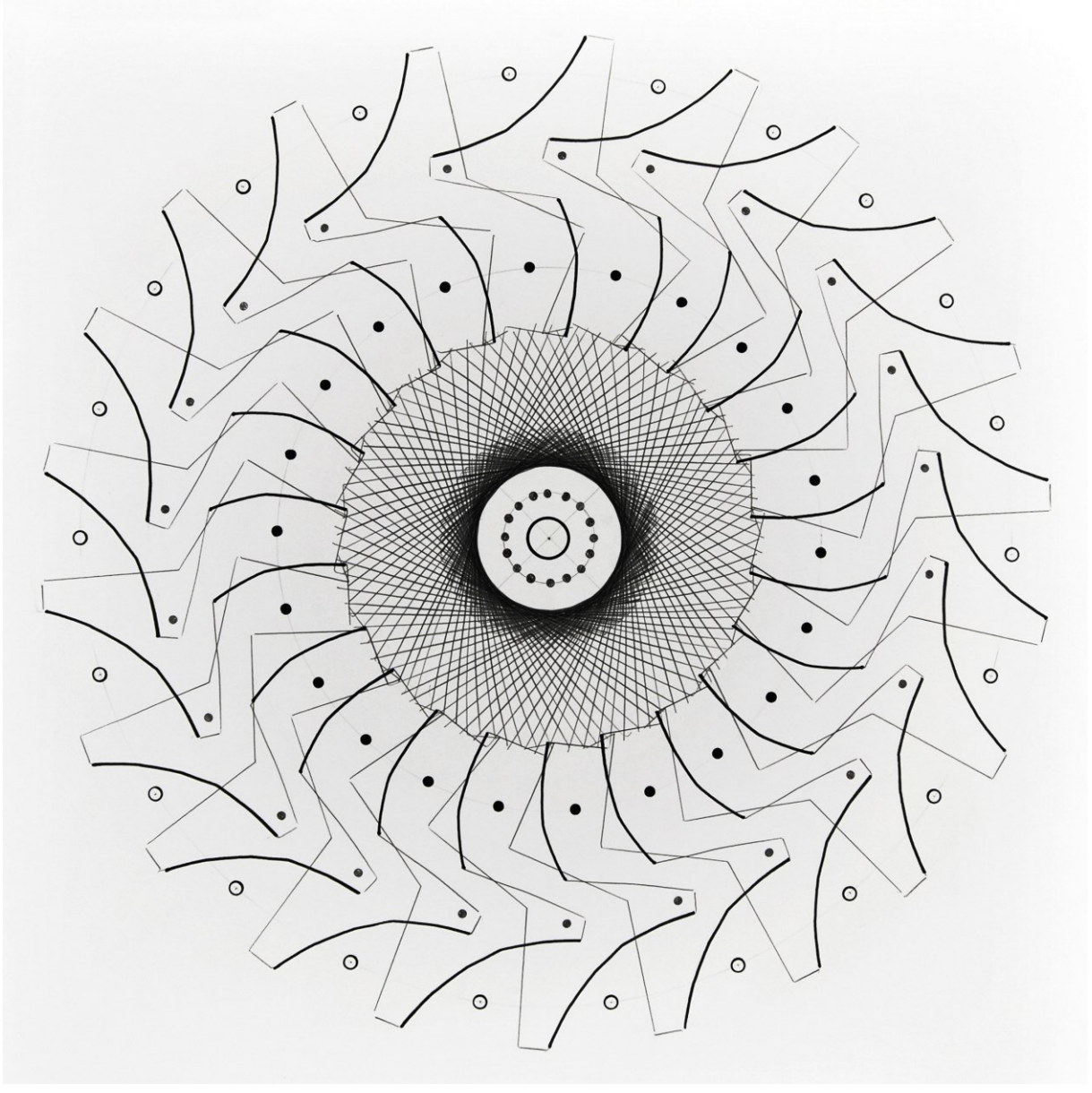

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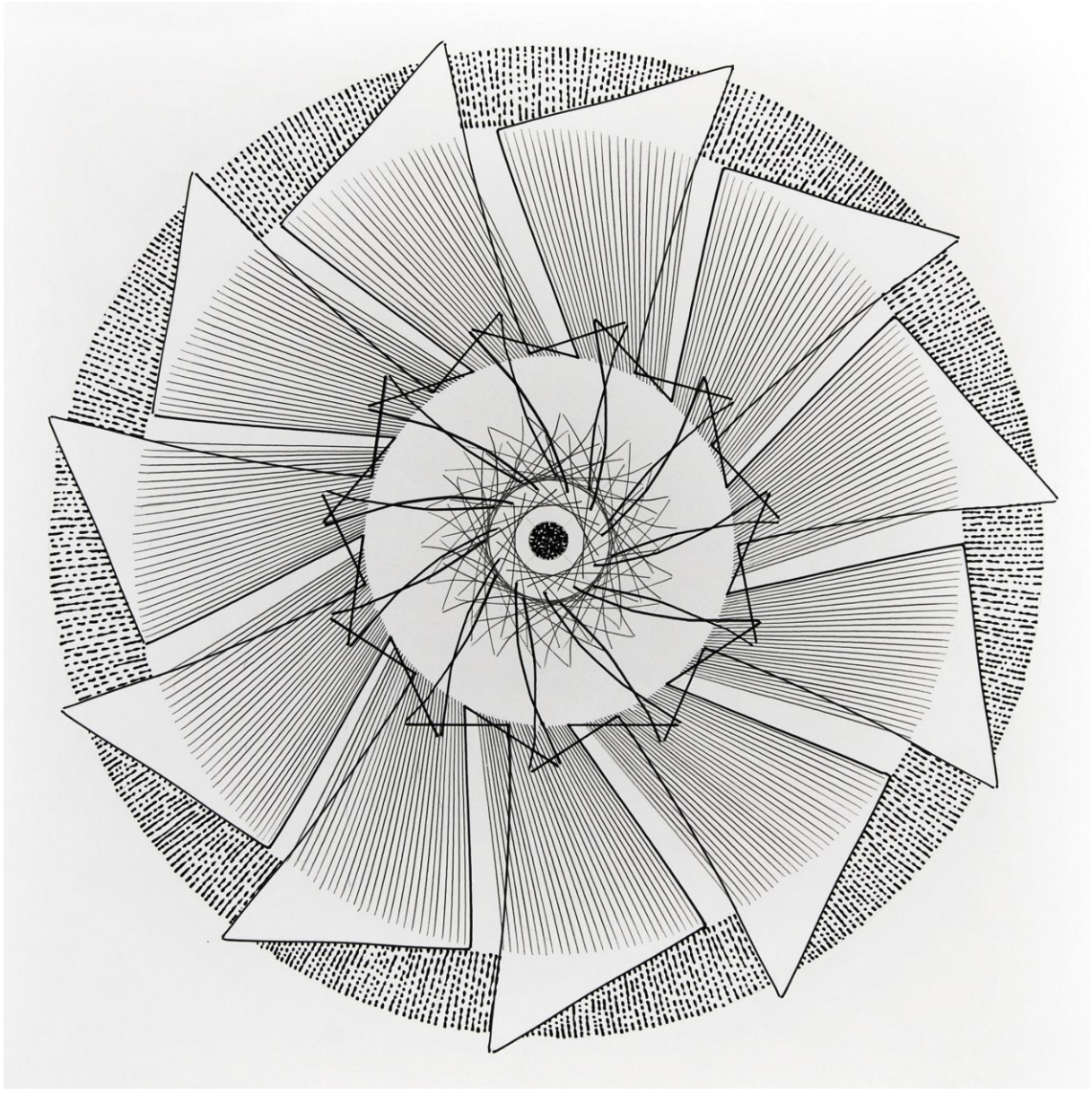

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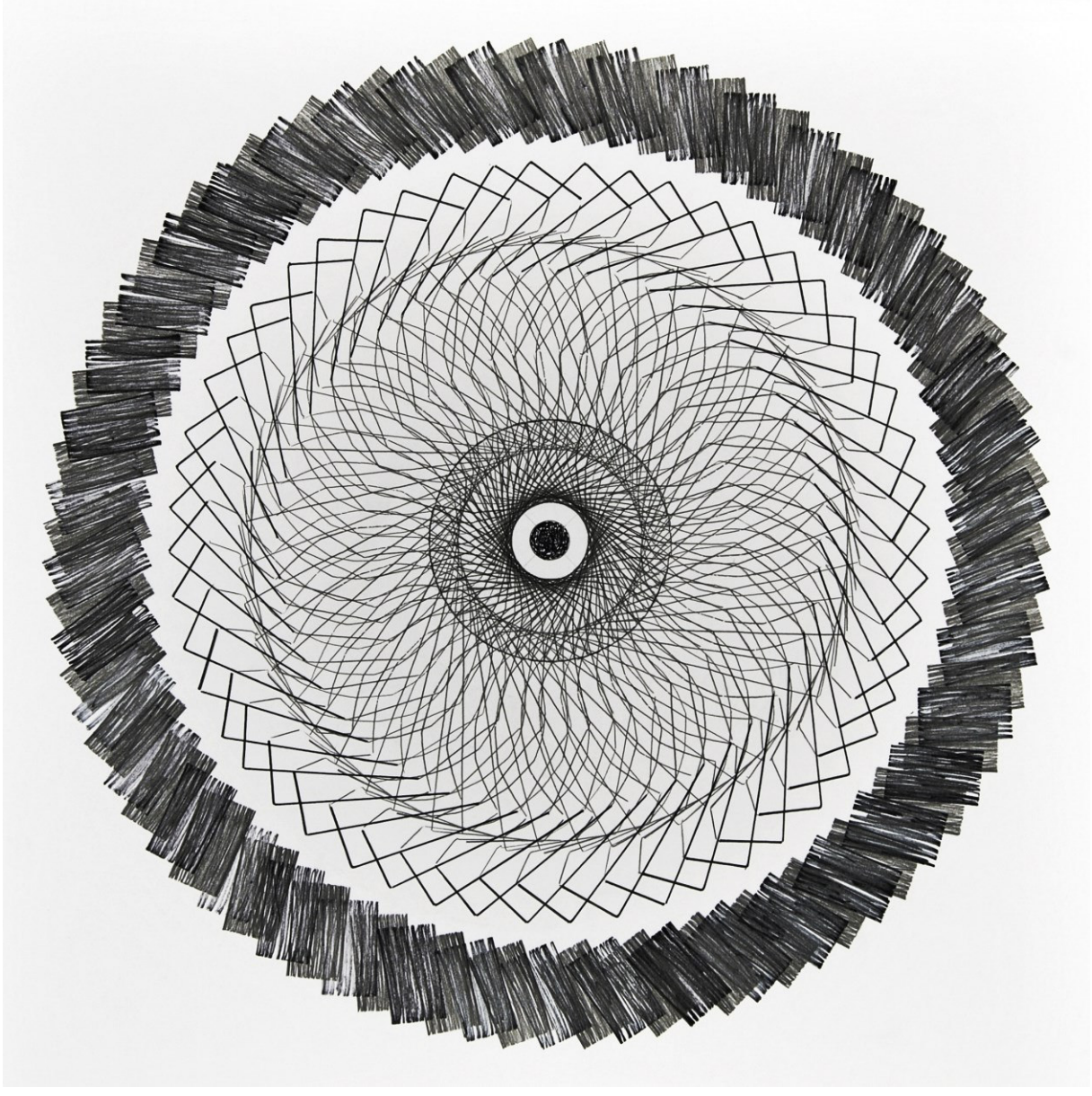

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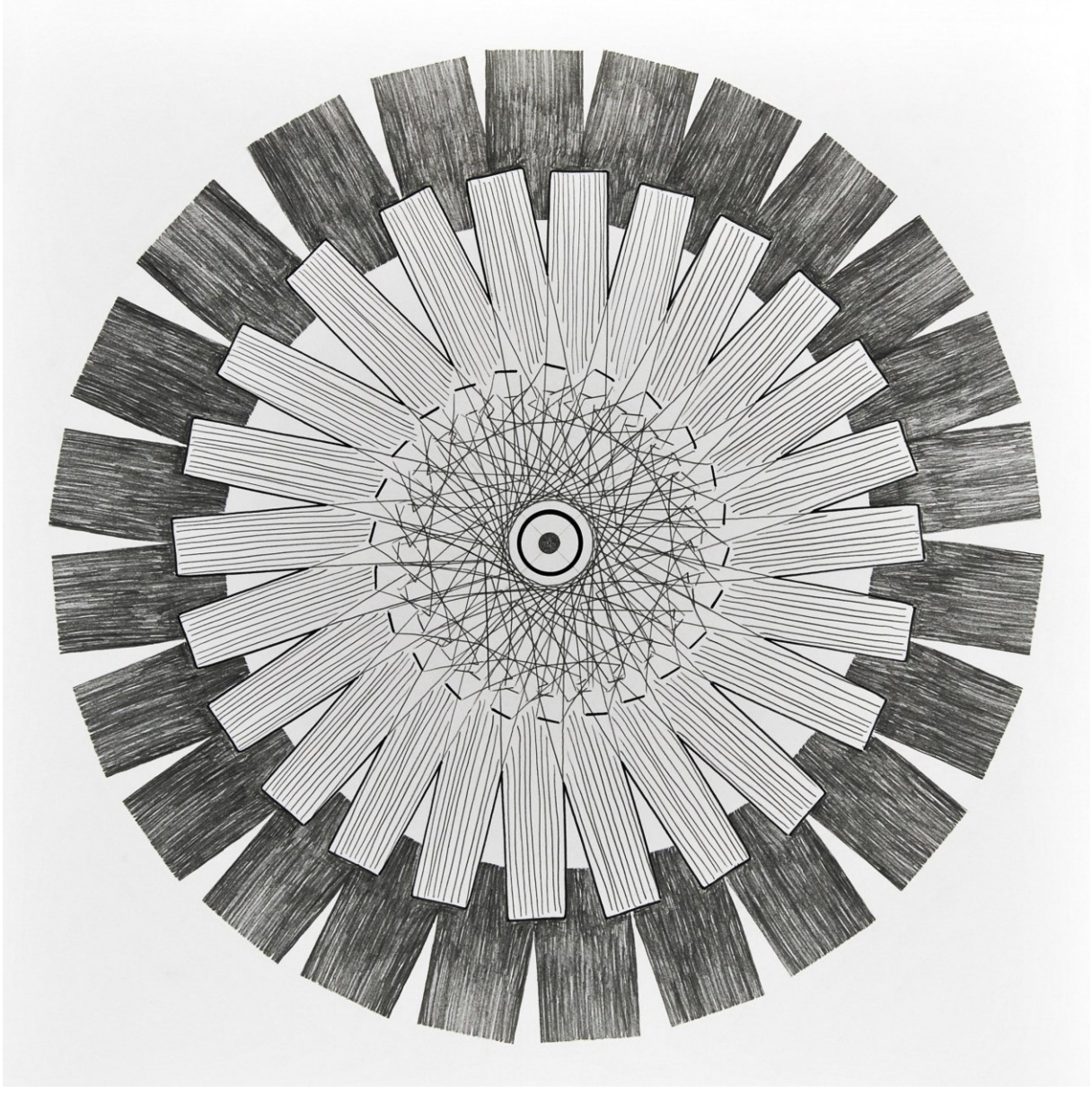

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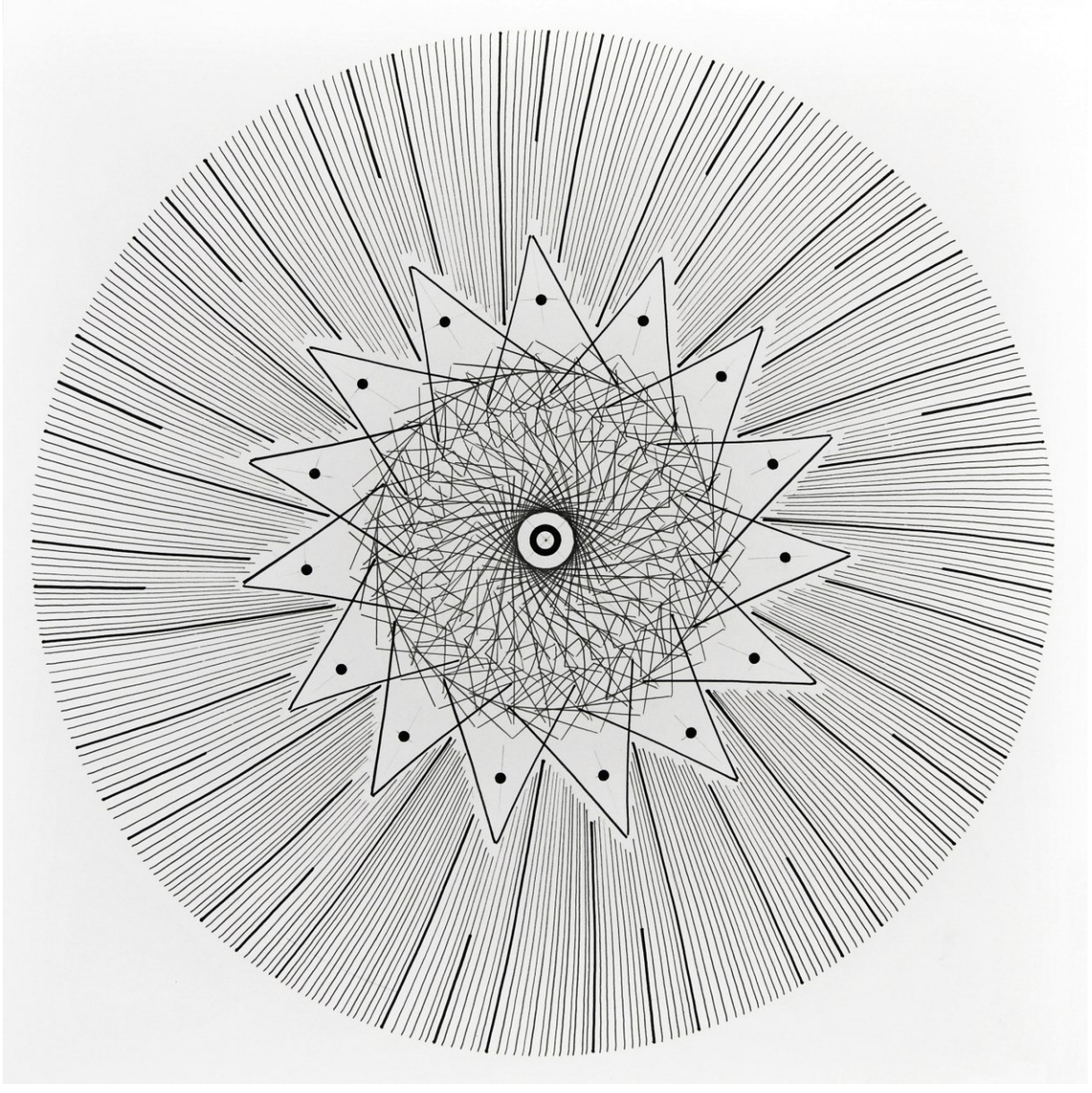

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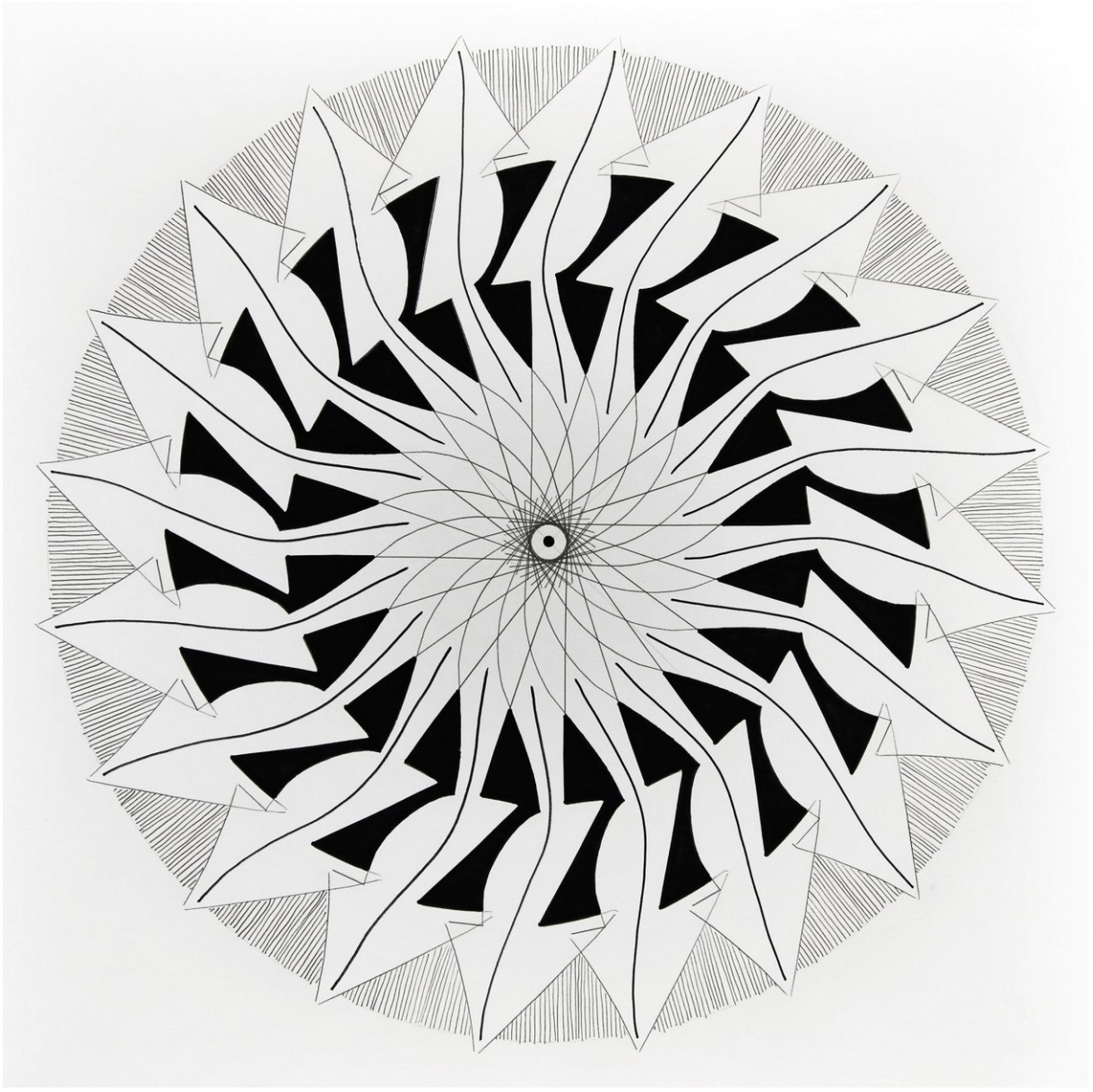

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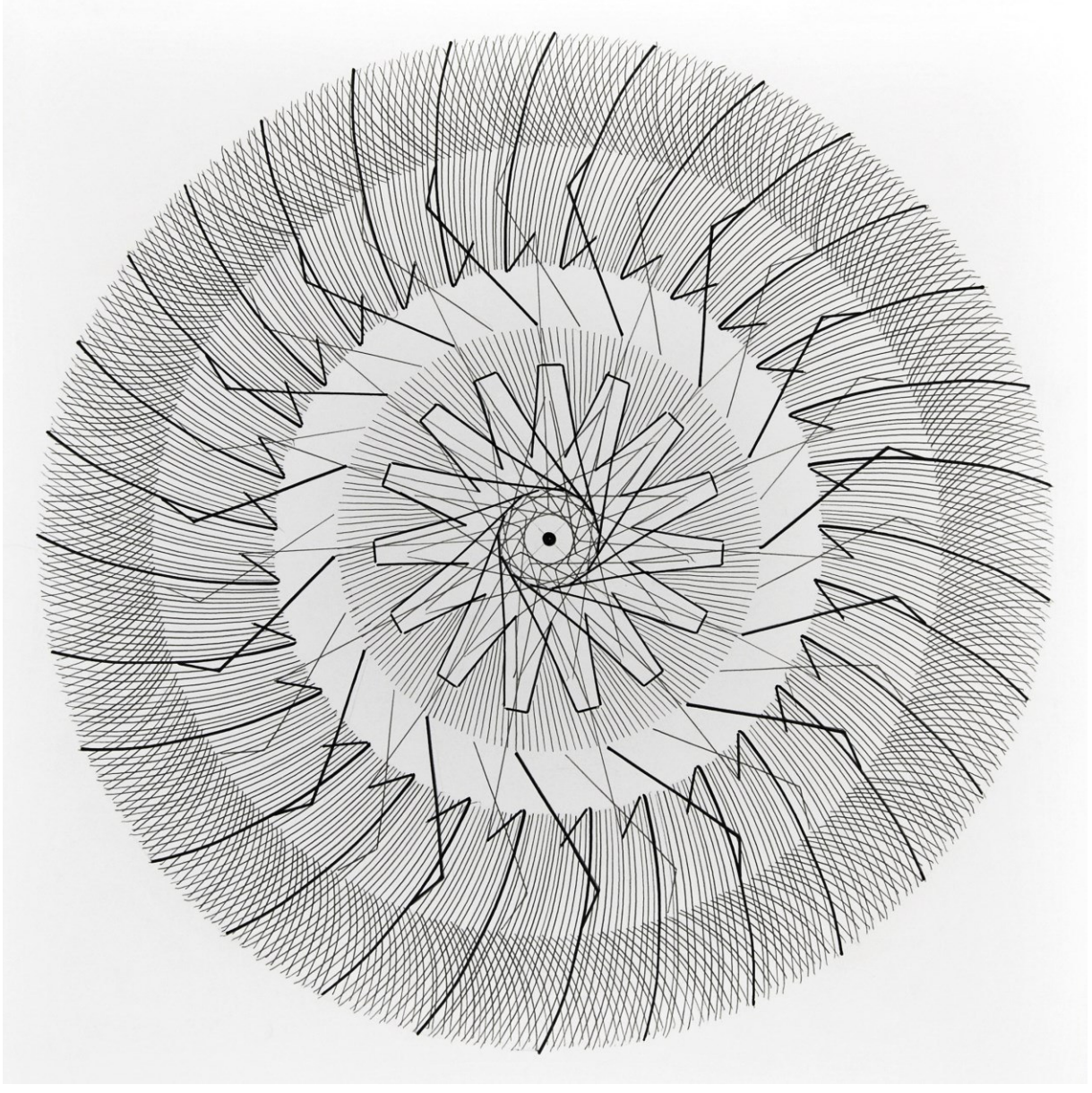

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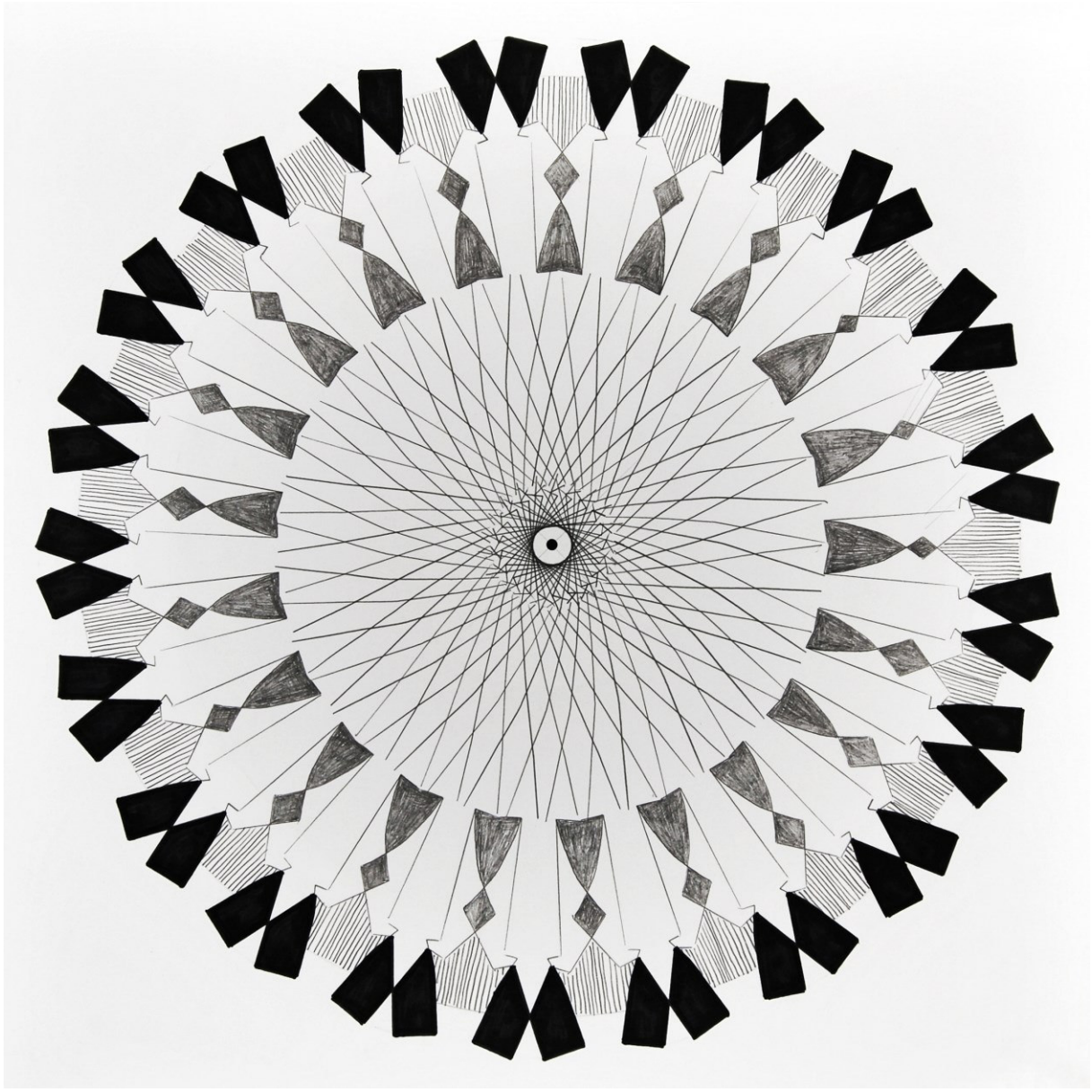

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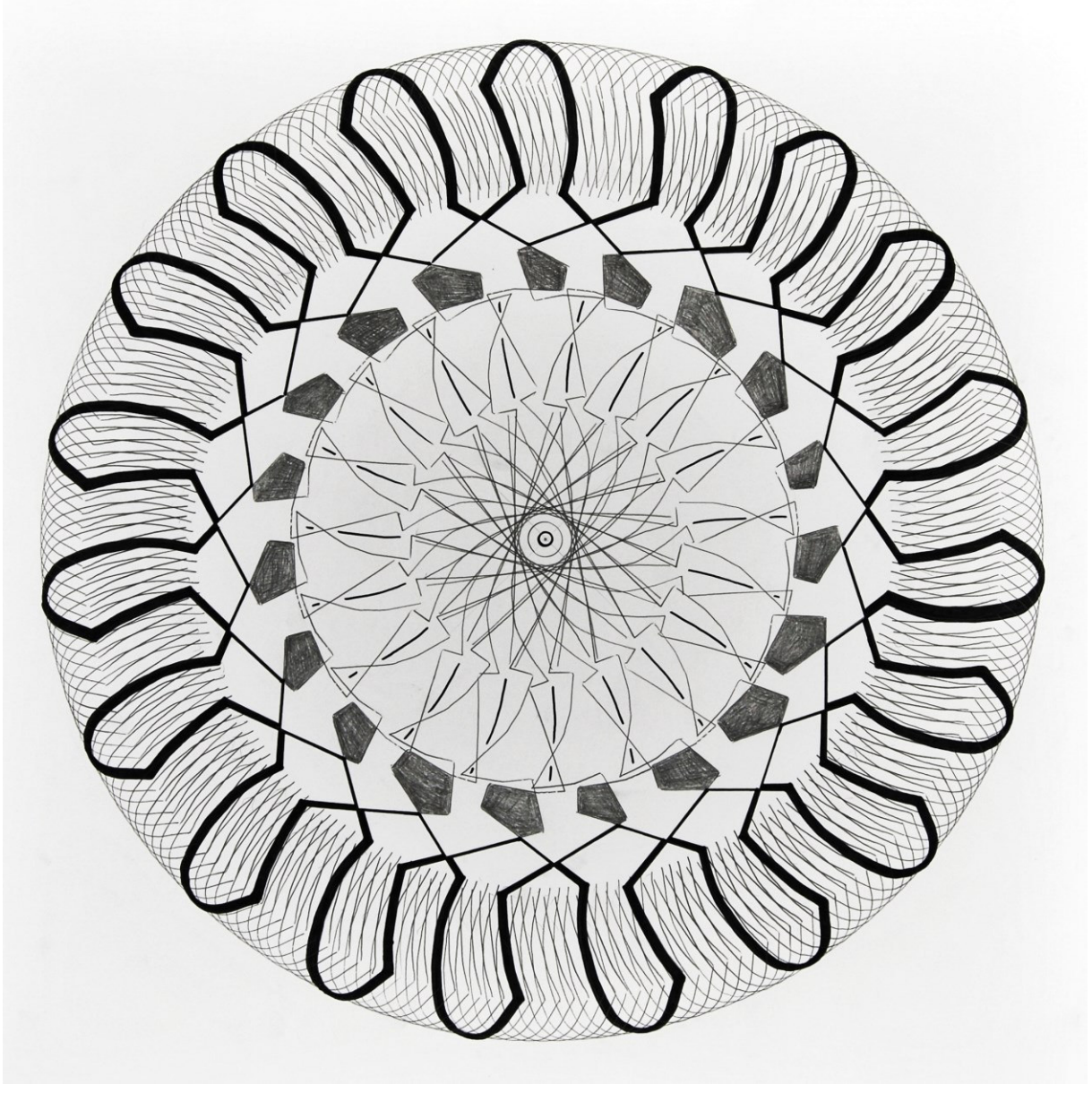

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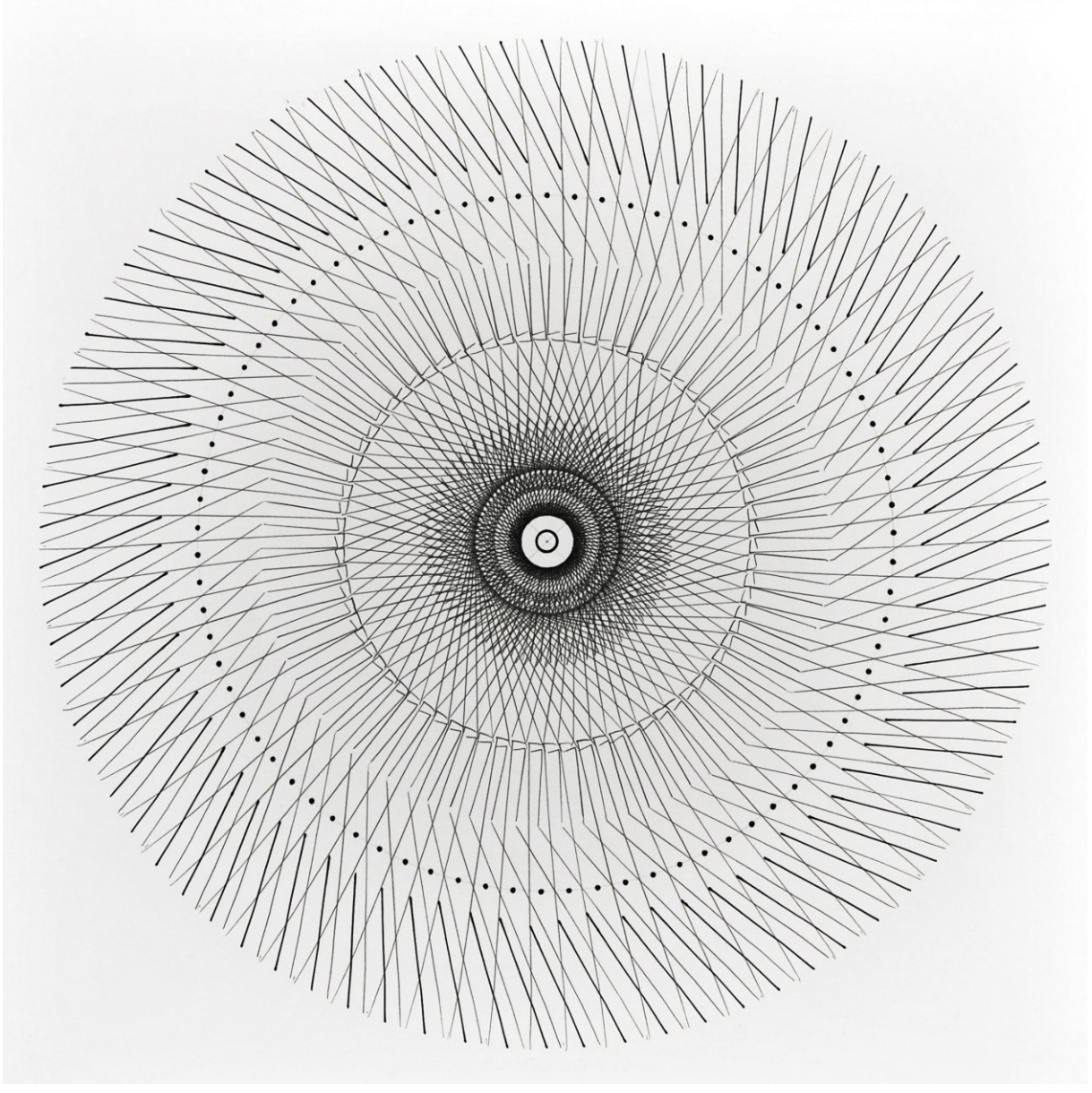

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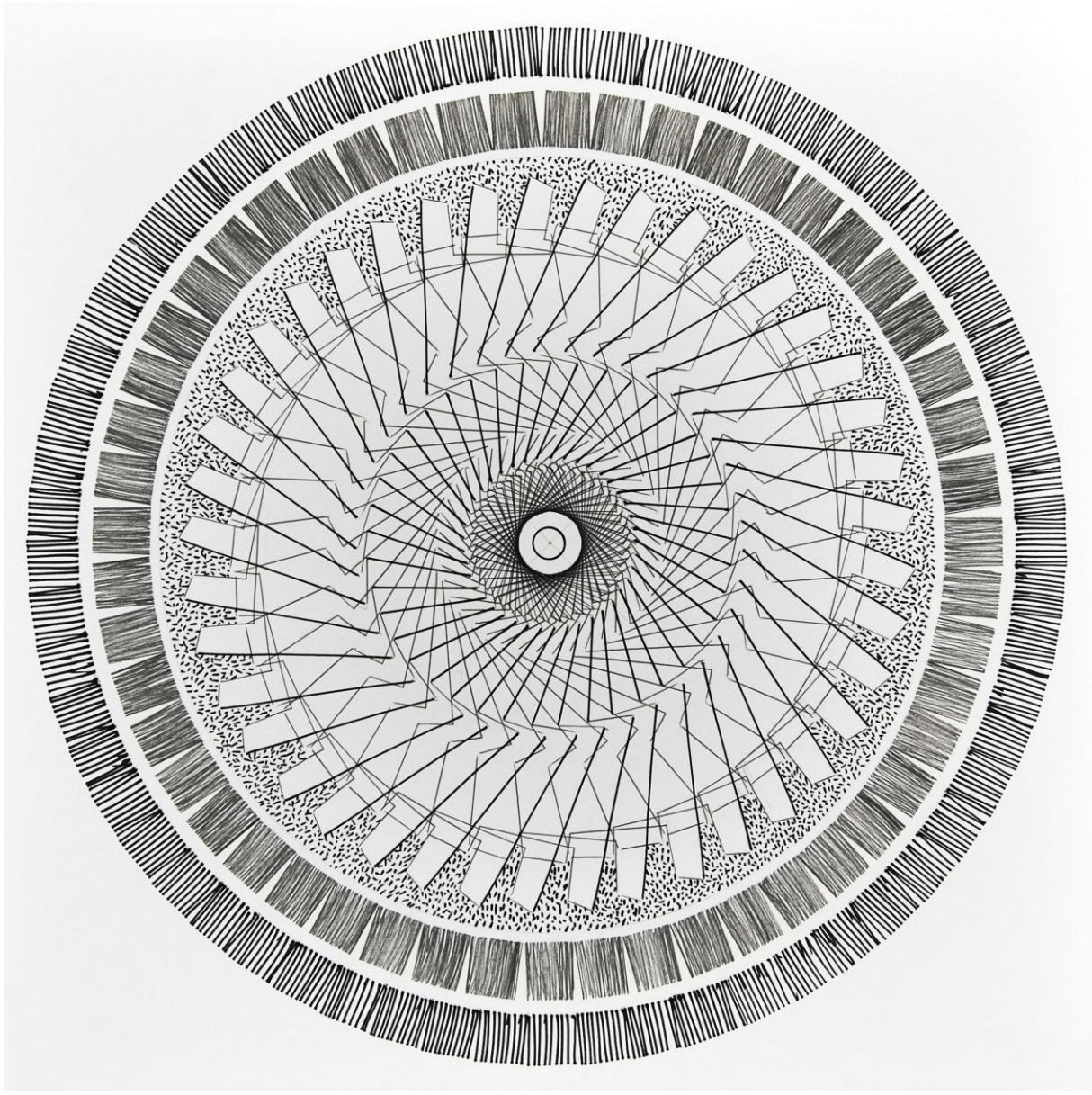

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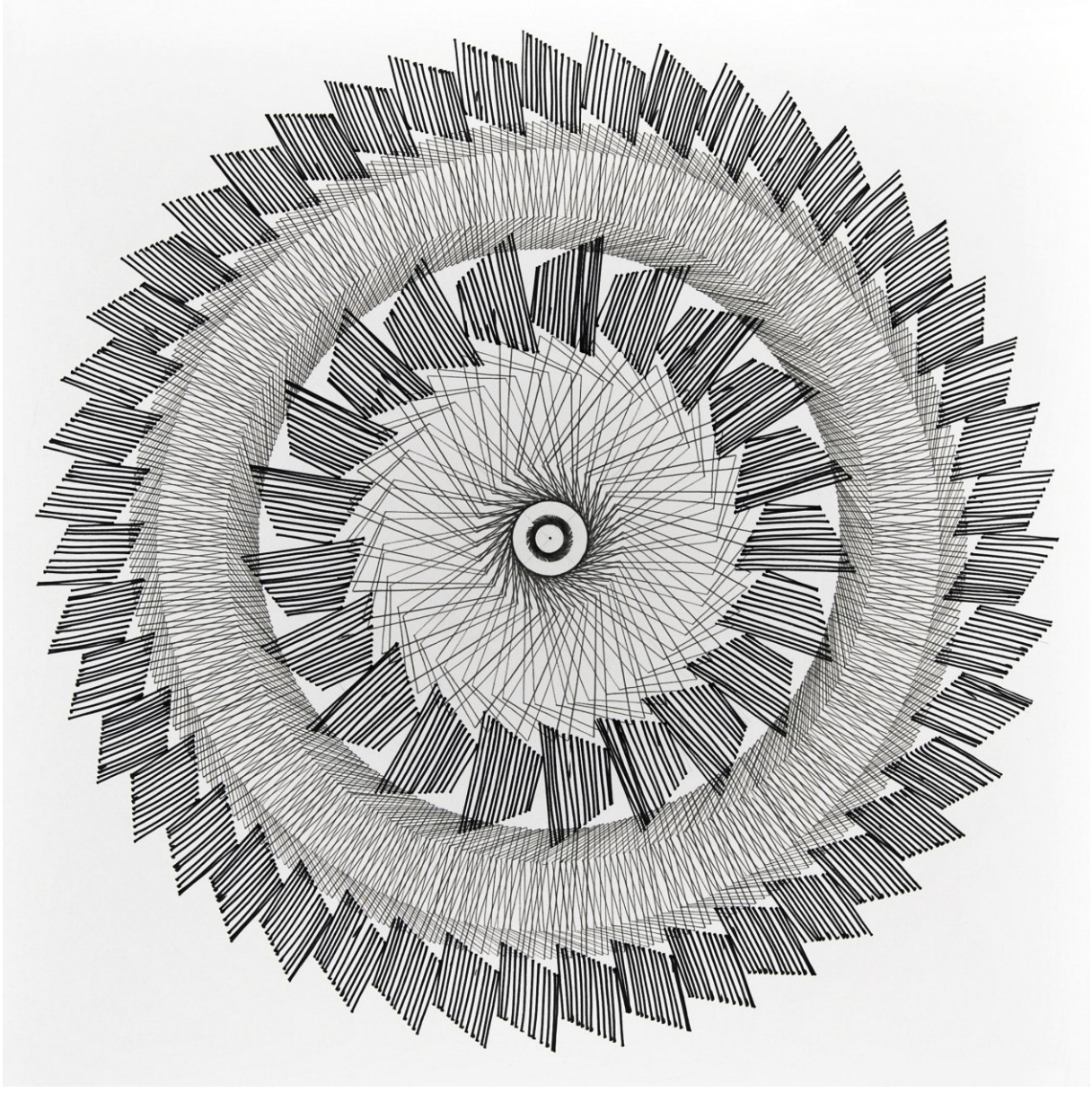
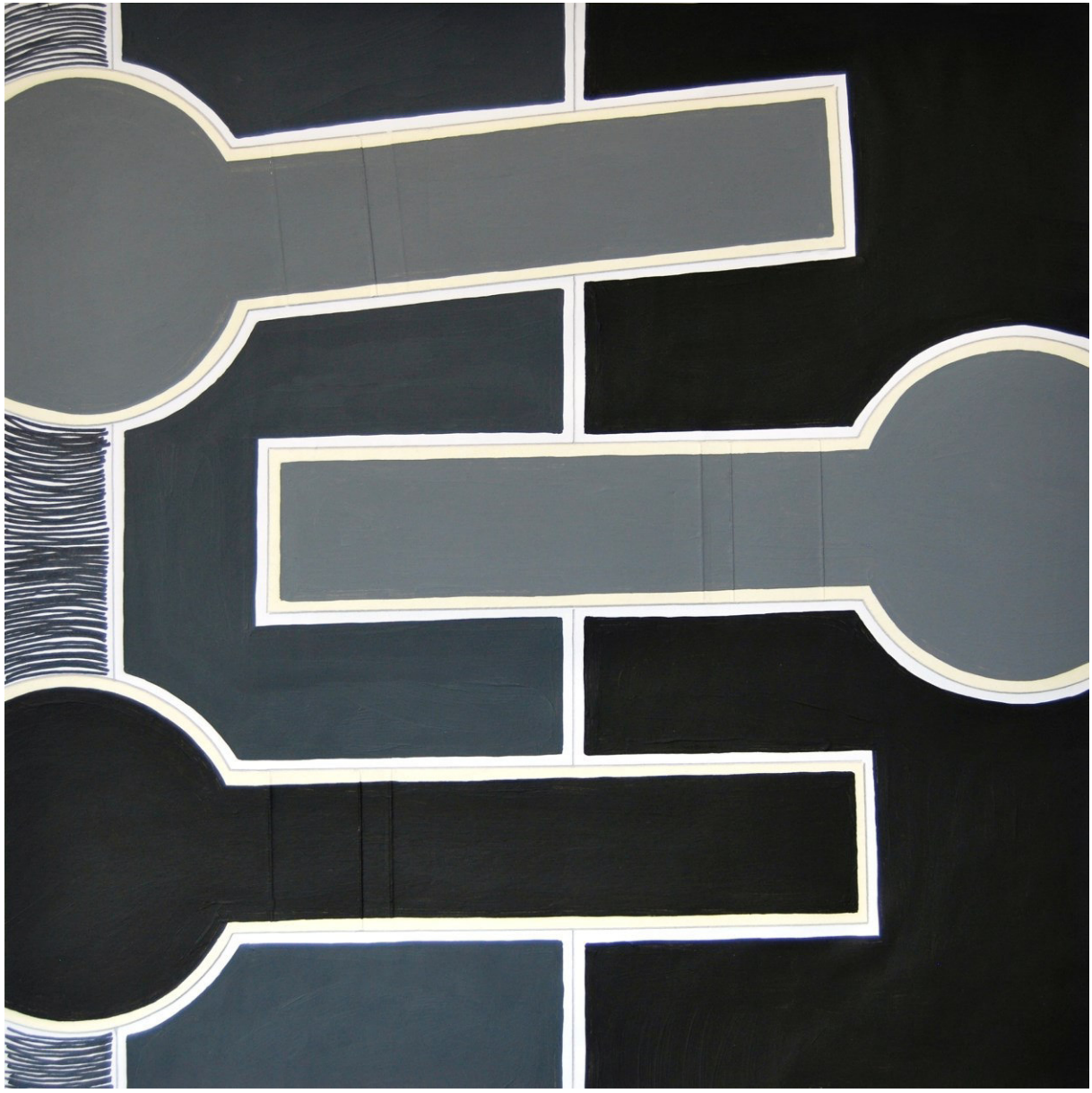


s20181020



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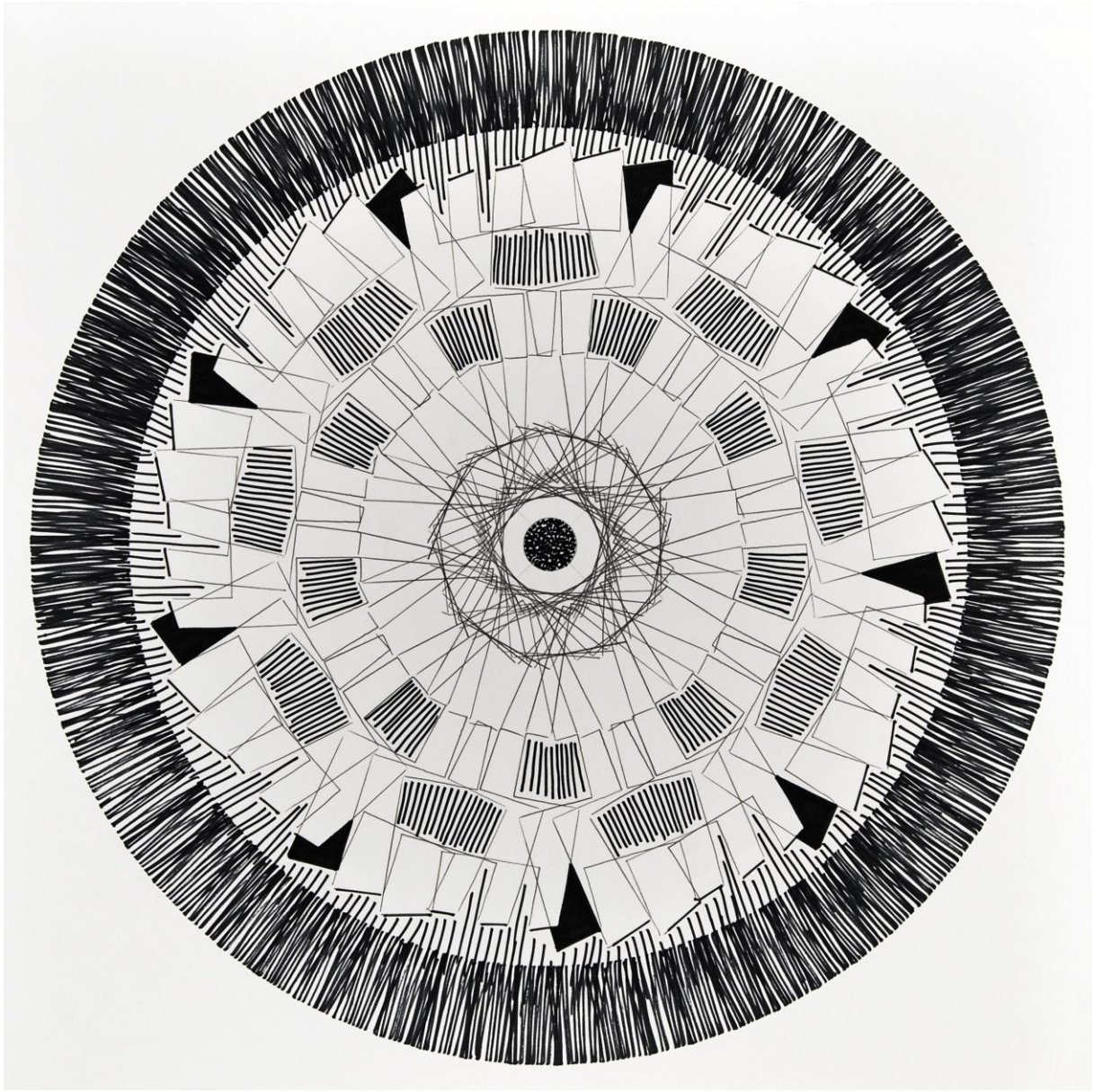

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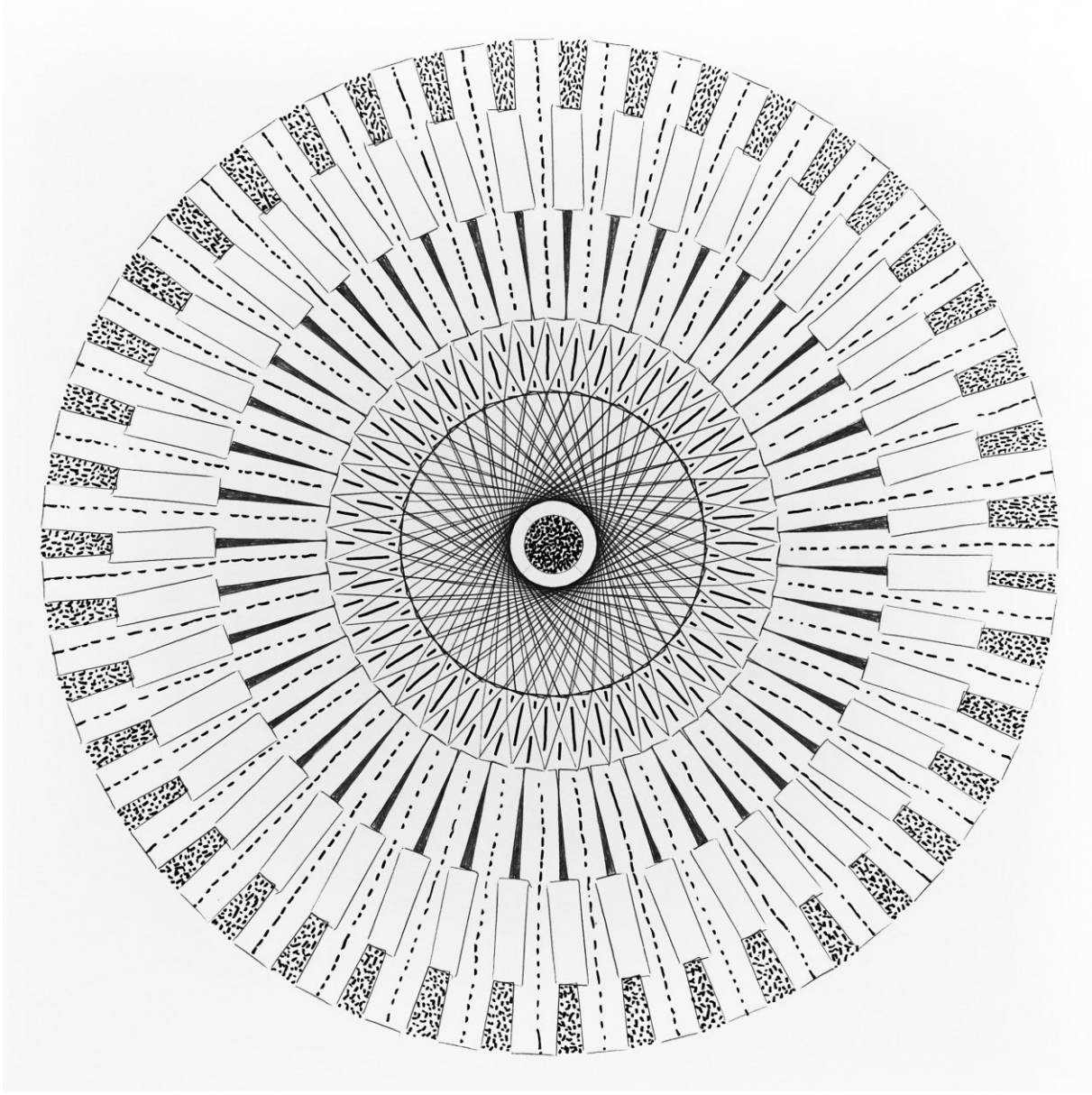
m20181021



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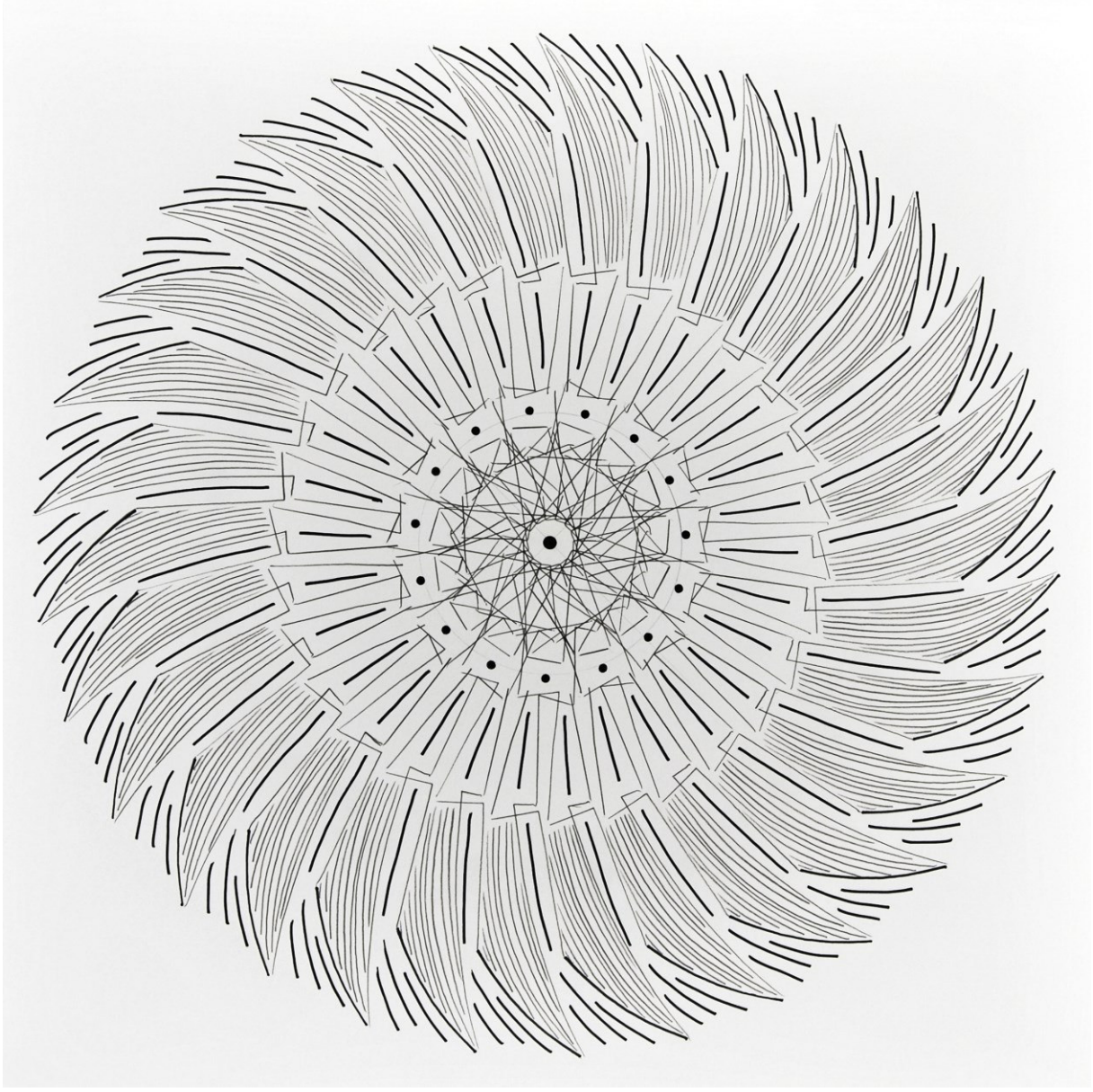

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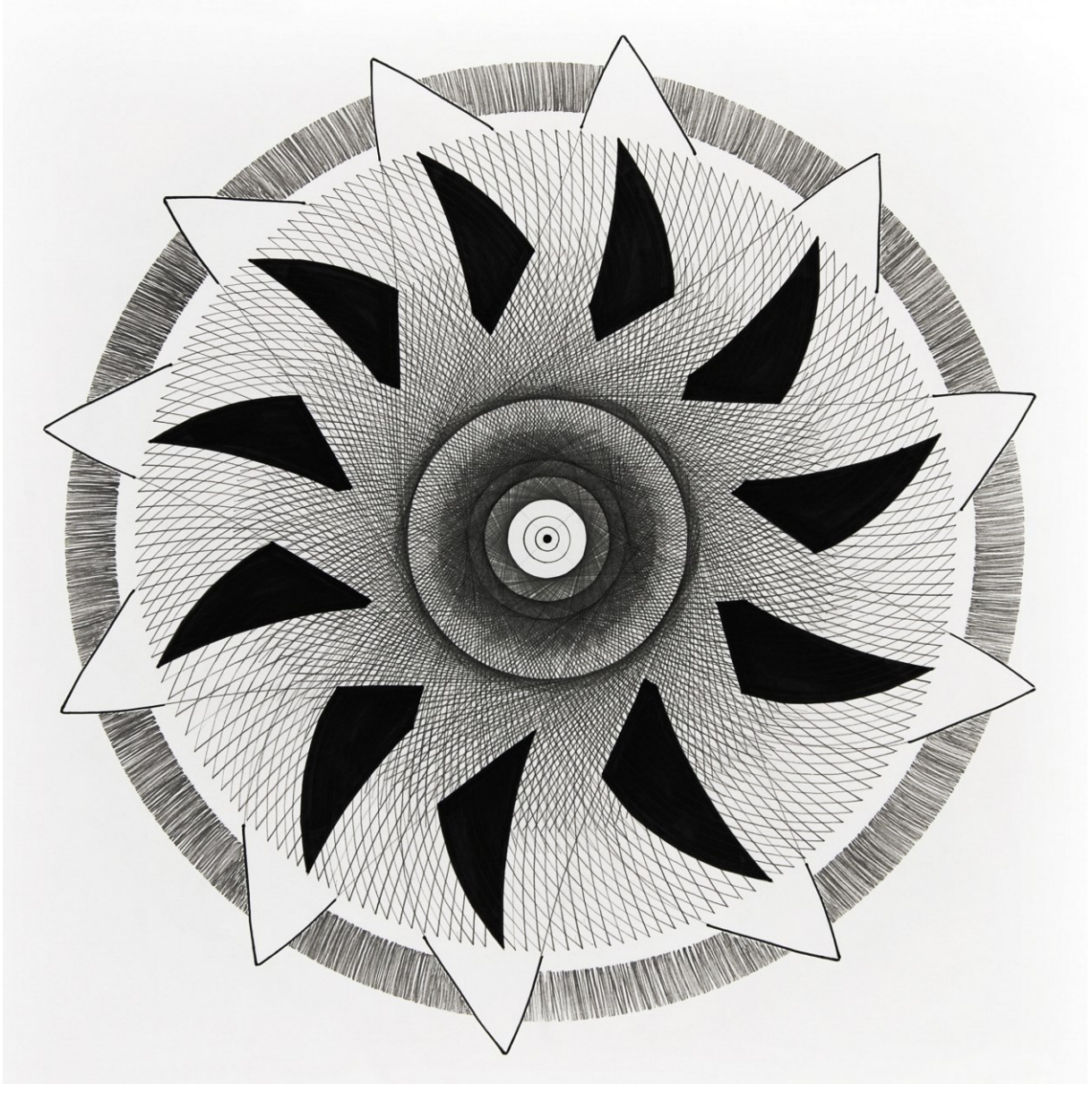
m20181023



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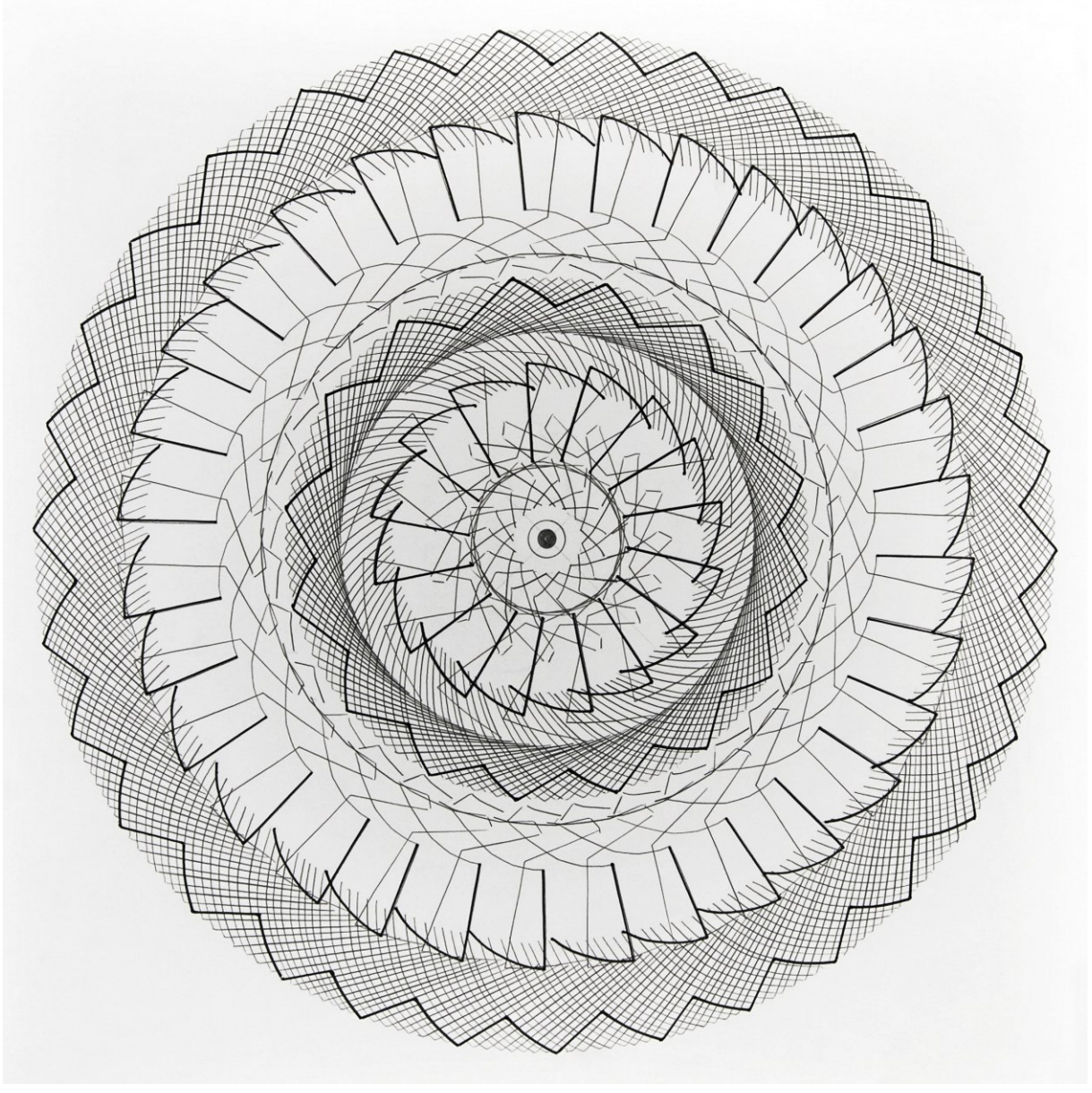

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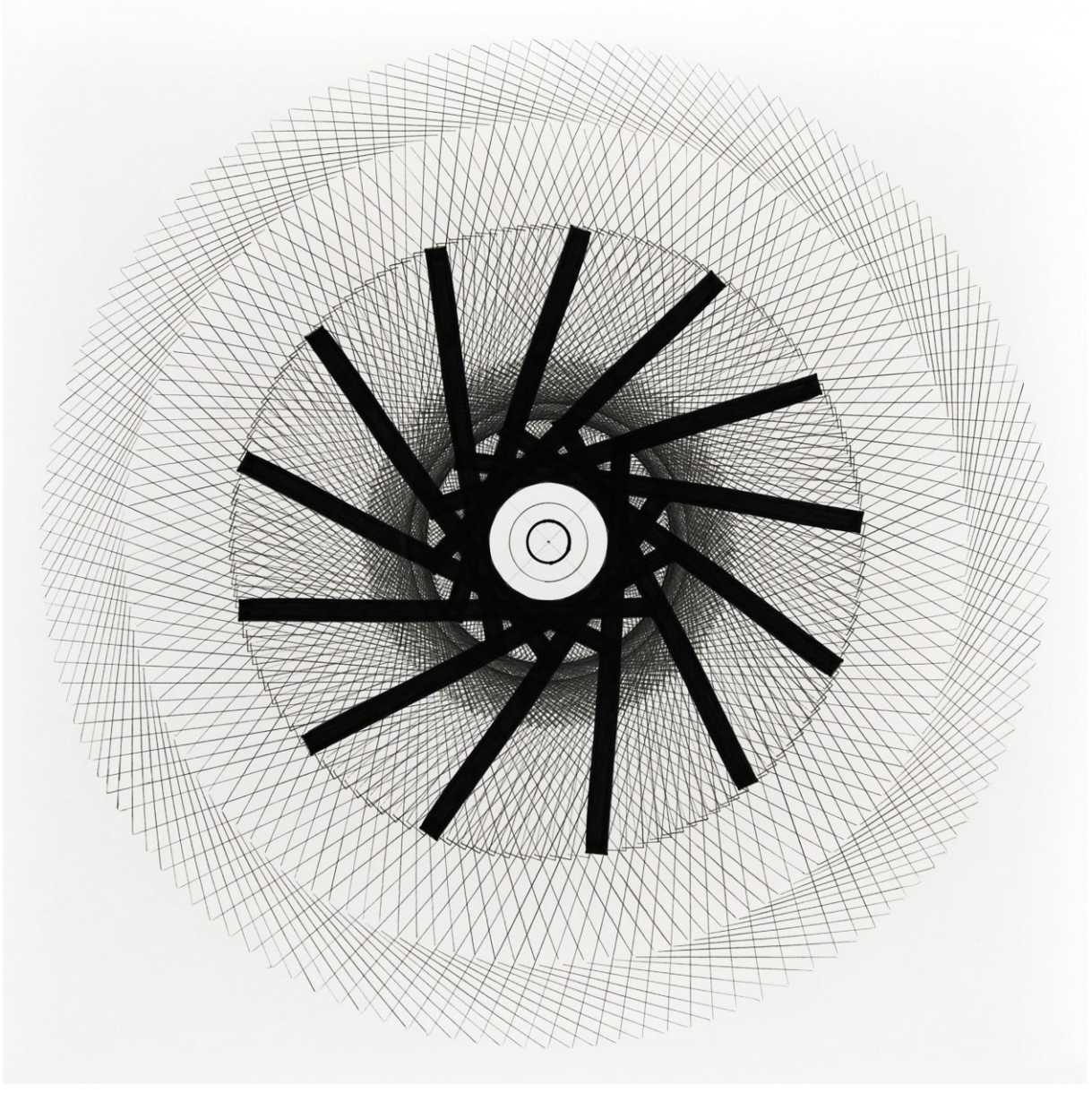
m20181025



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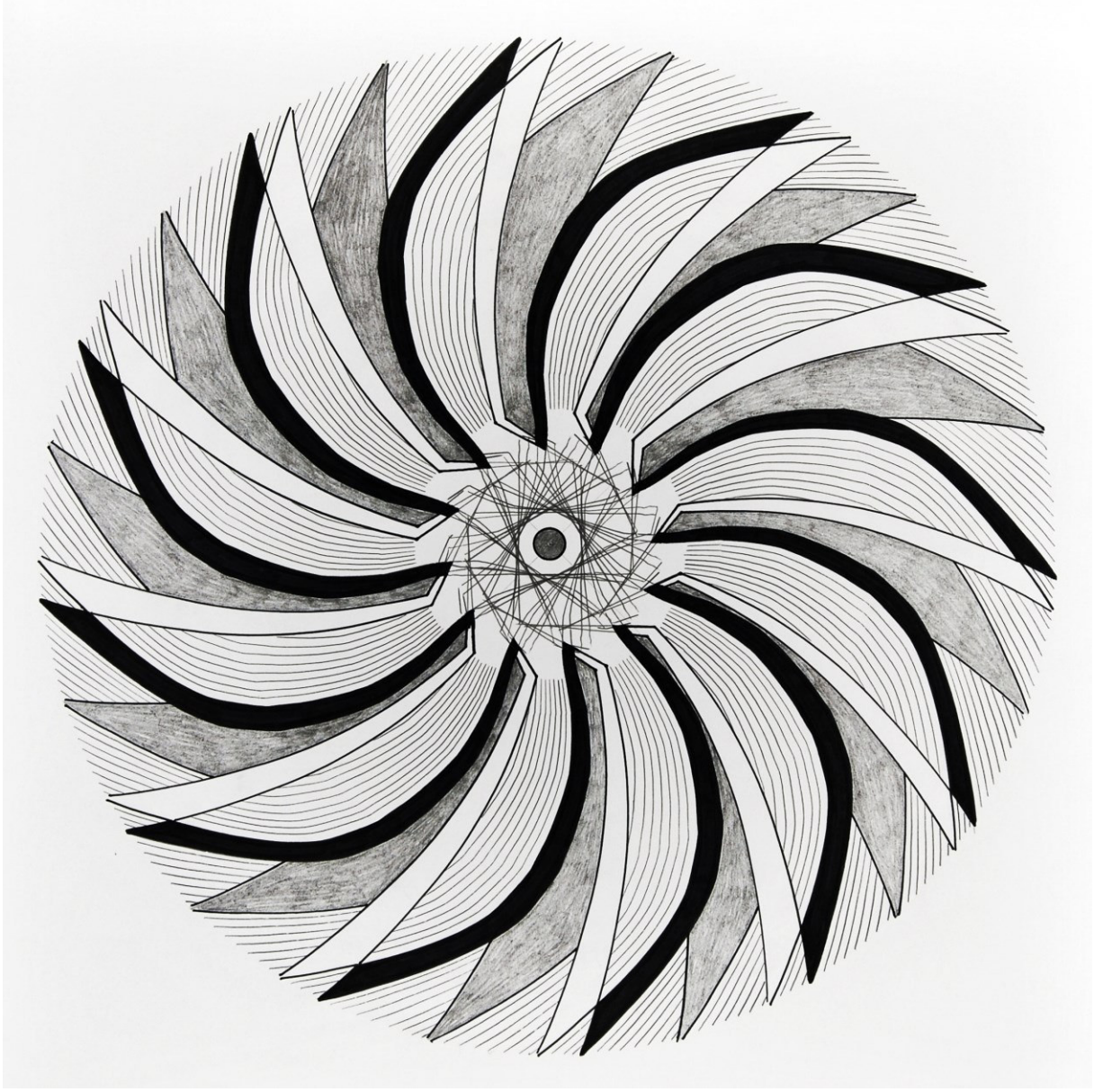

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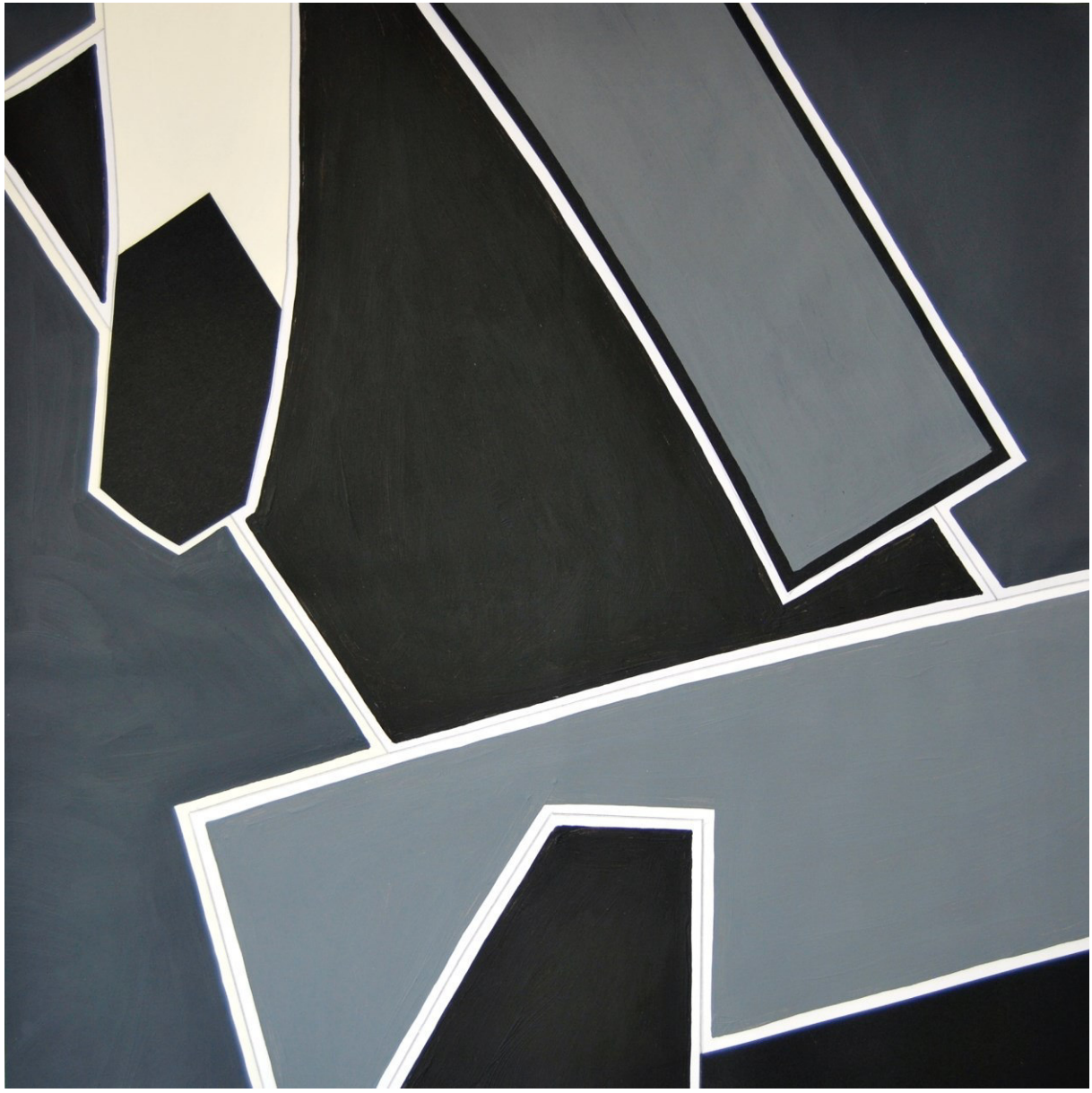

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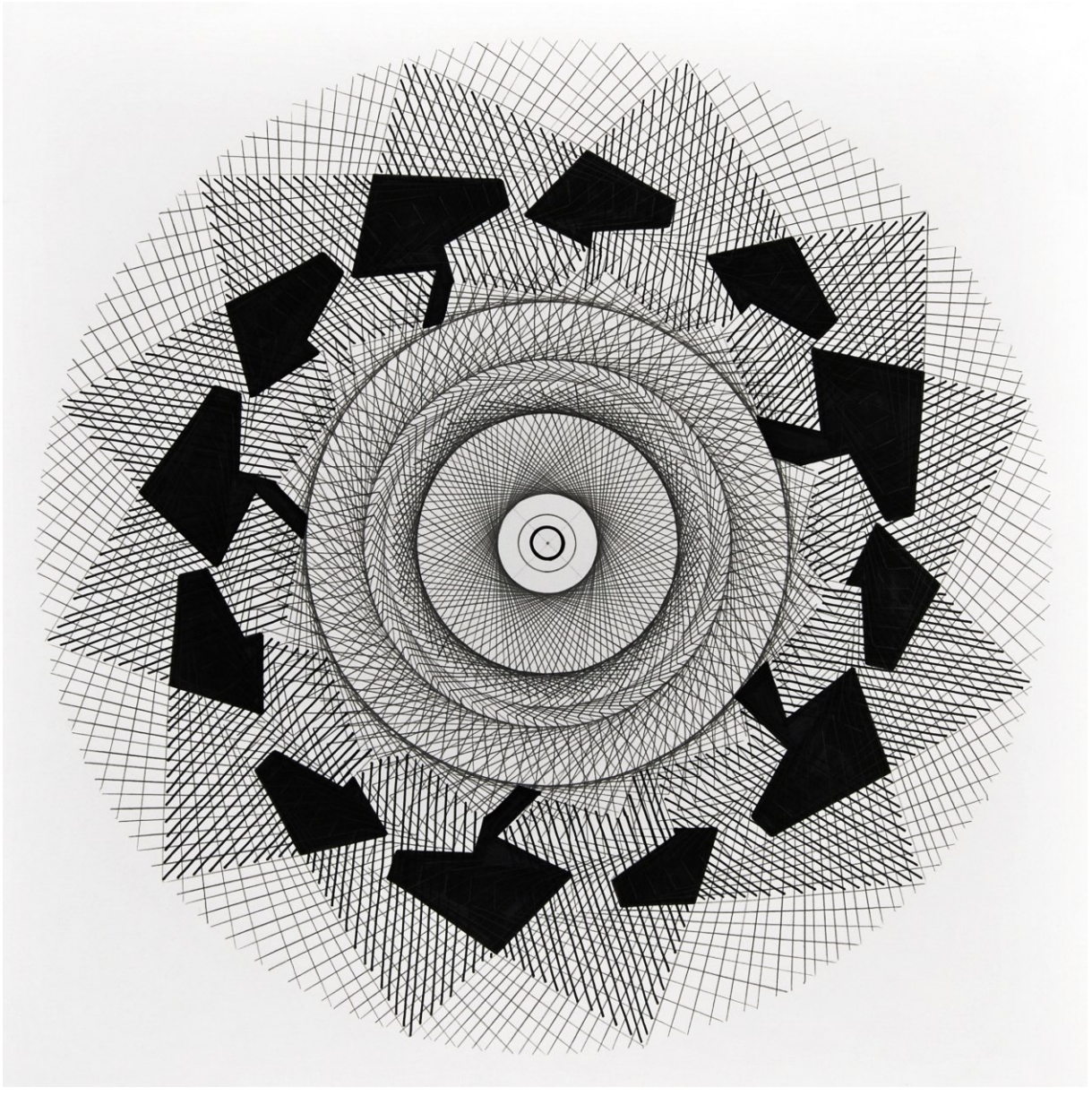

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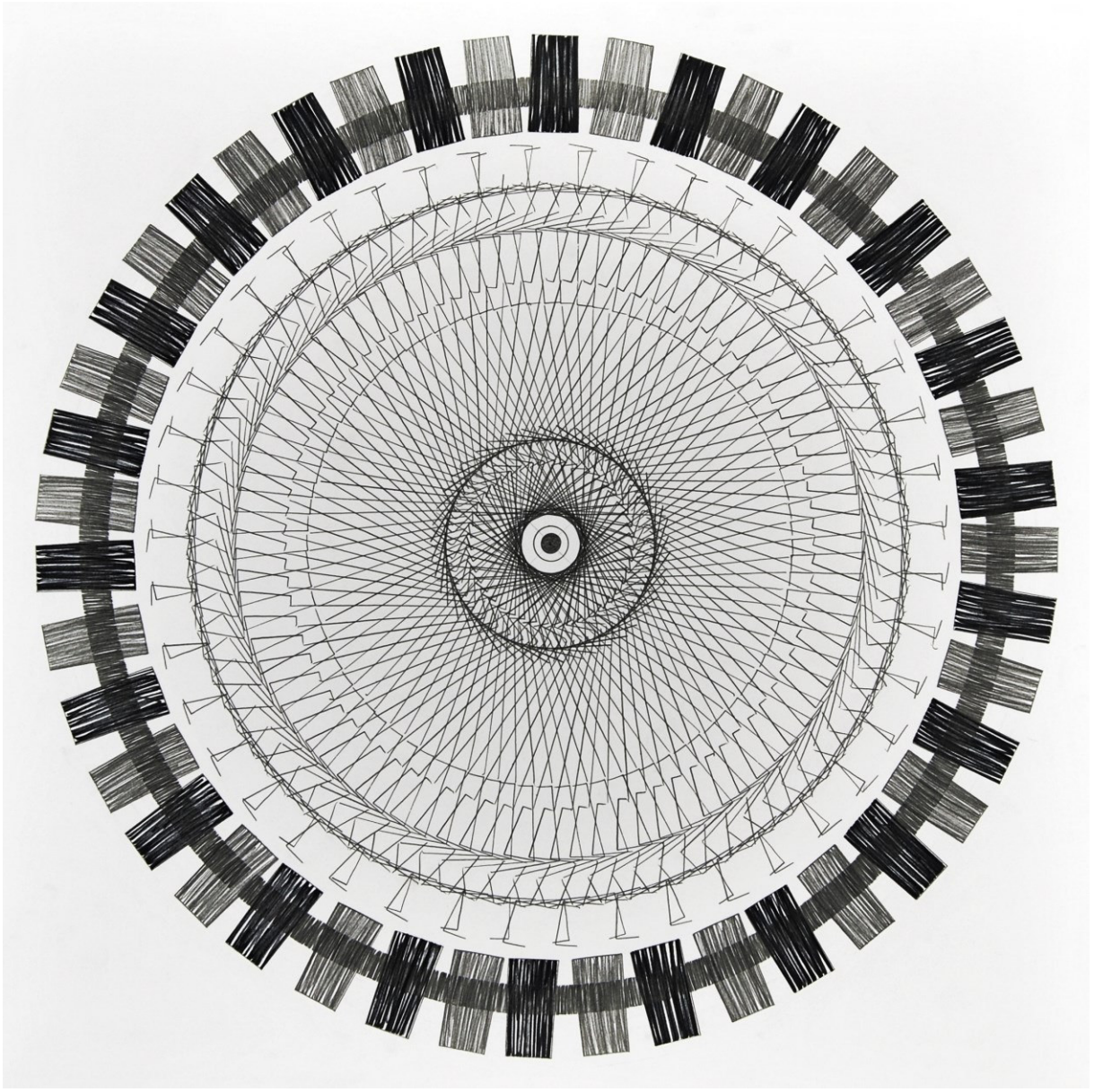
m20181028

s20181029

m20181029



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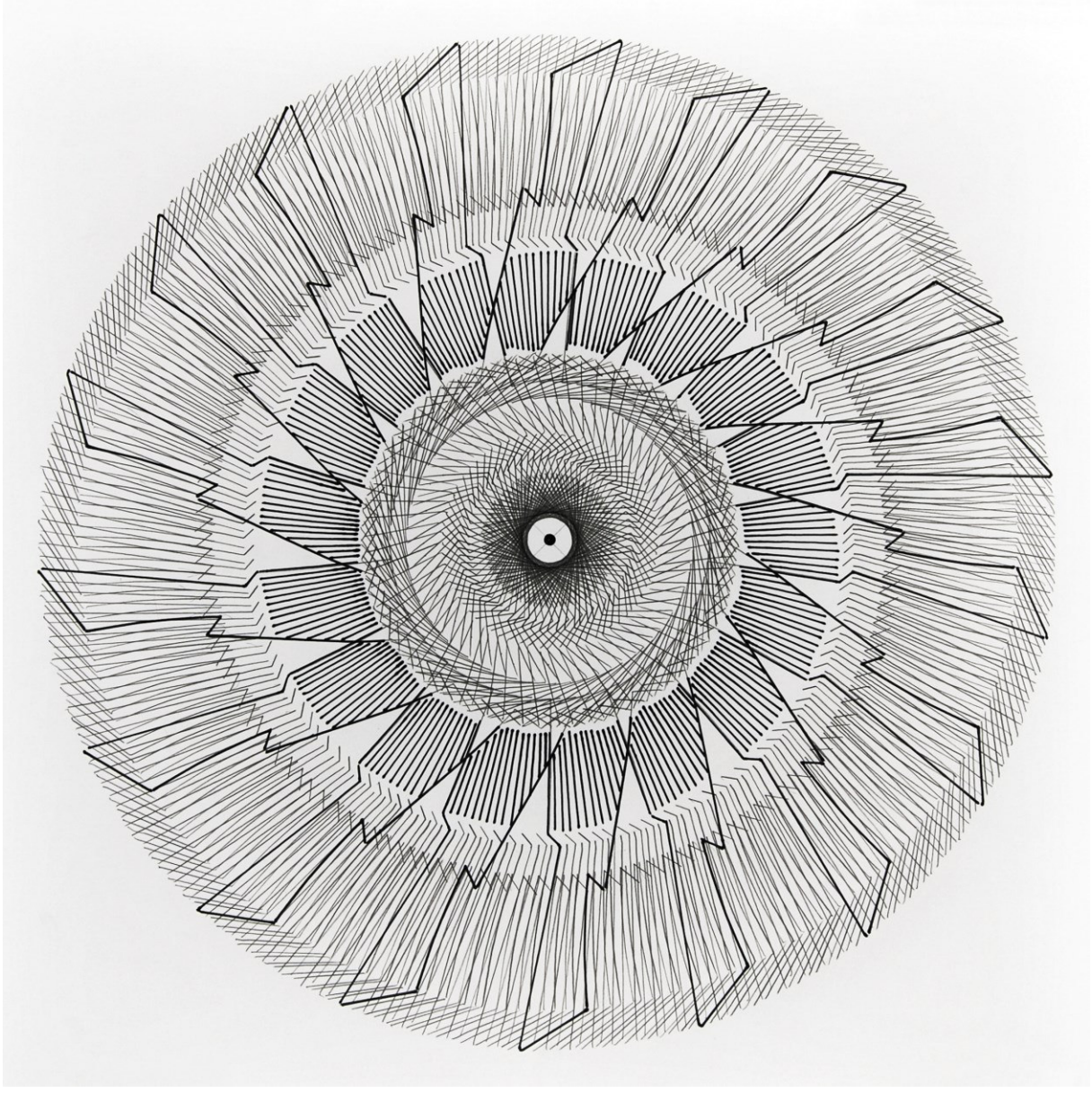

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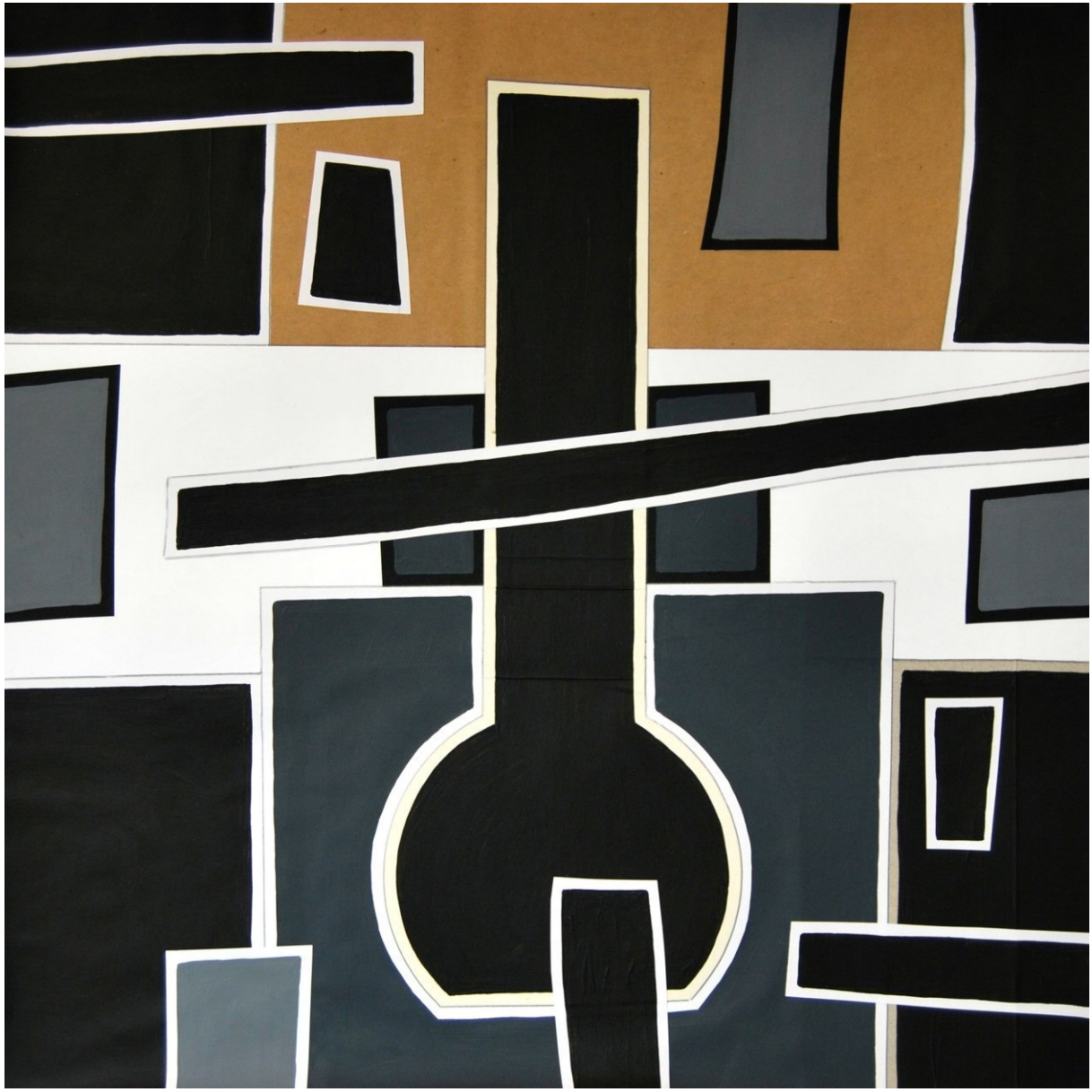

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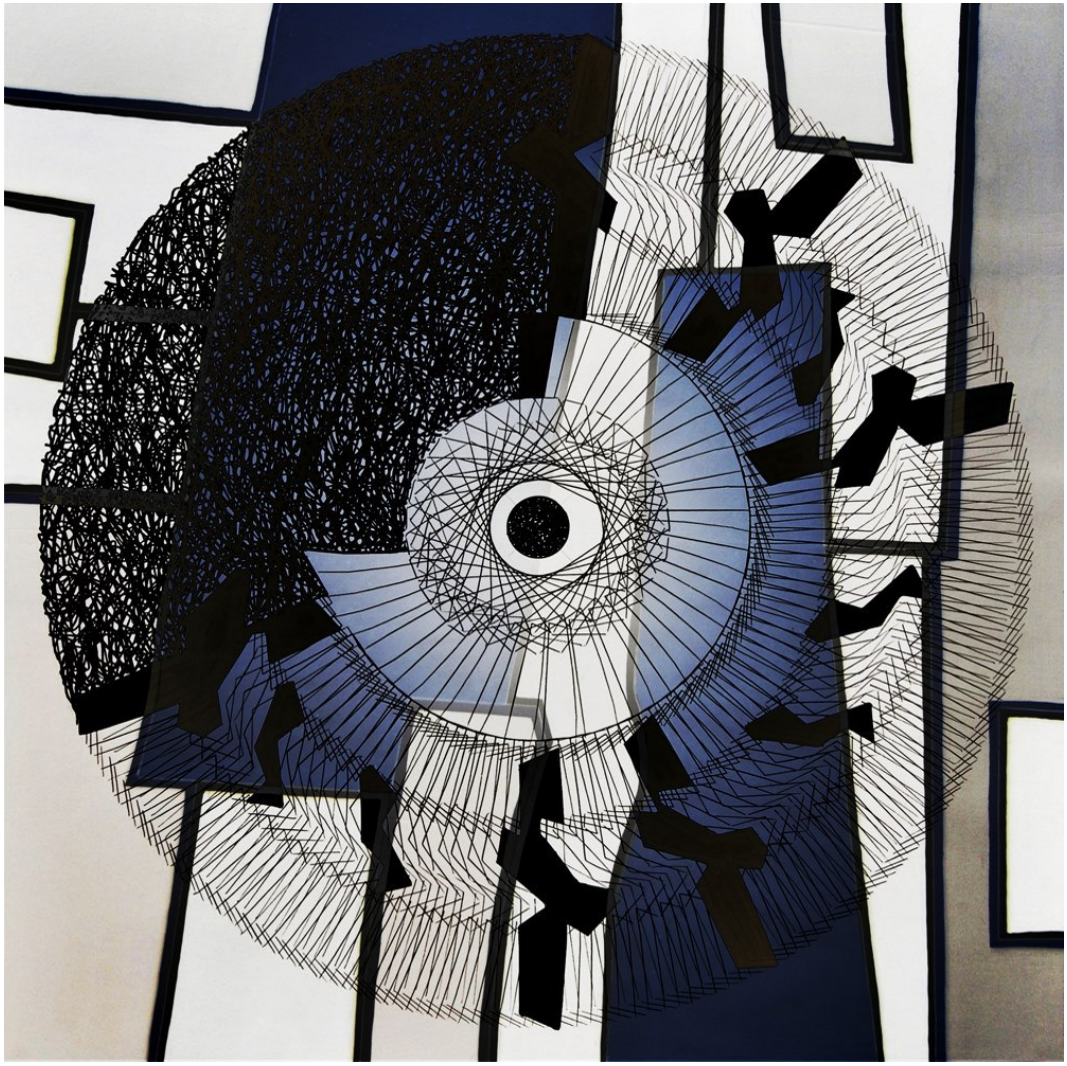
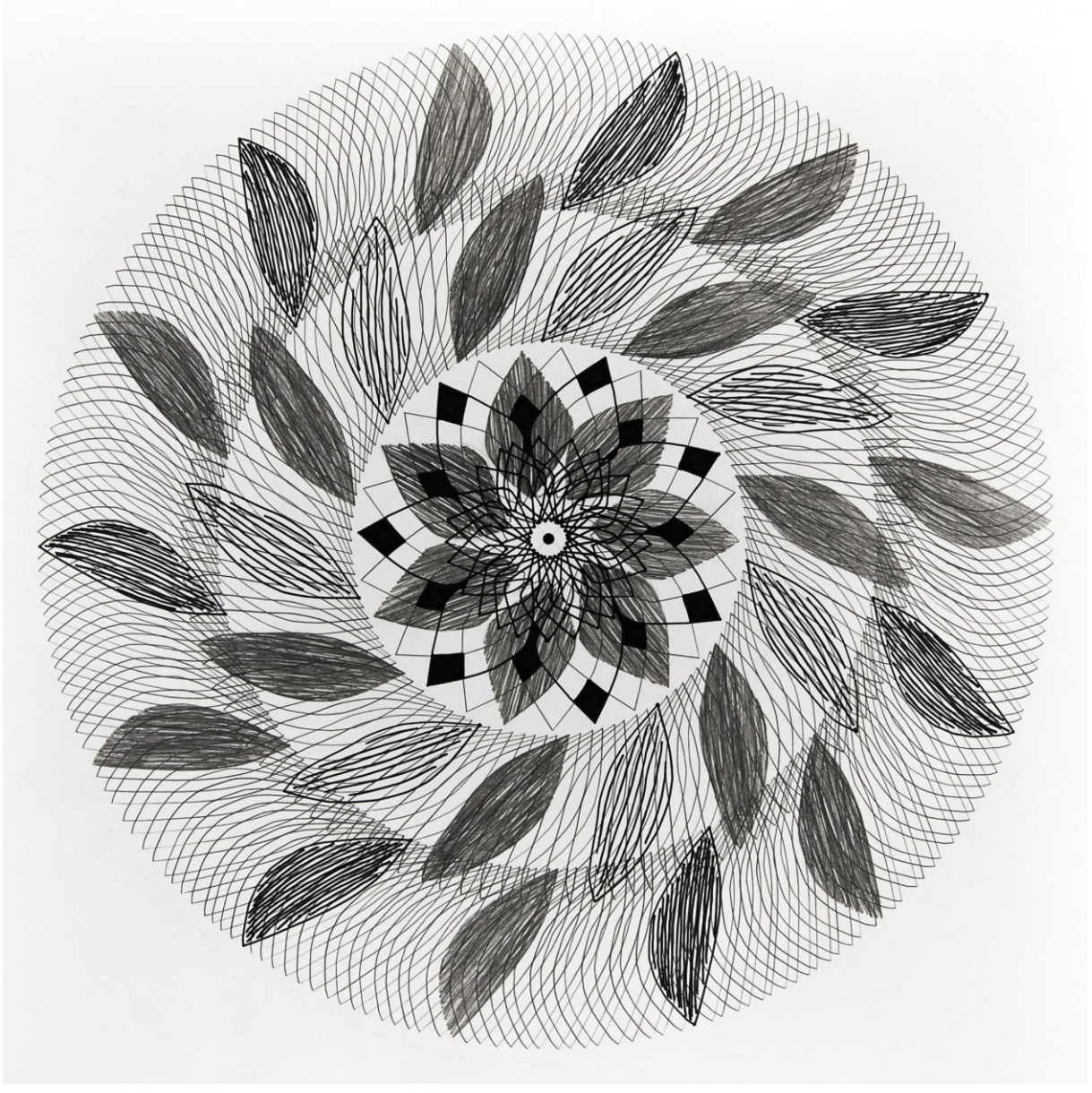


ms20181128

November 2018

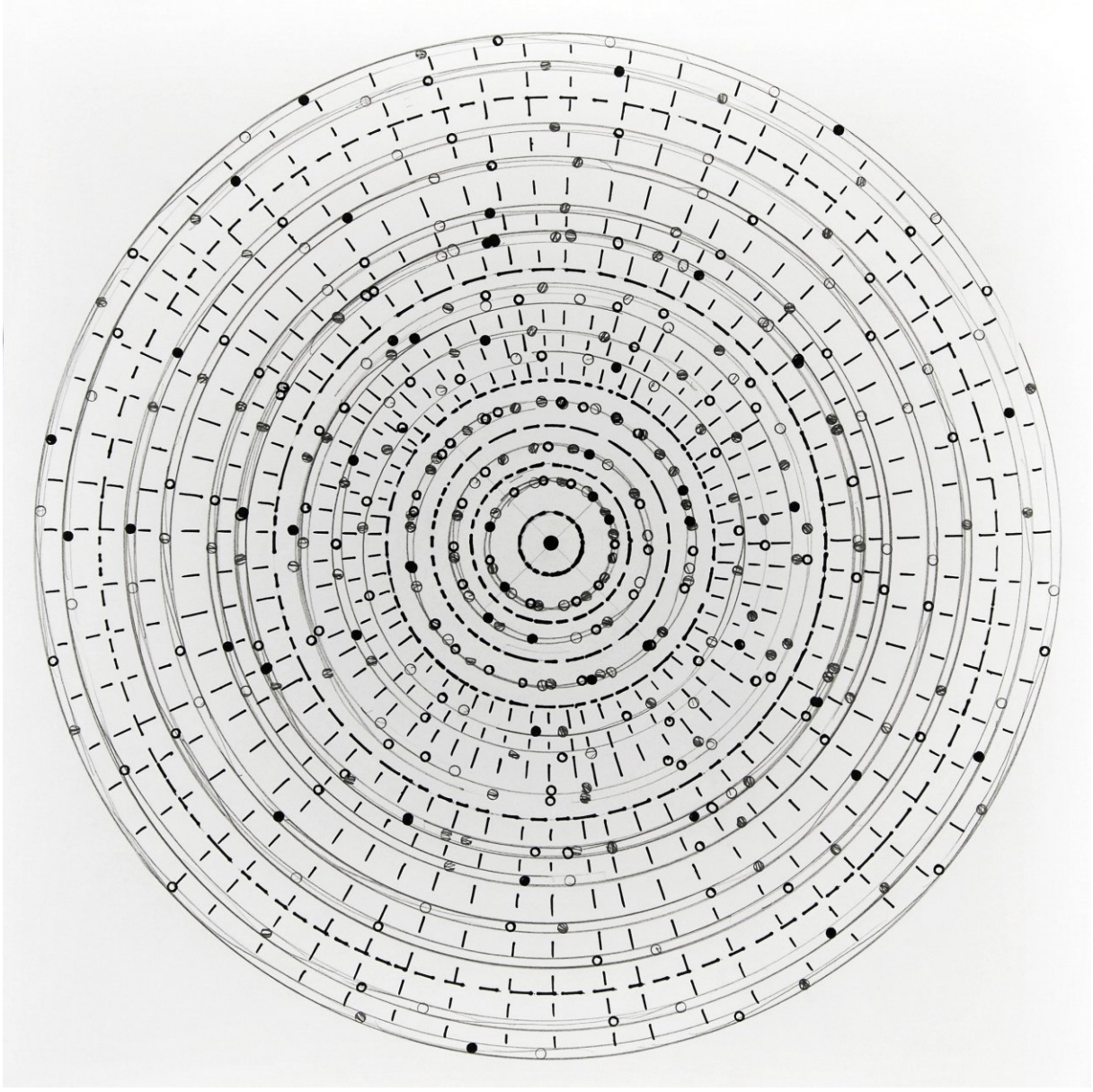


s20181101

m20181101

s20181102

m20181102



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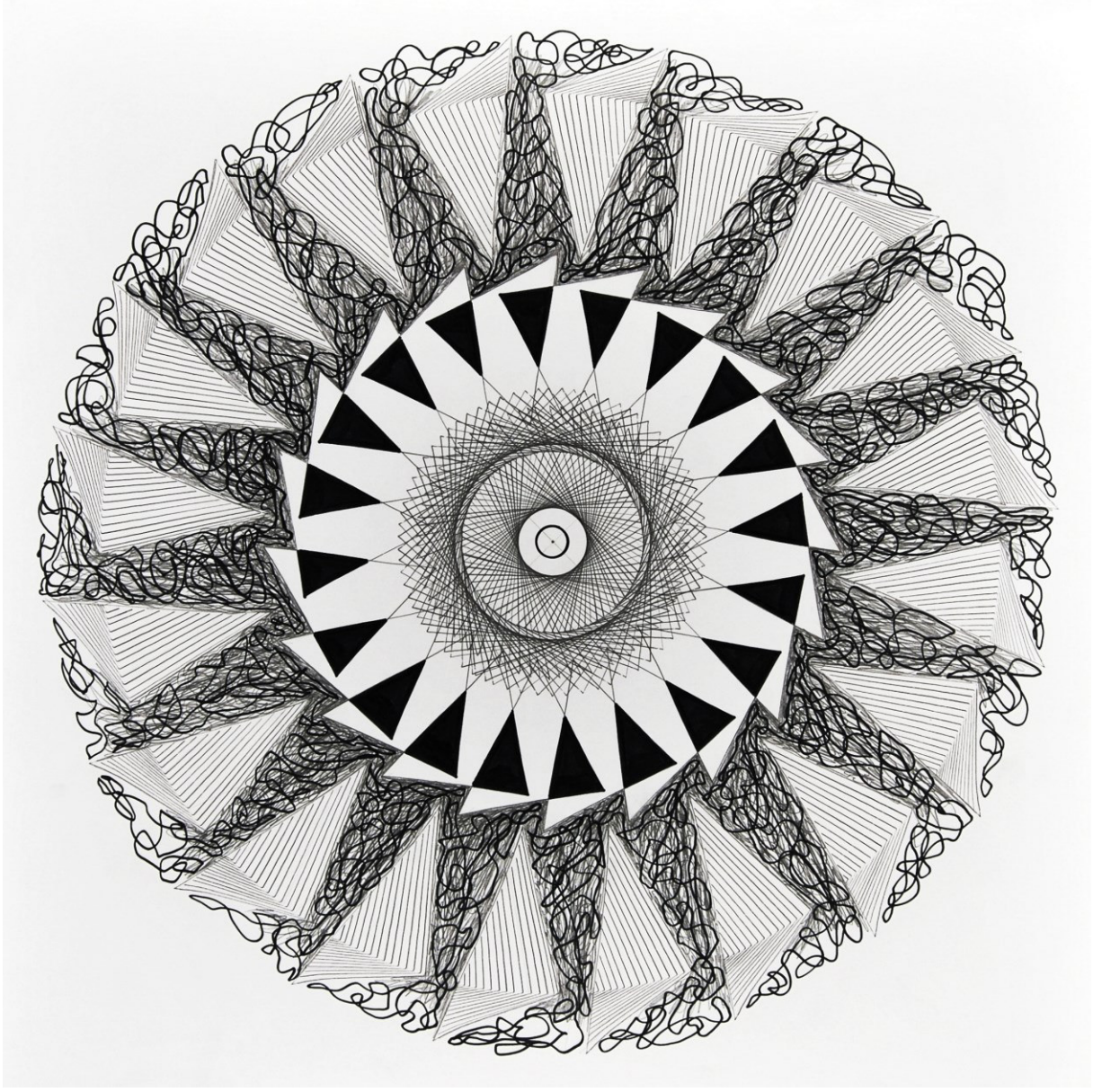

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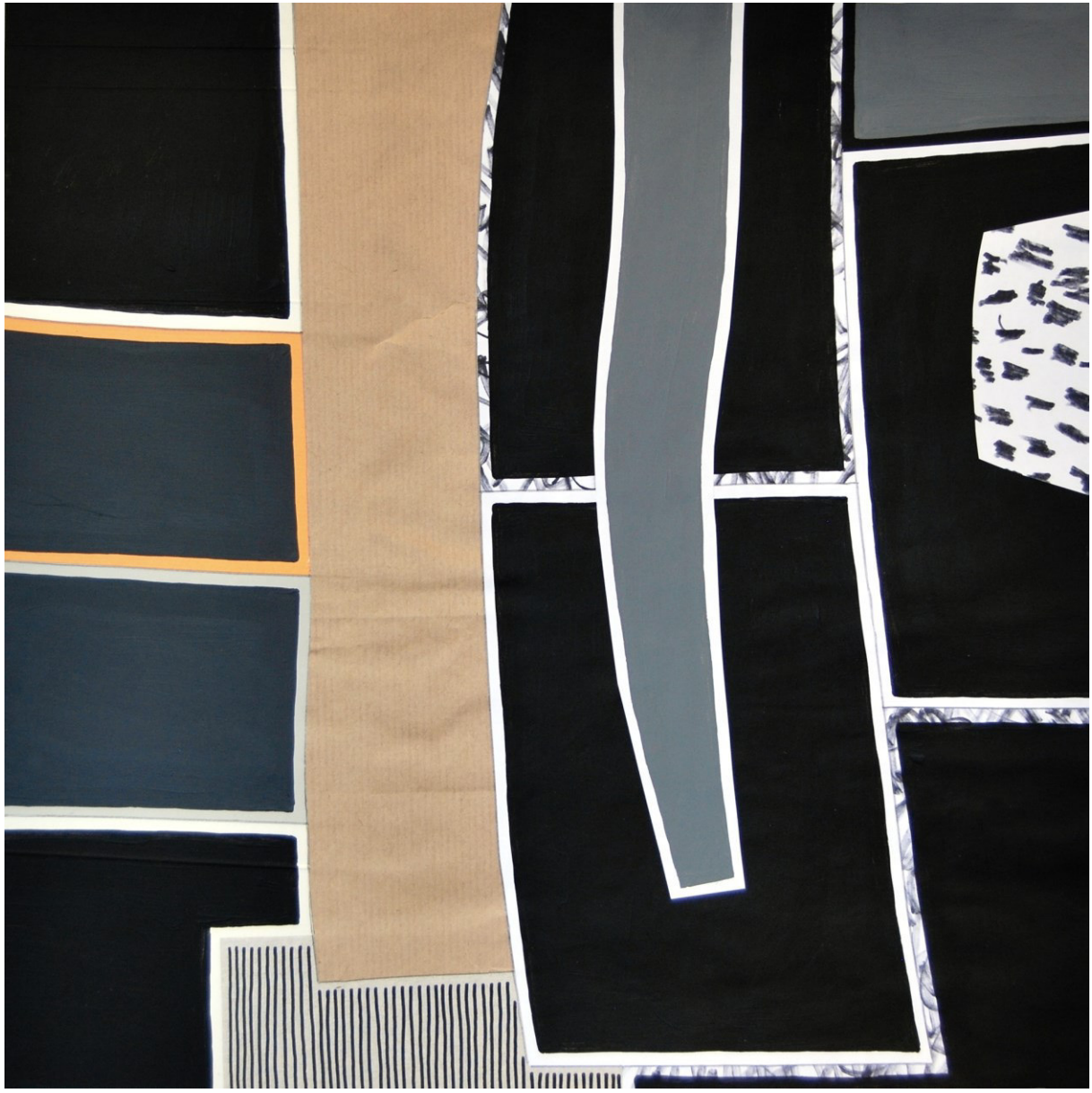

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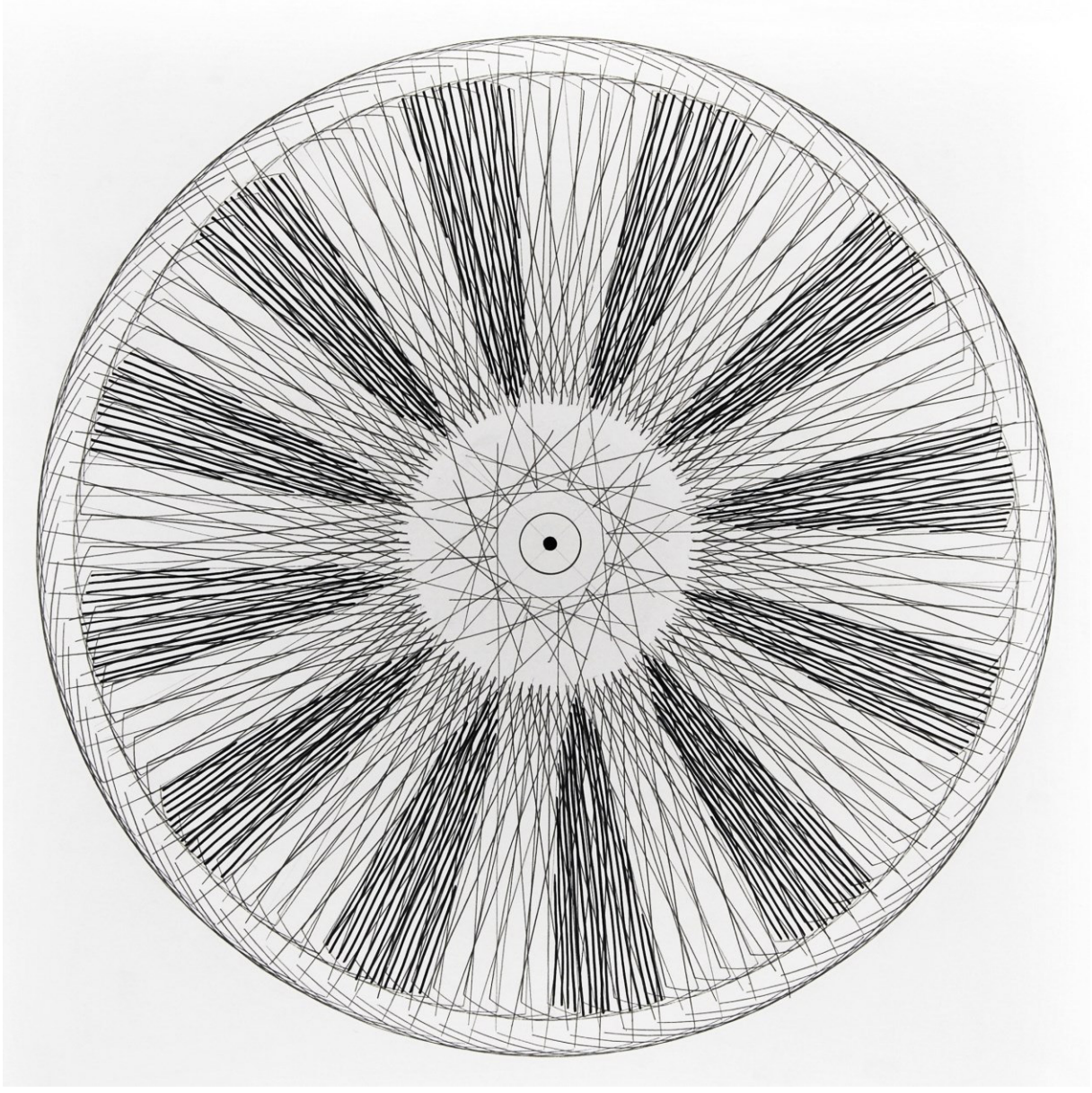

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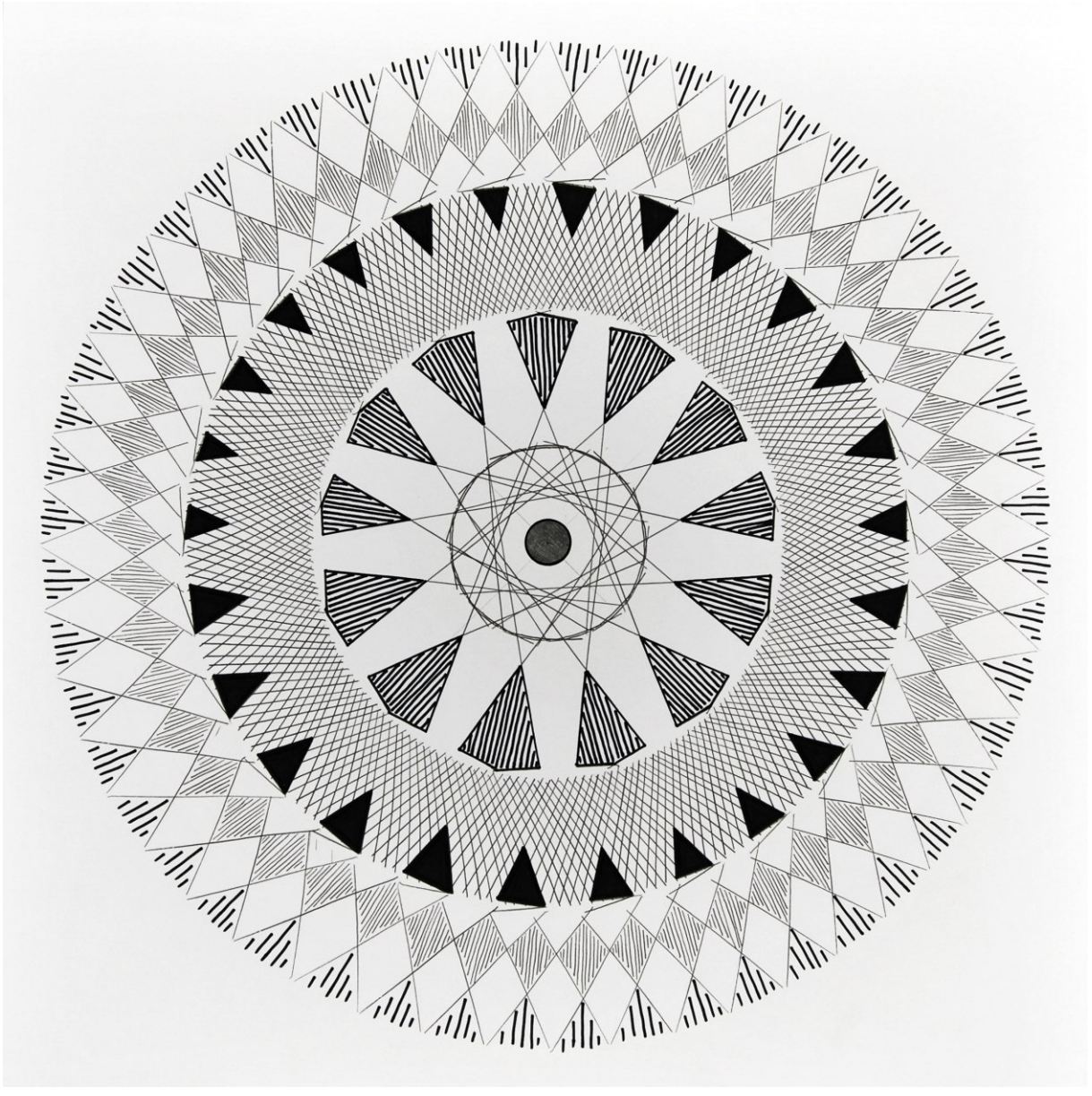

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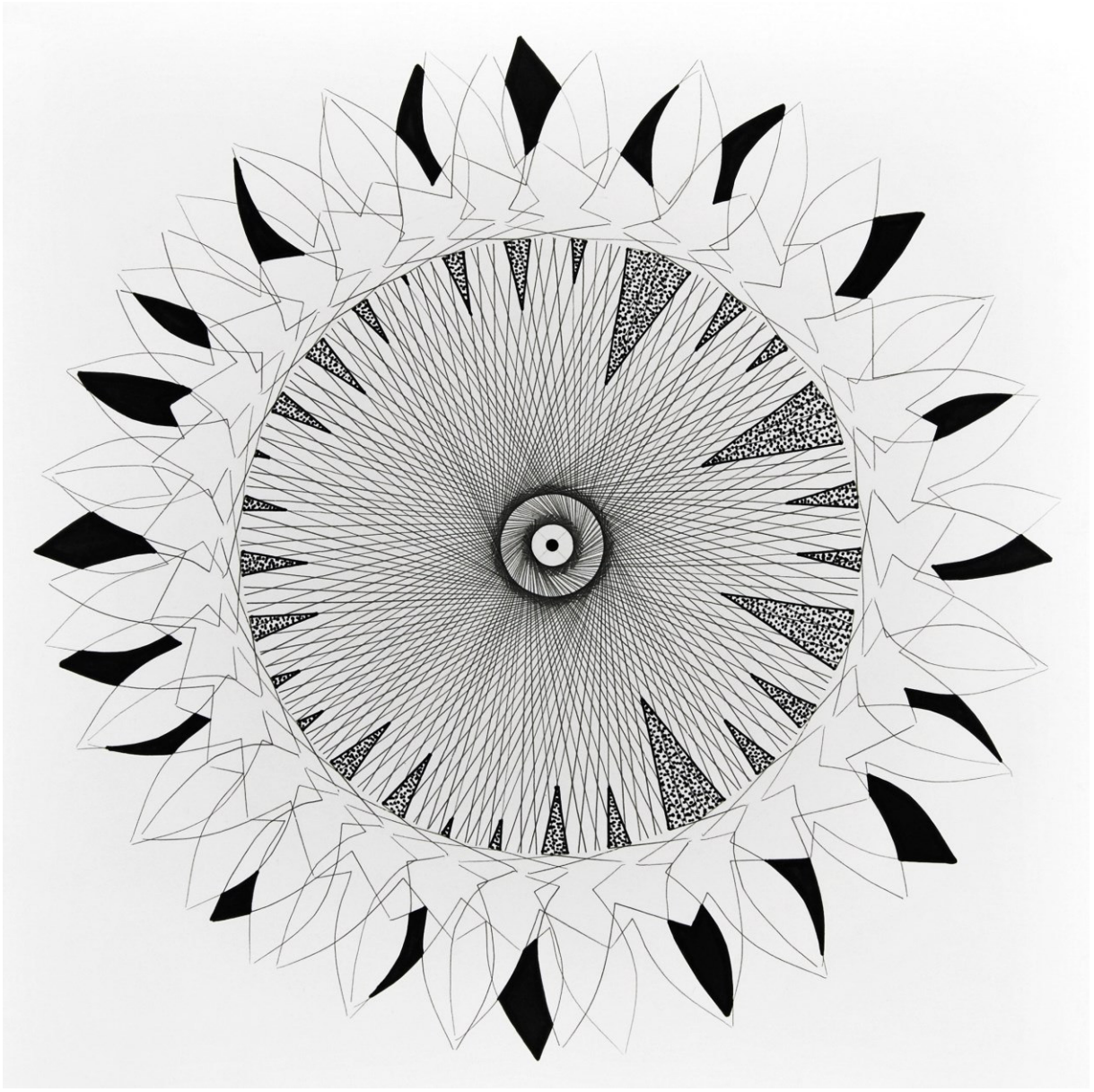

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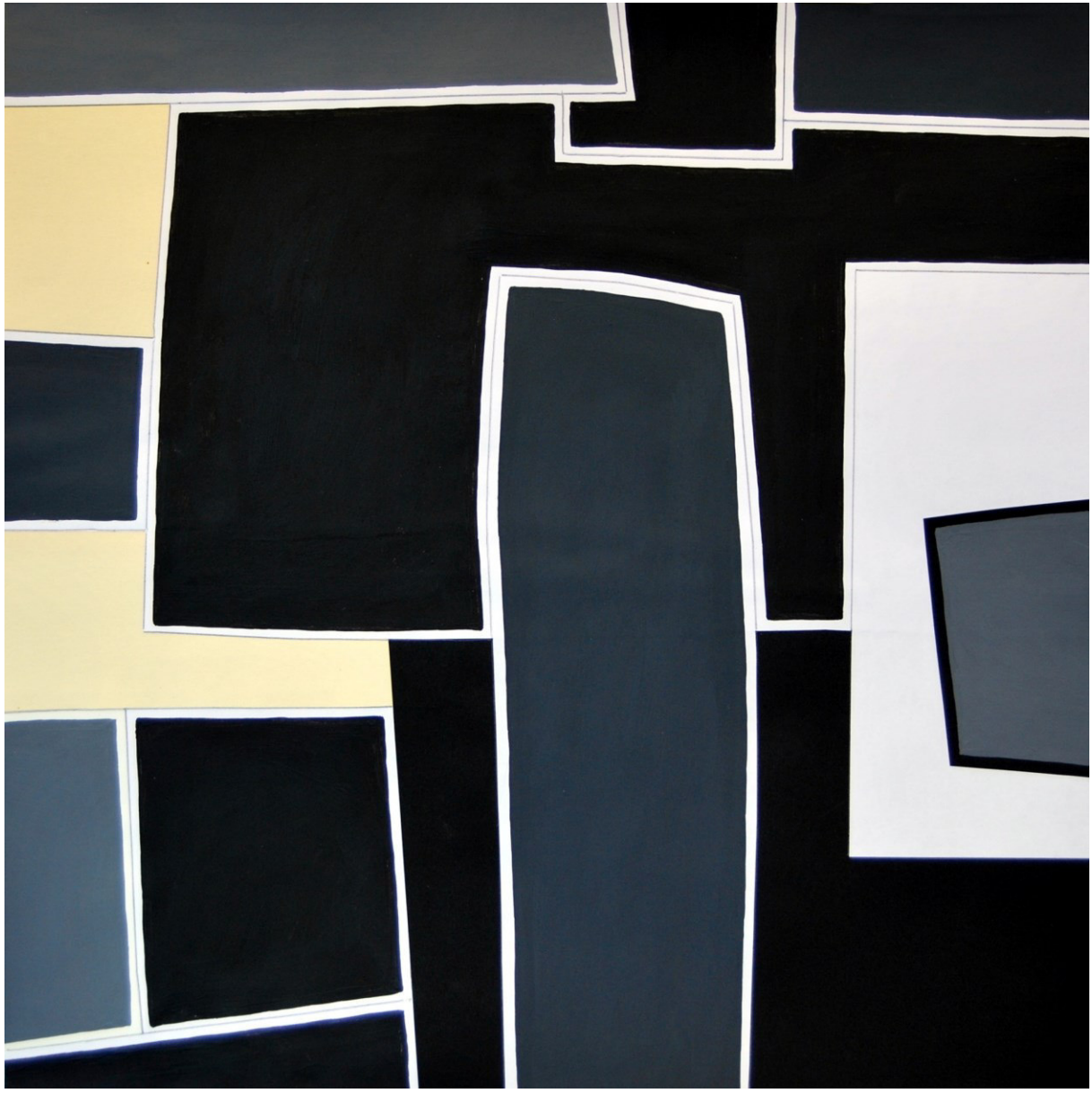

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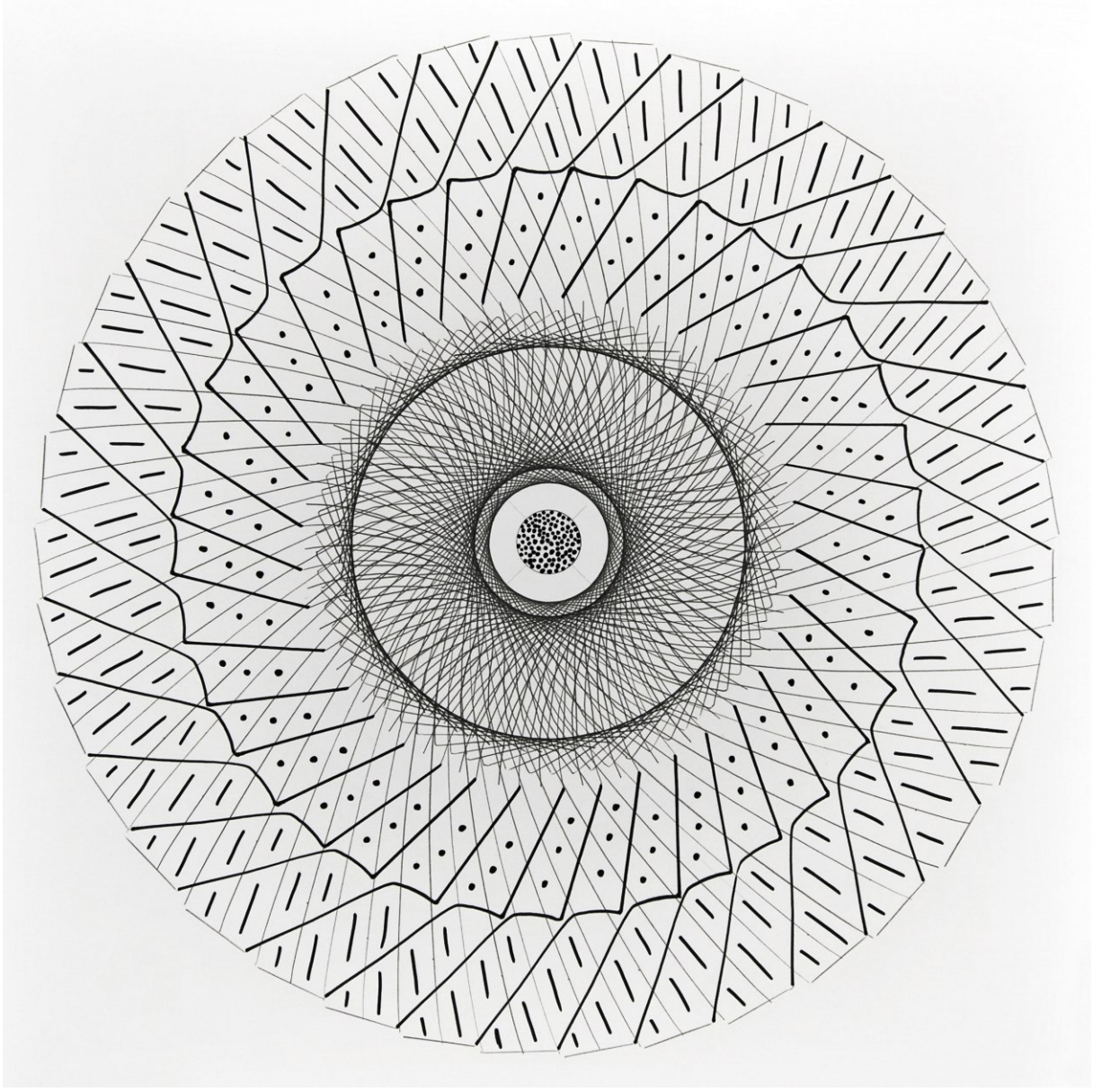

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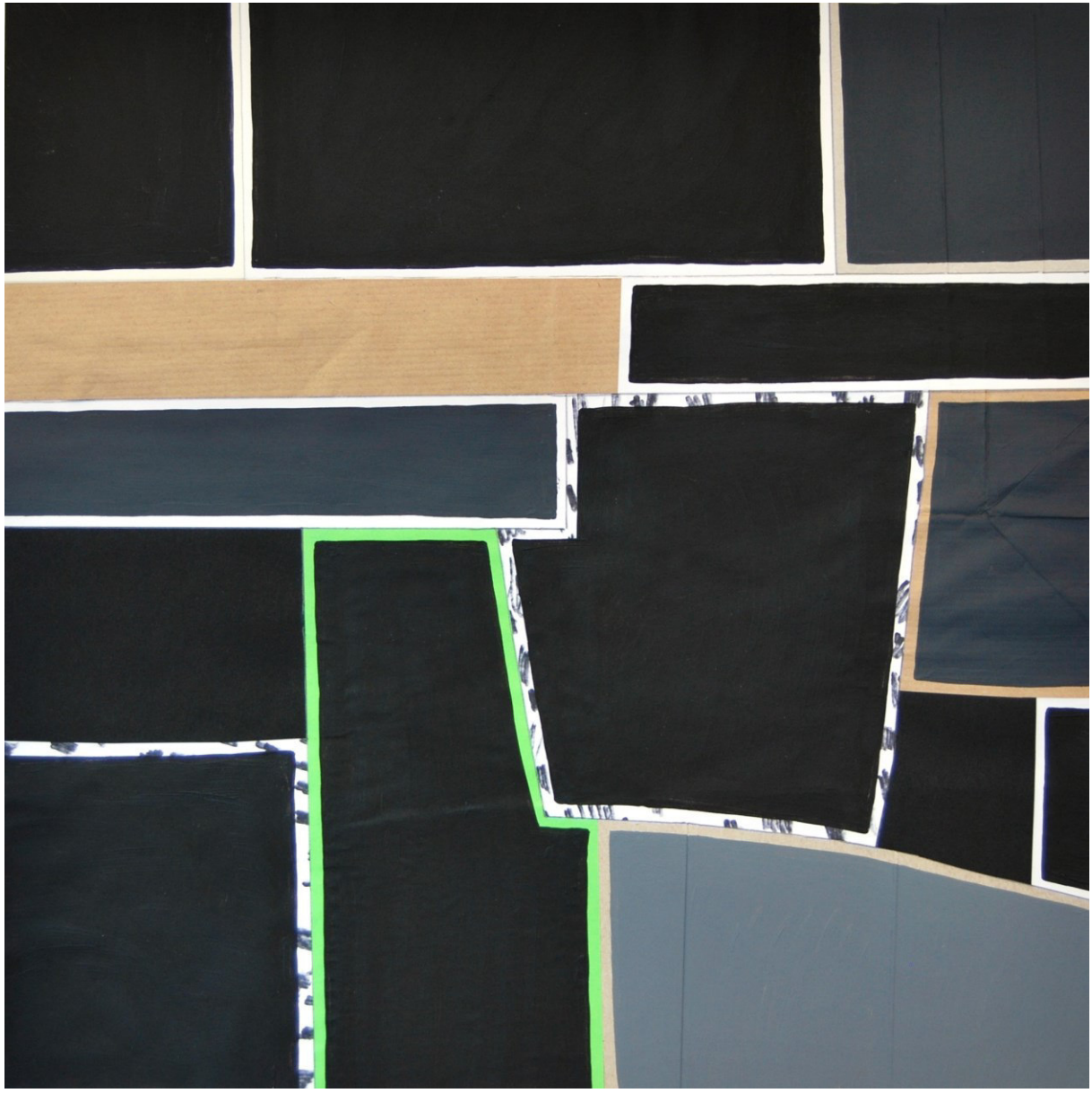

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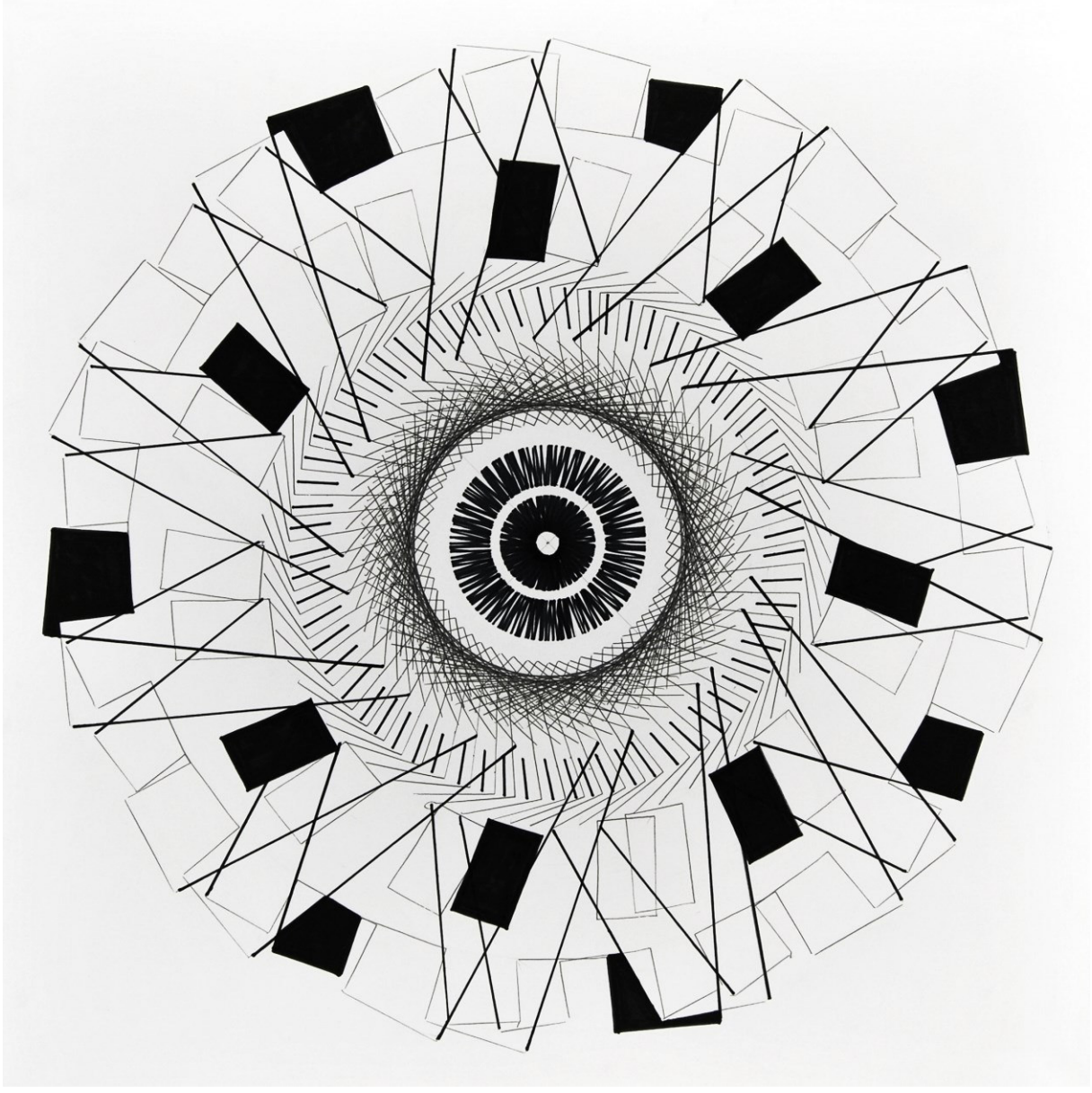

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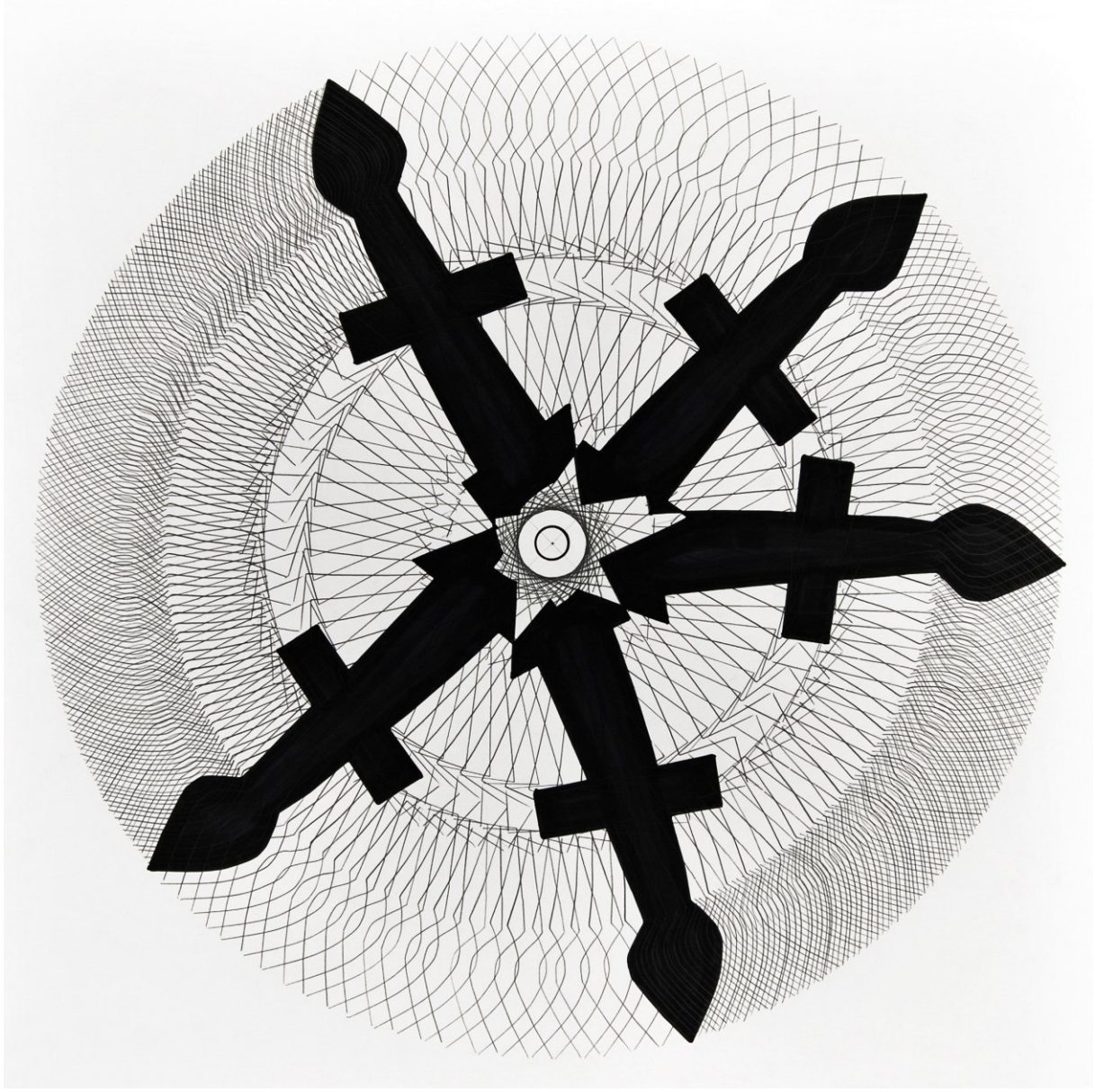

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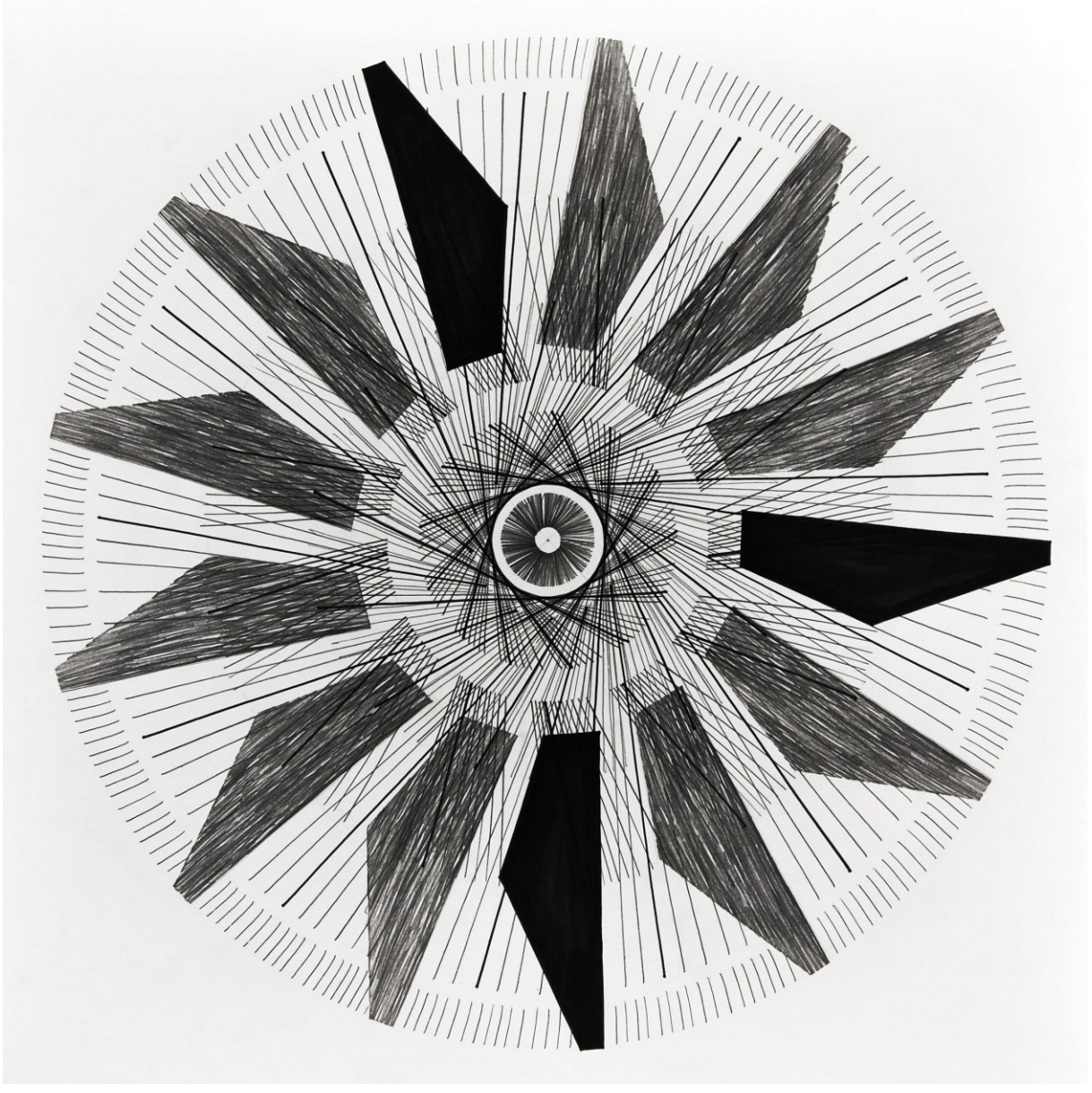
m20181111



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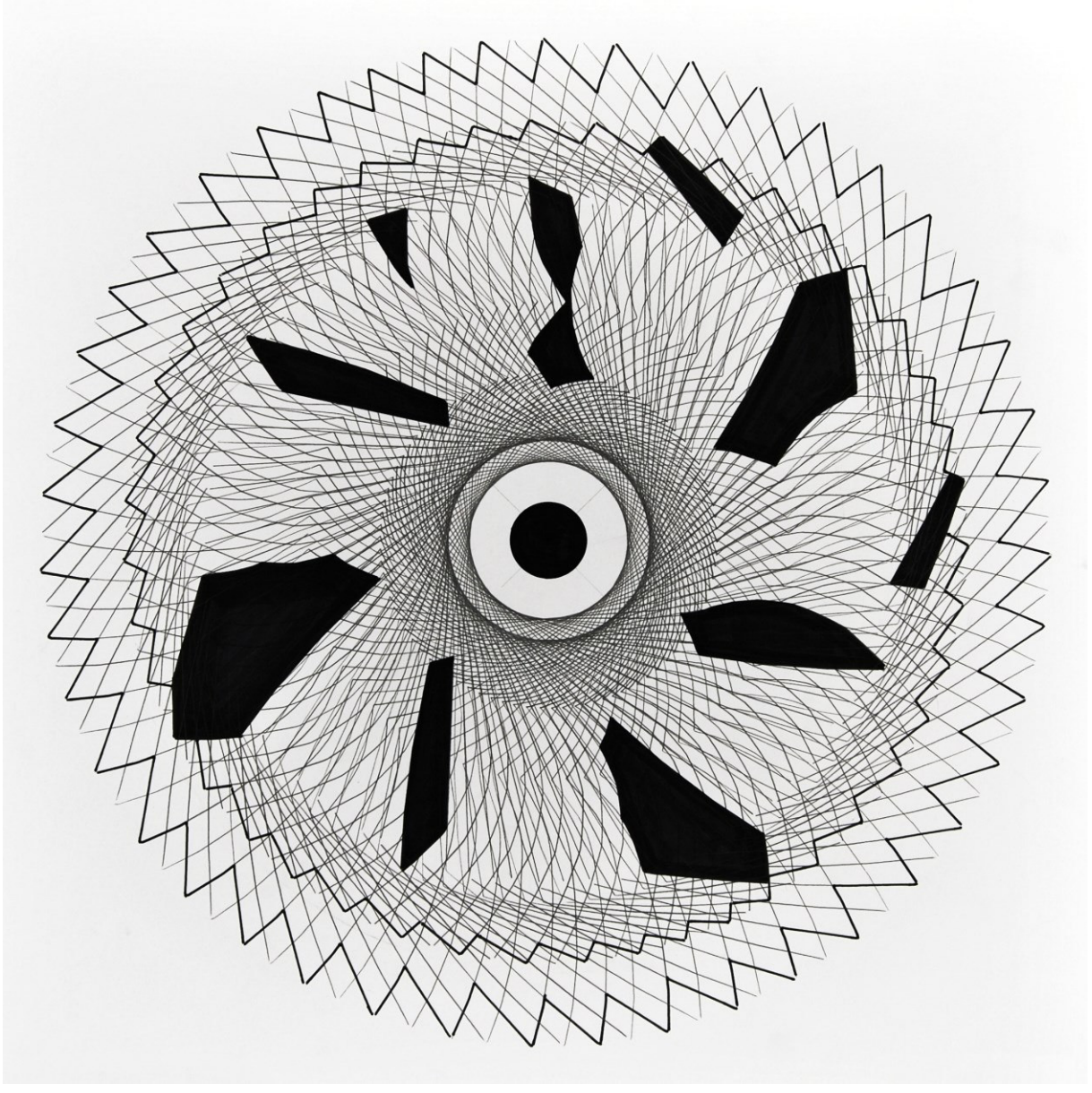
m20181112



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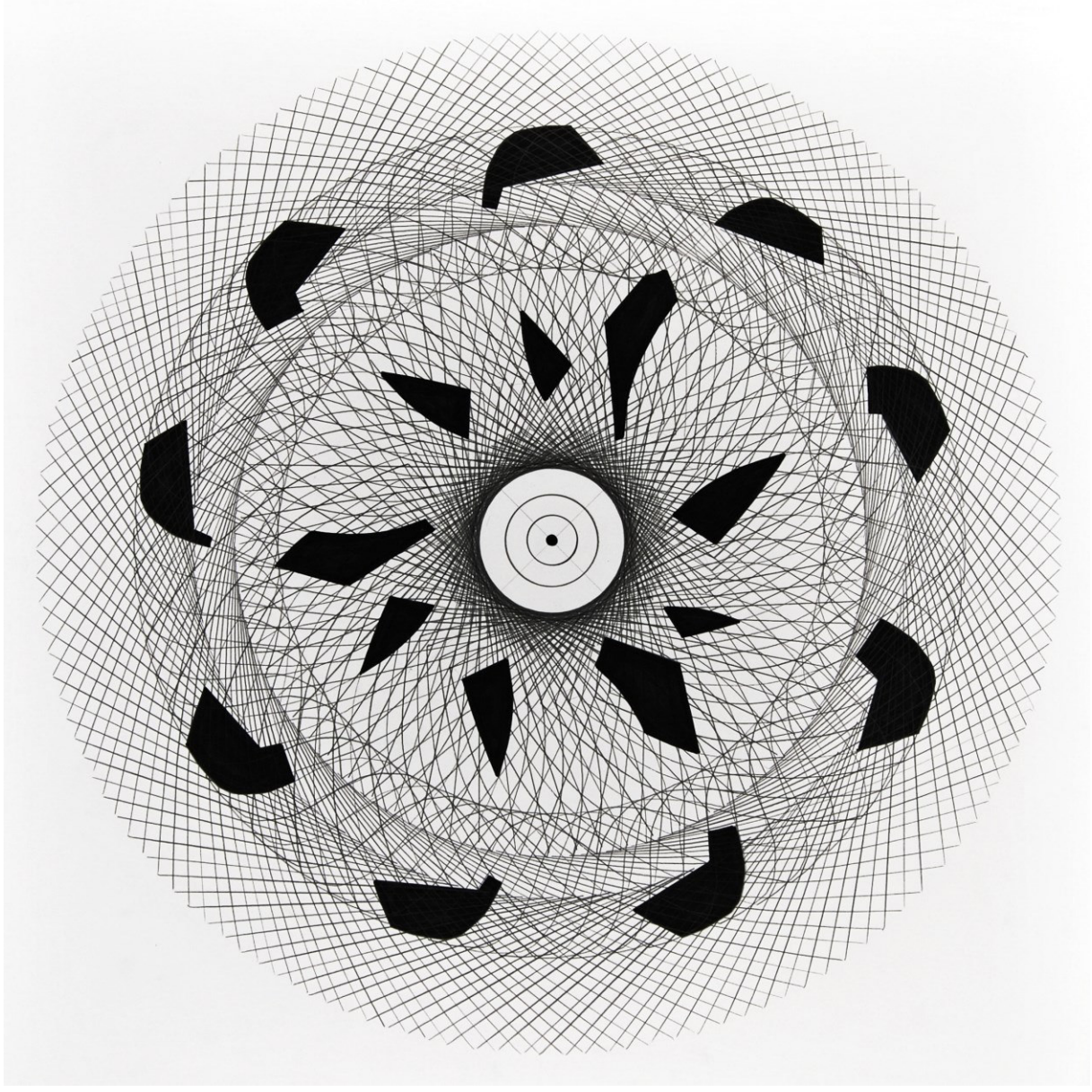
m20181113



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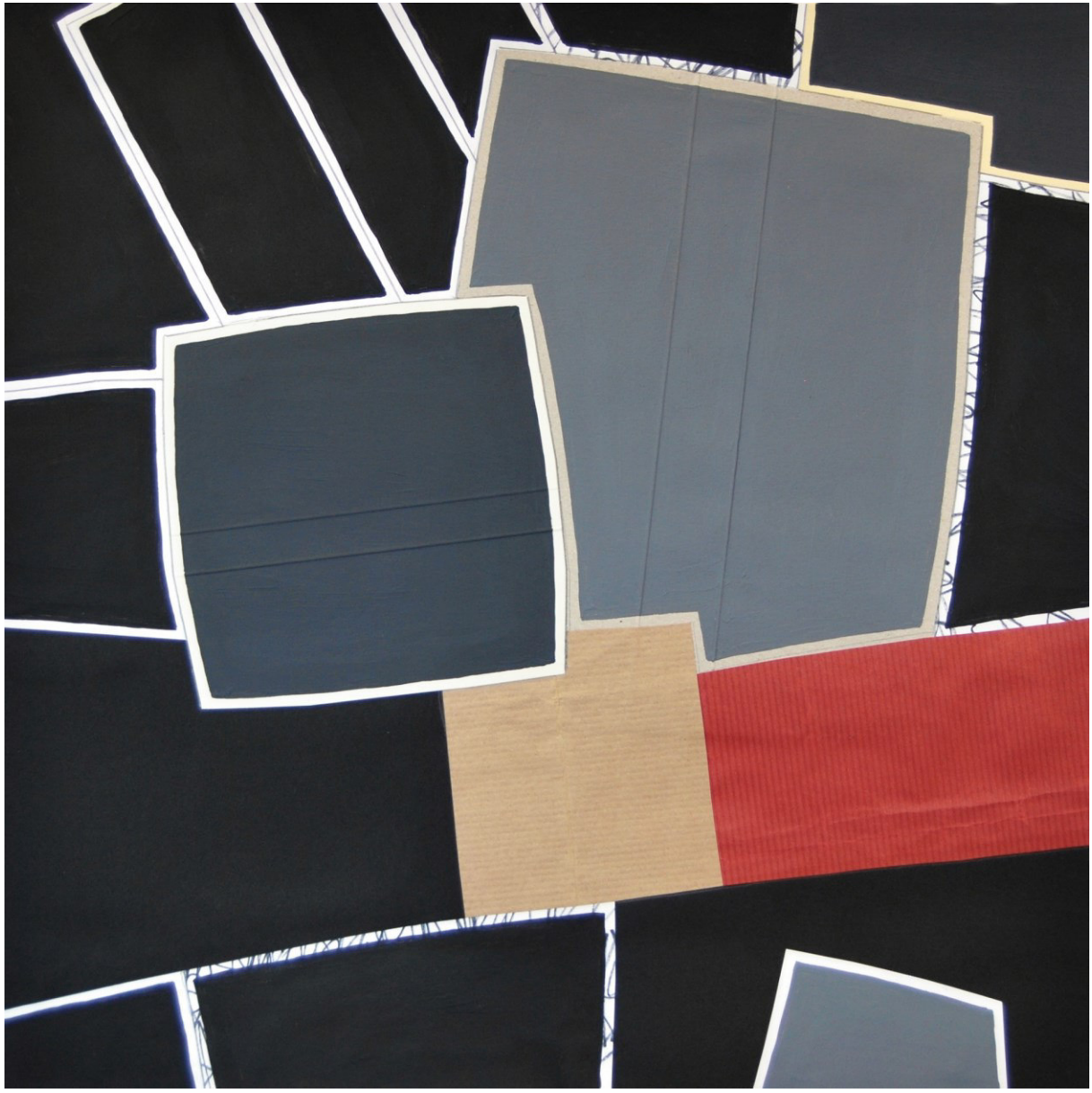

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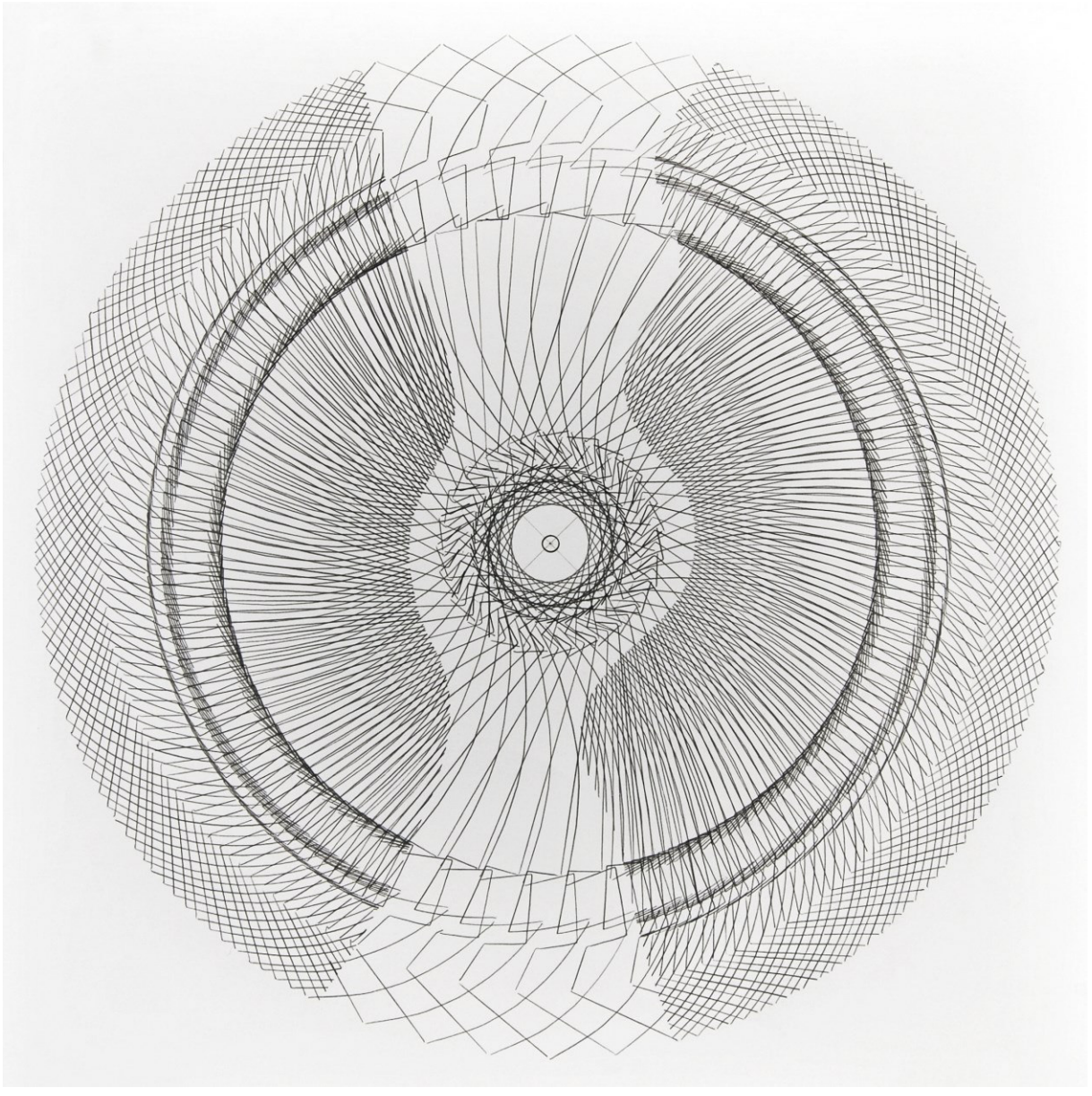

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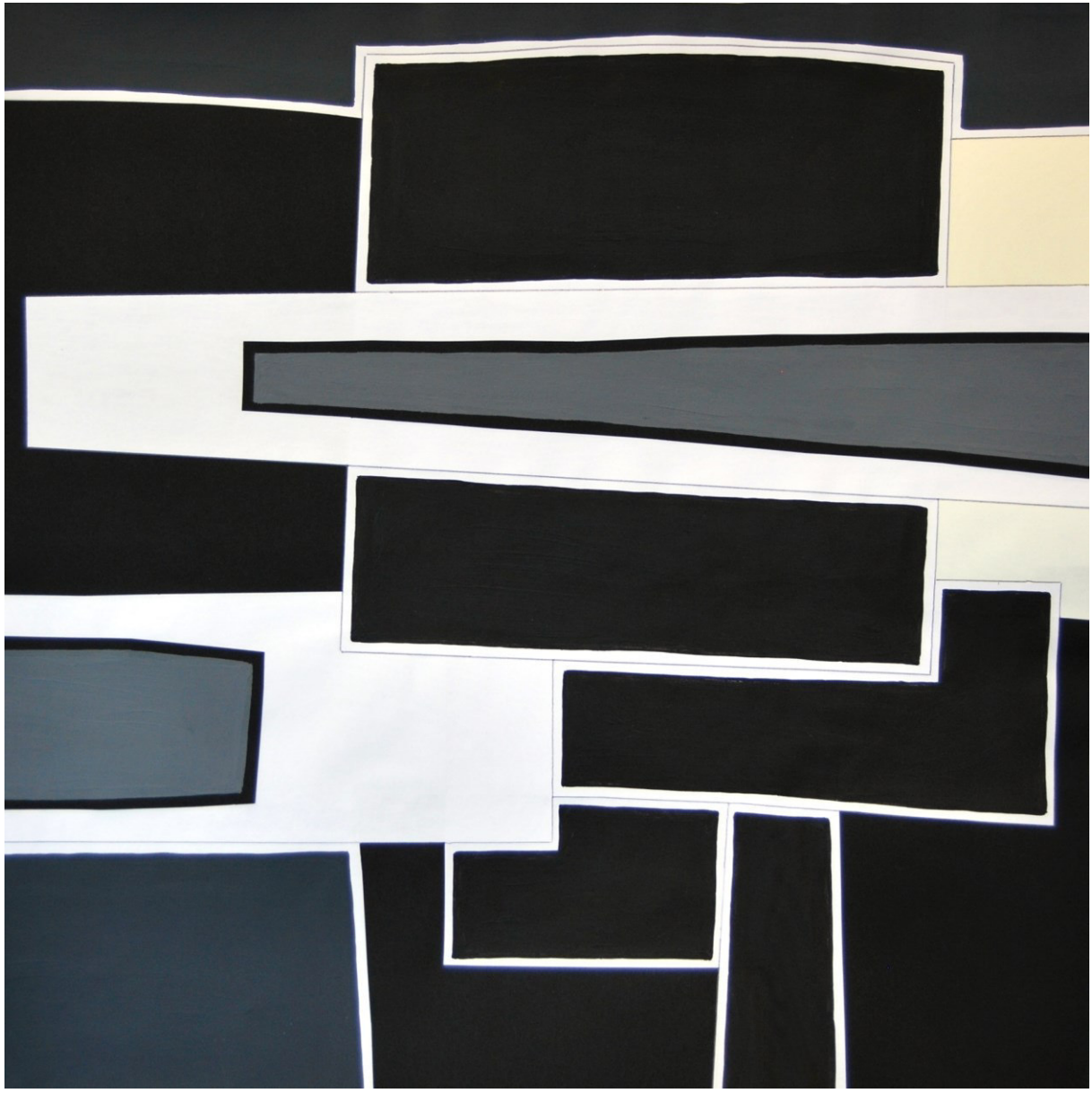

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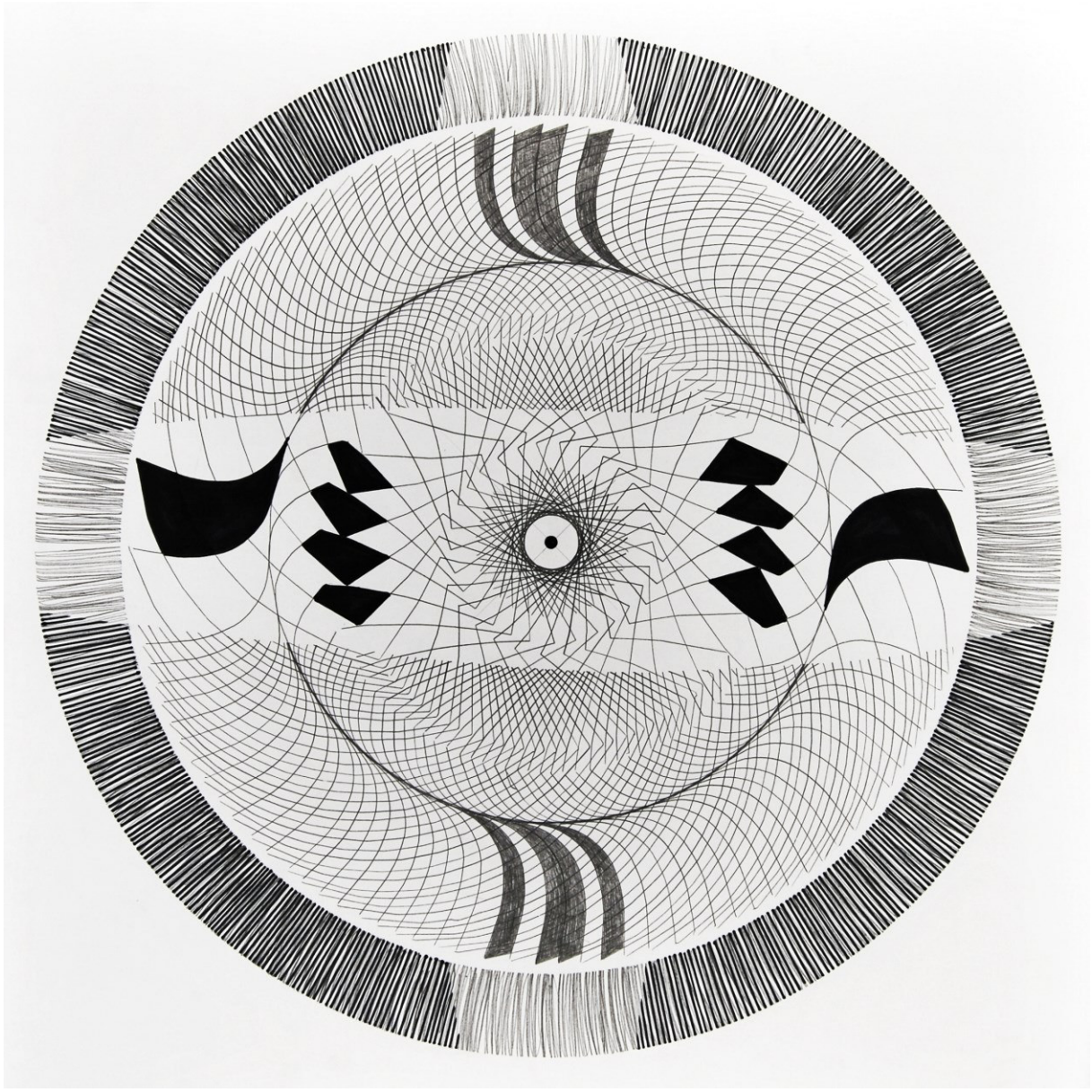

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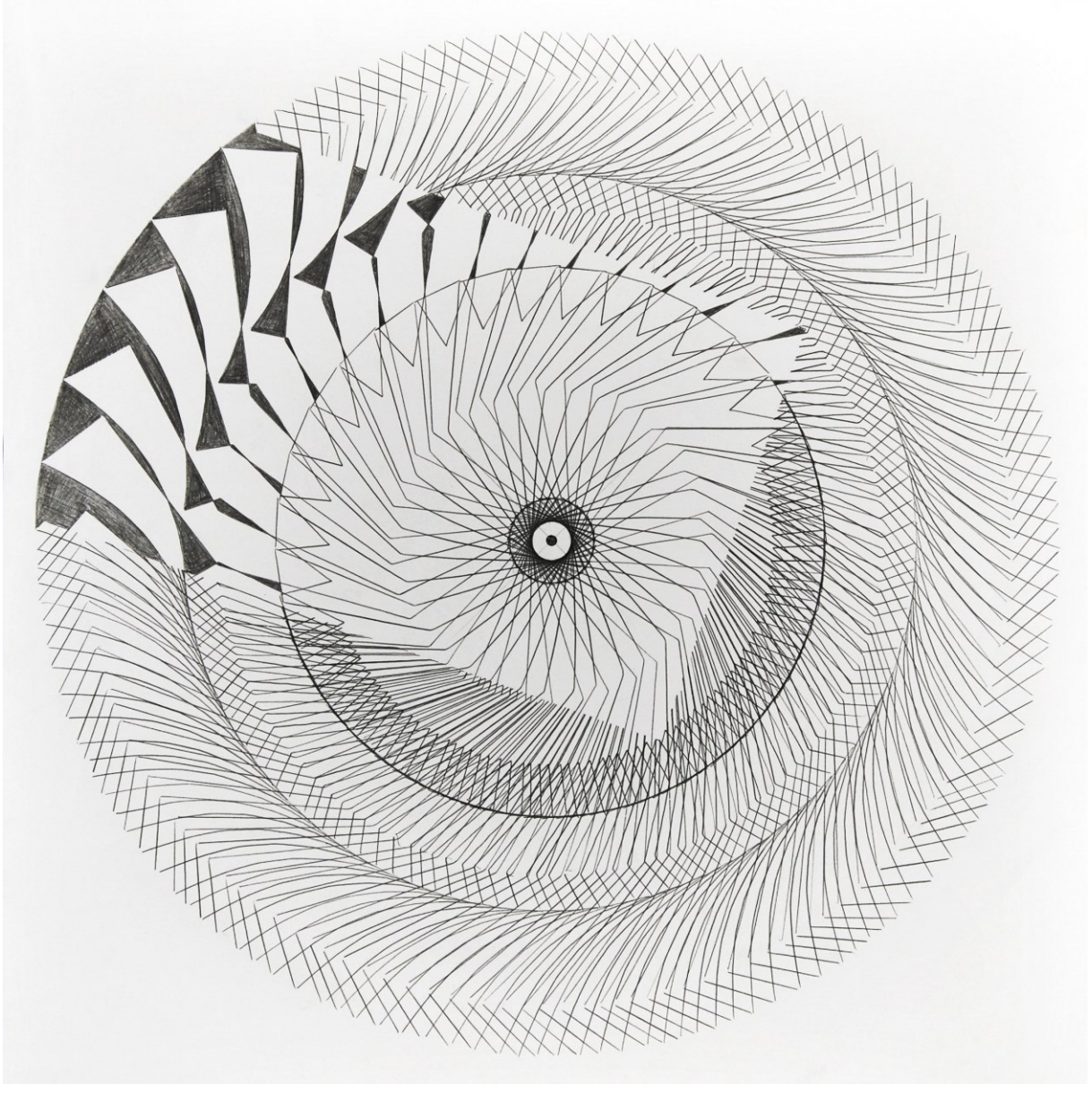
m20181116



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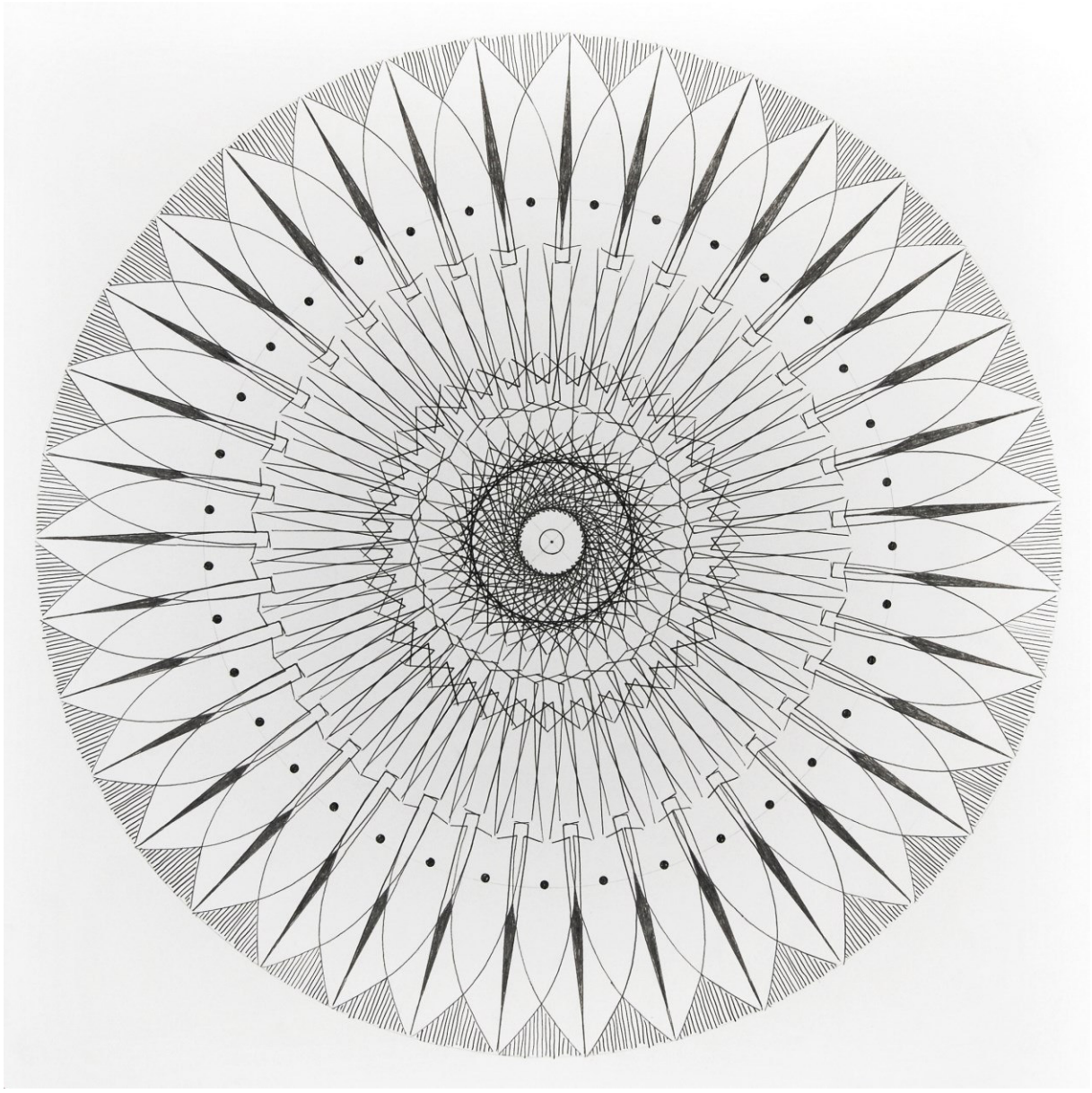
m20181117



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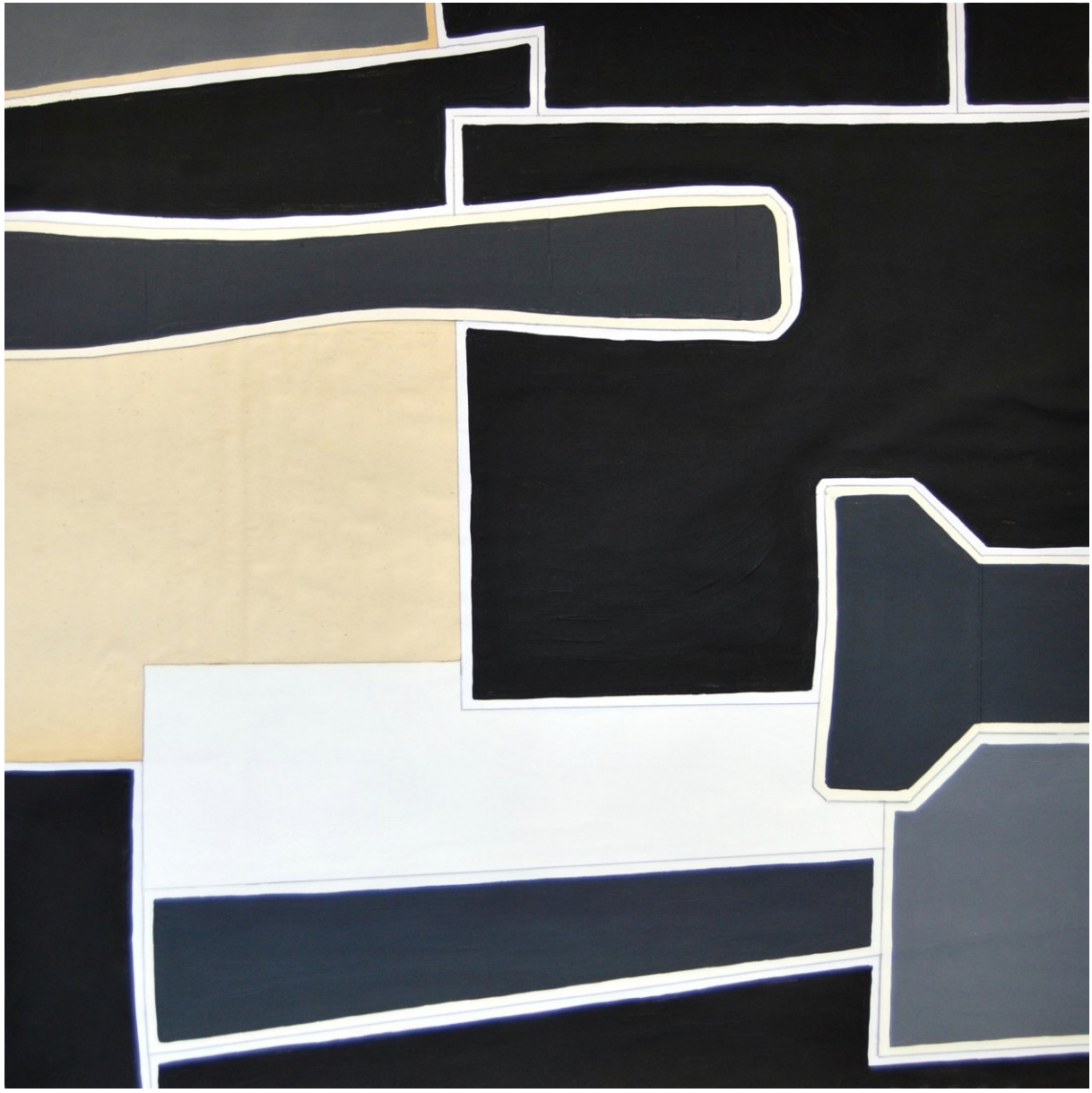

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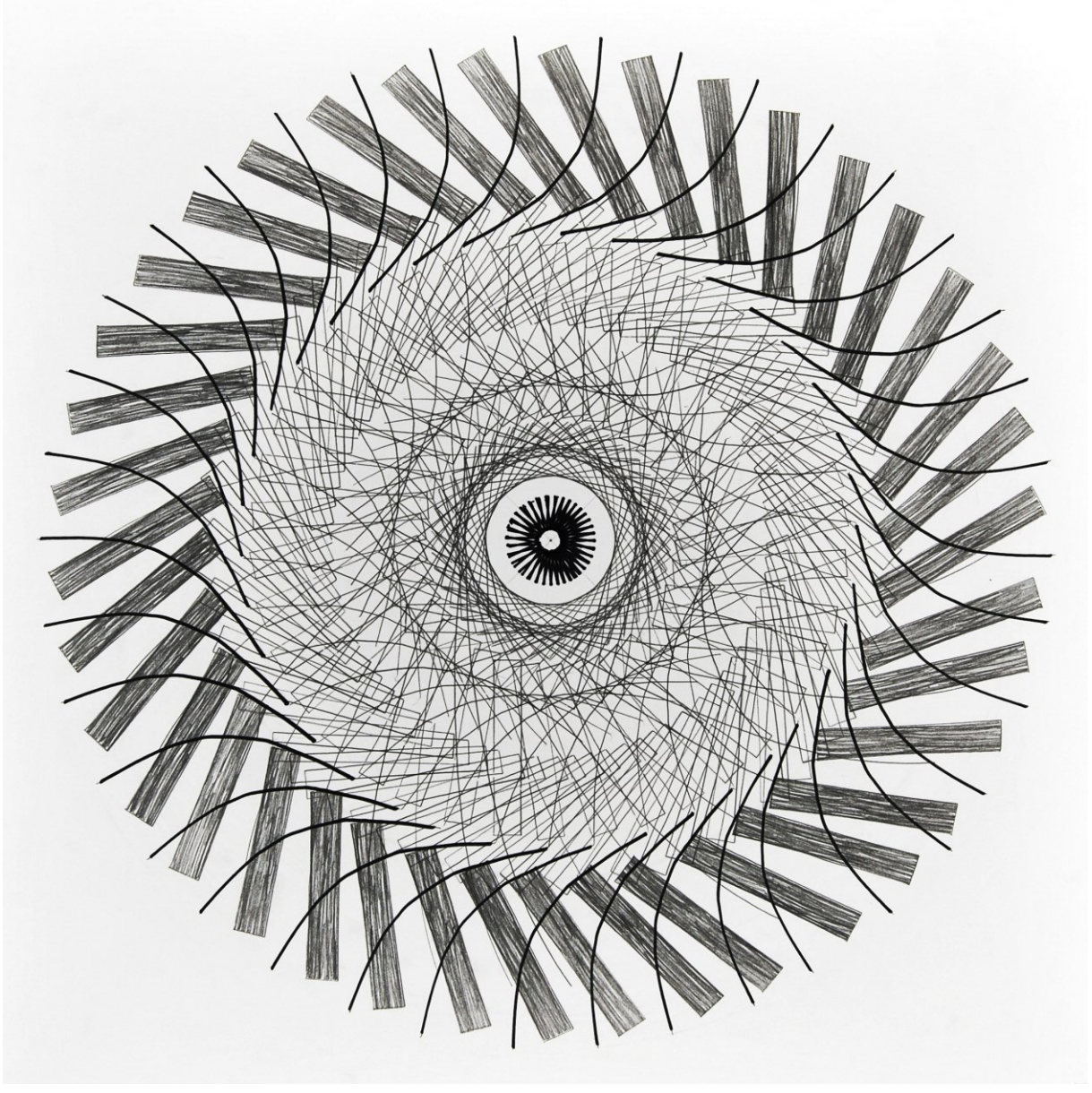

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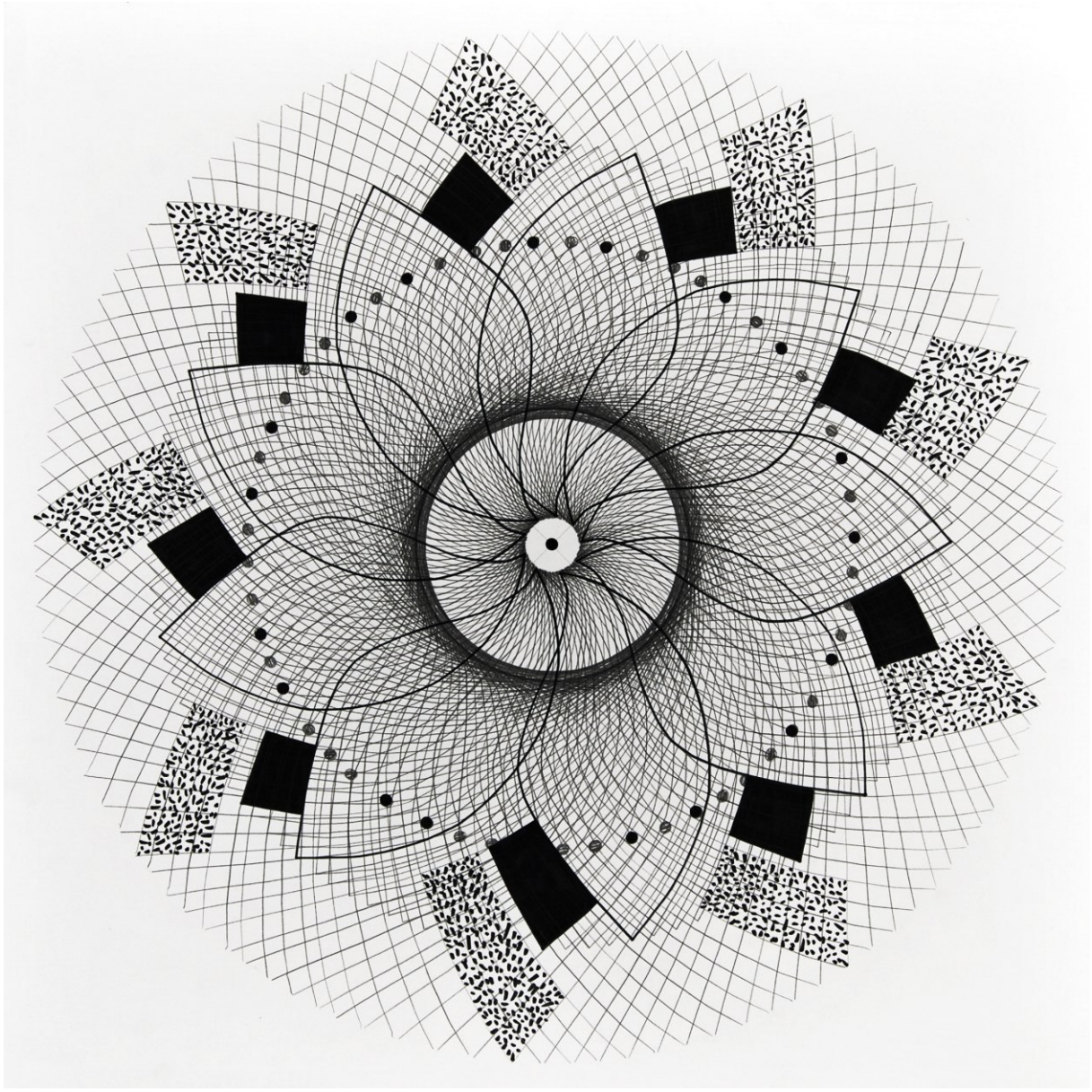
m20181119



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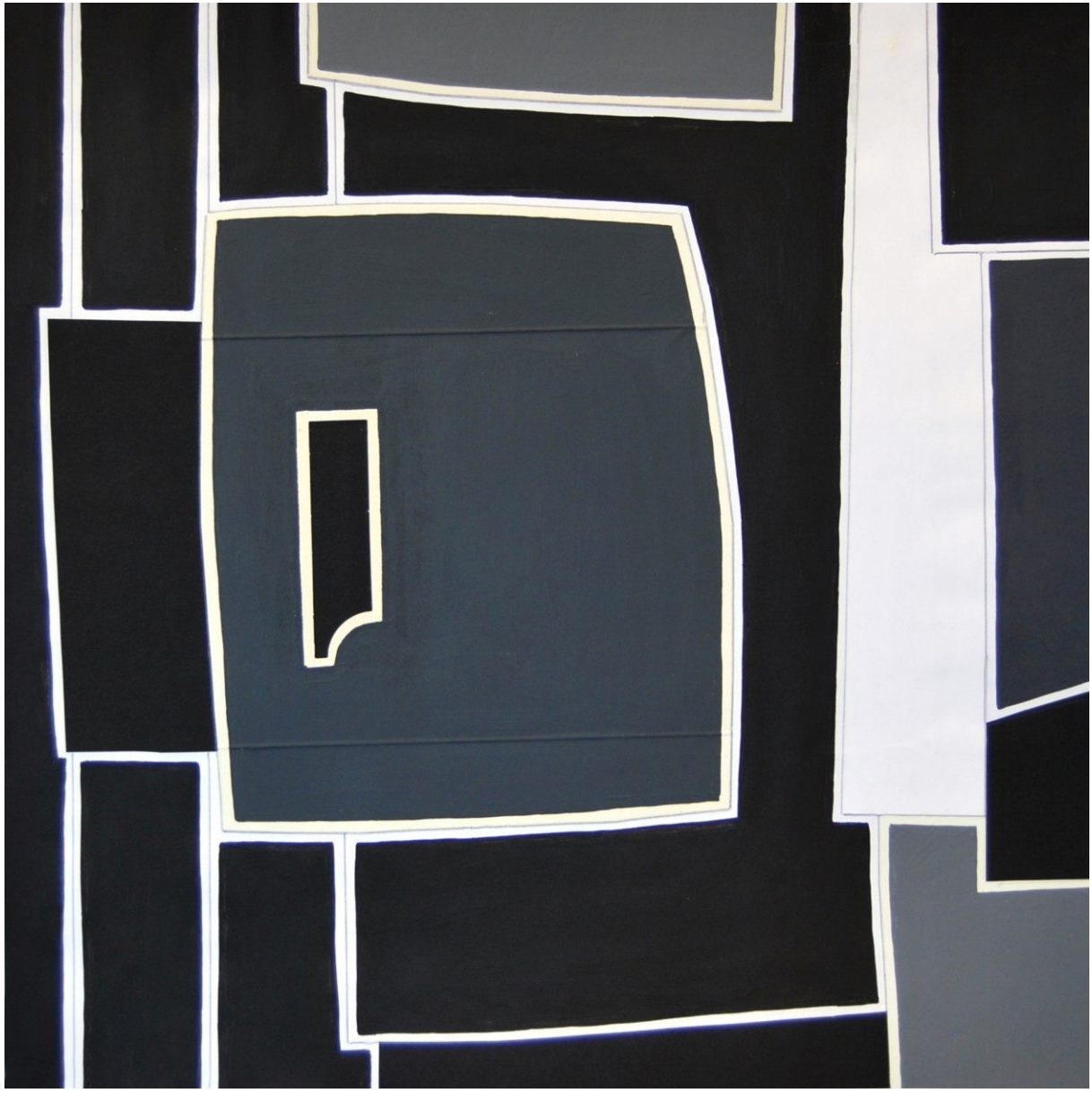

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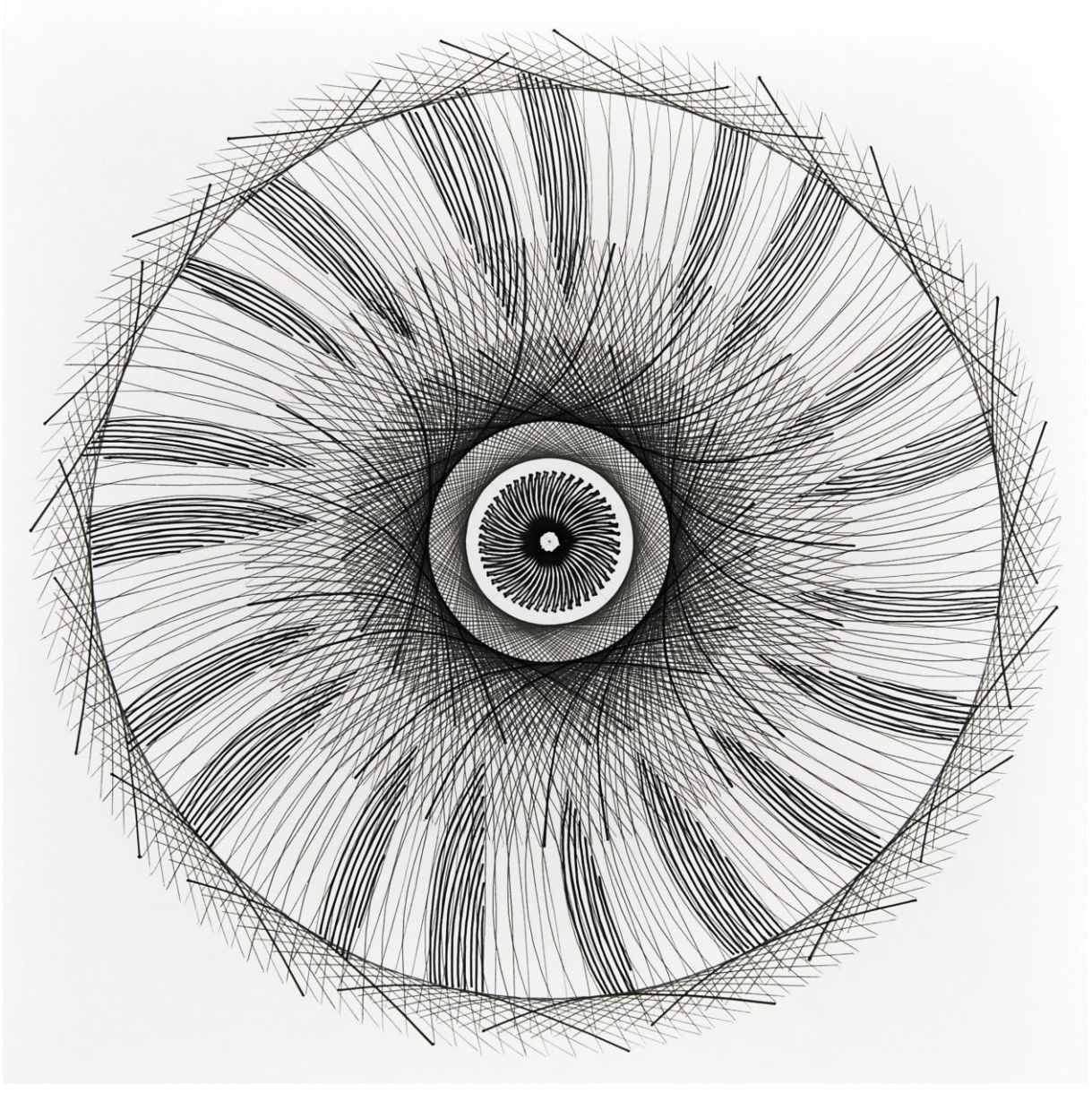

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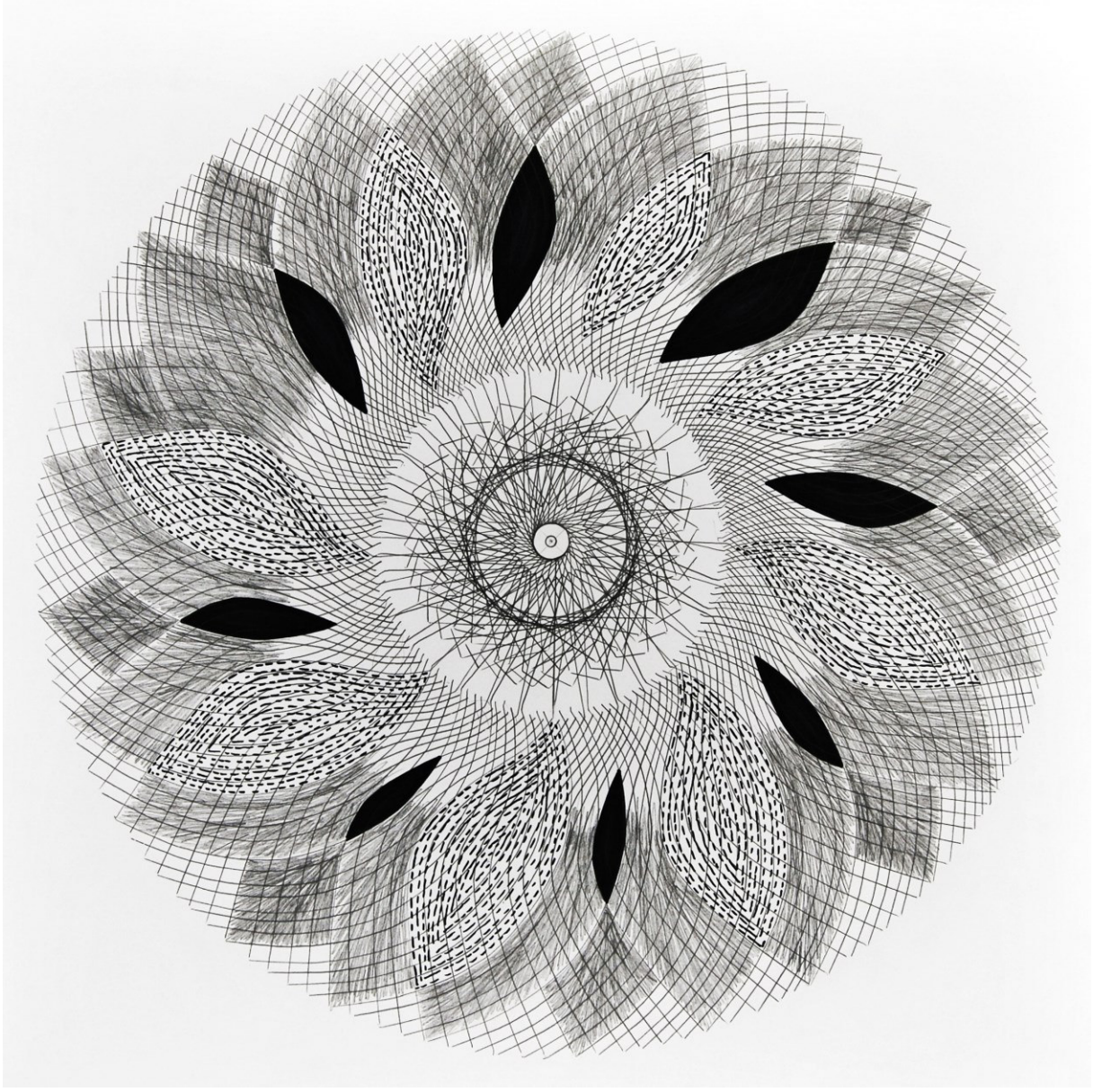
m20181121



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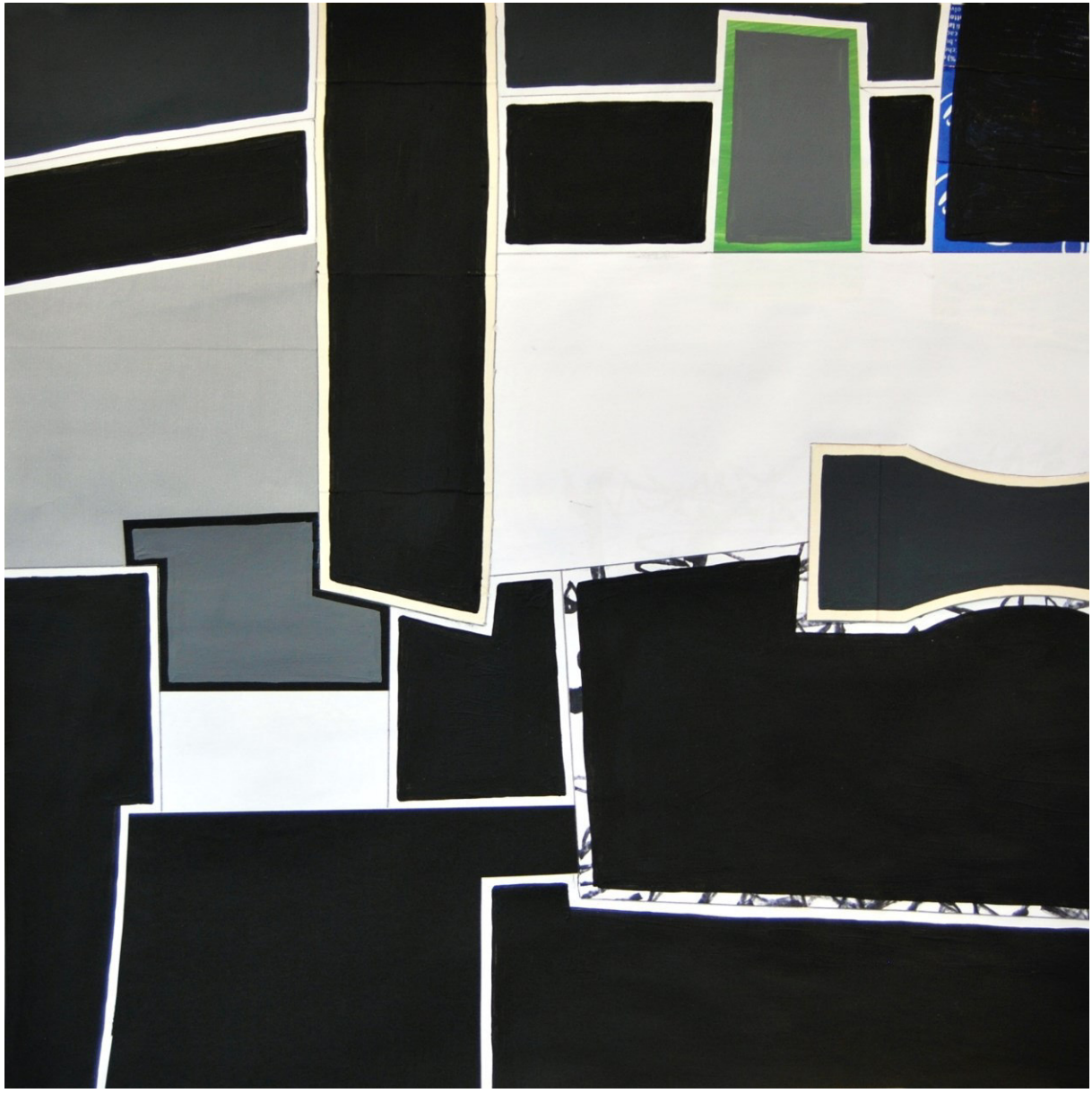

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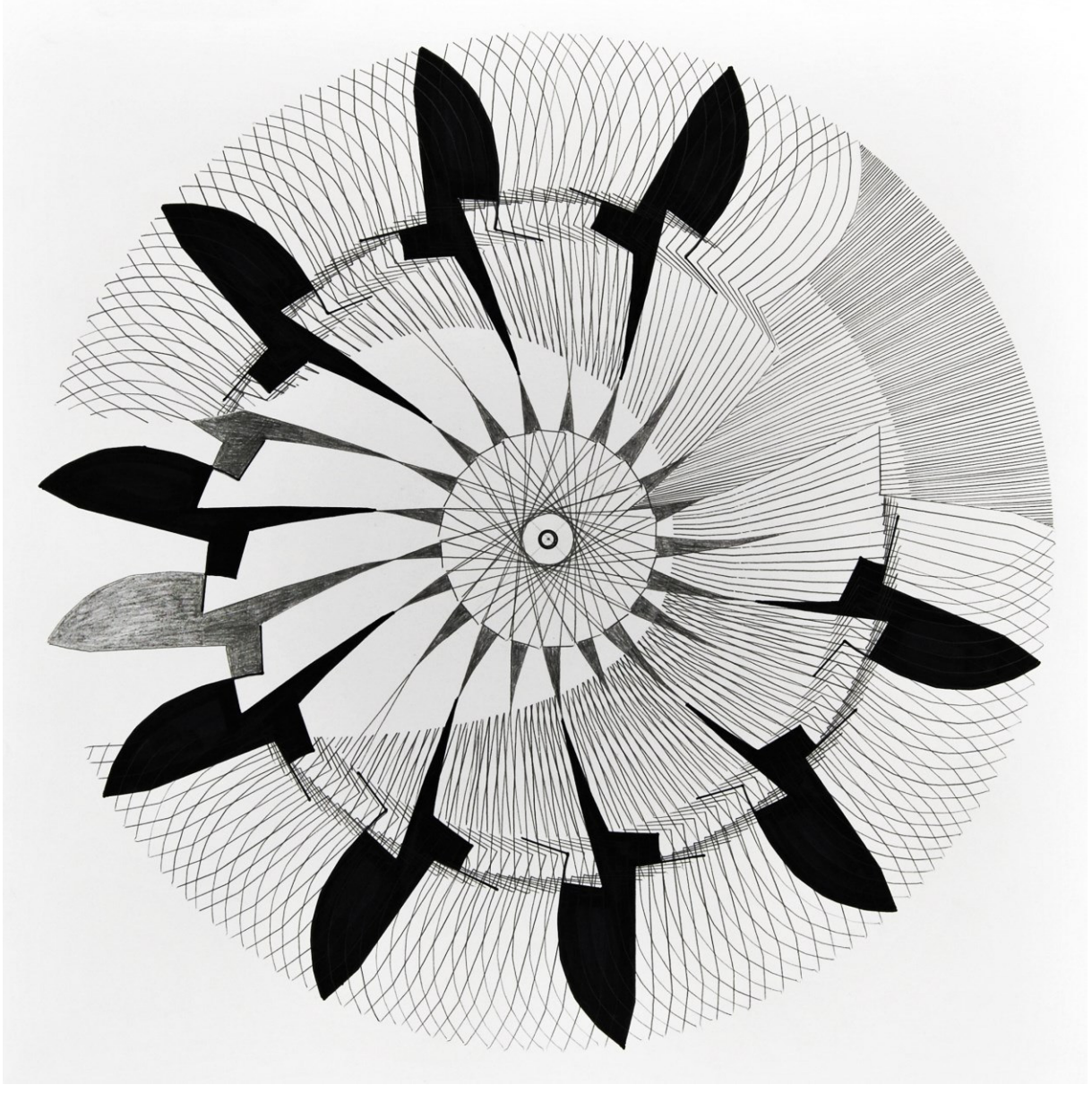

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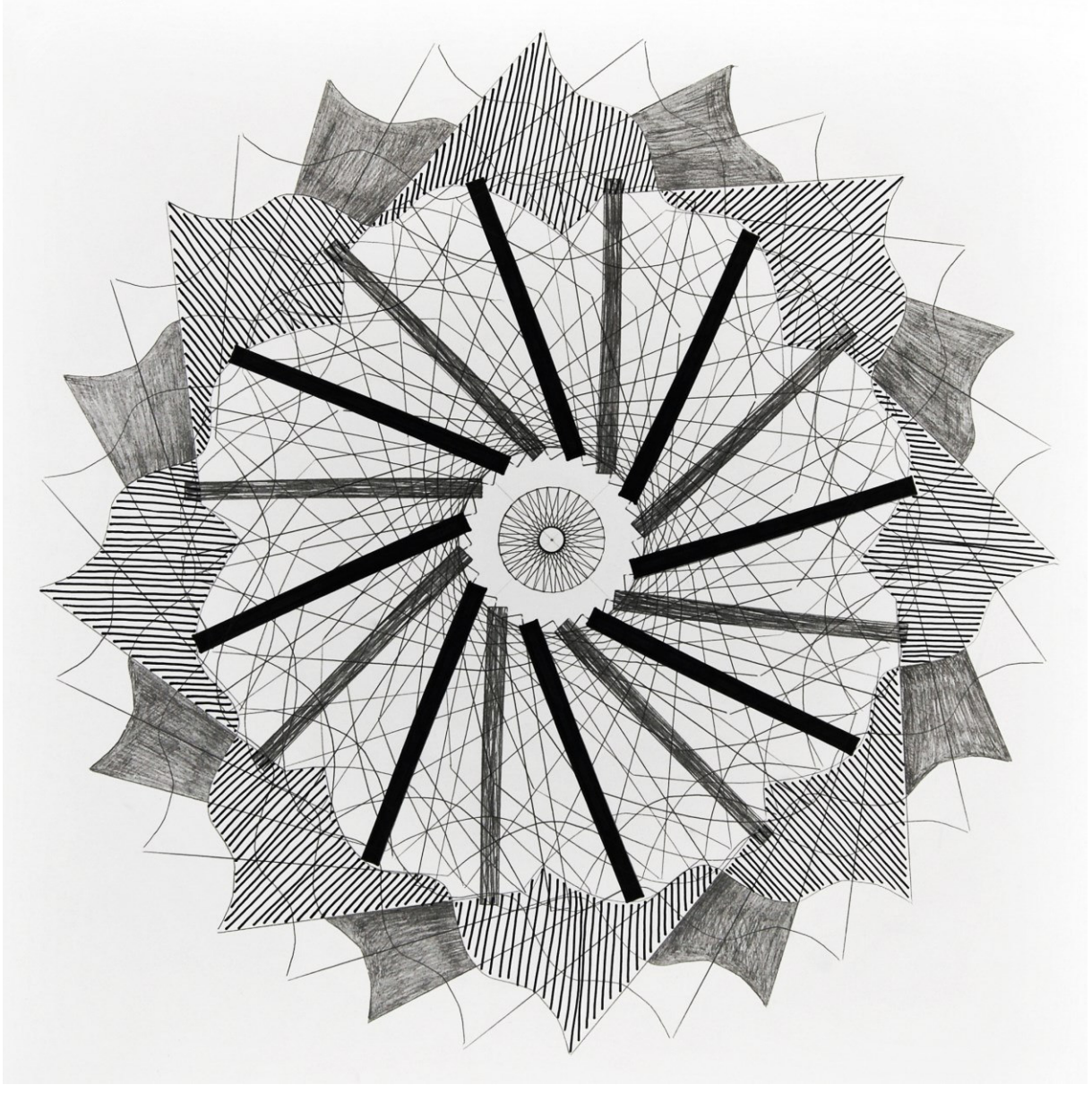
m20181123



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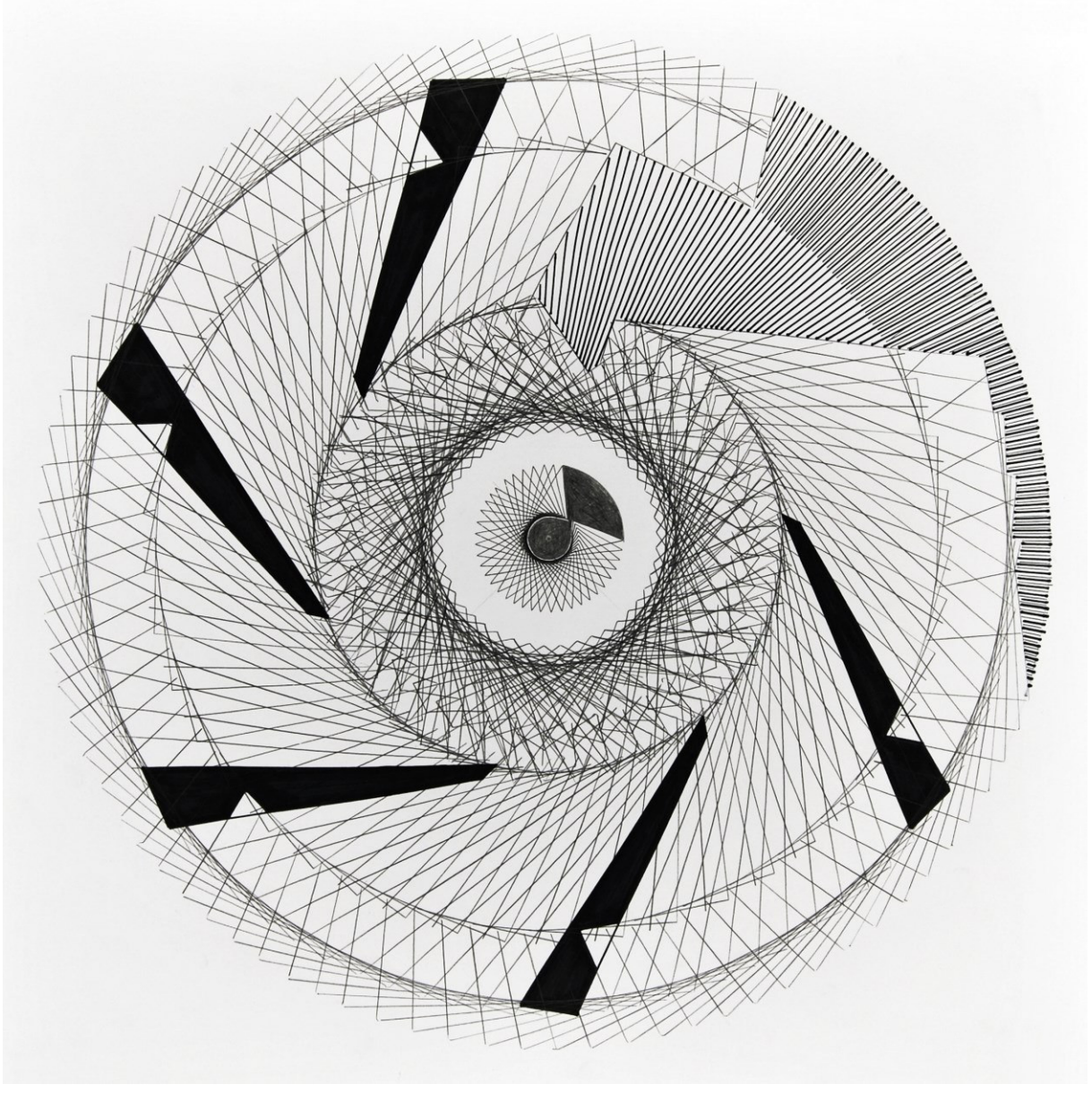

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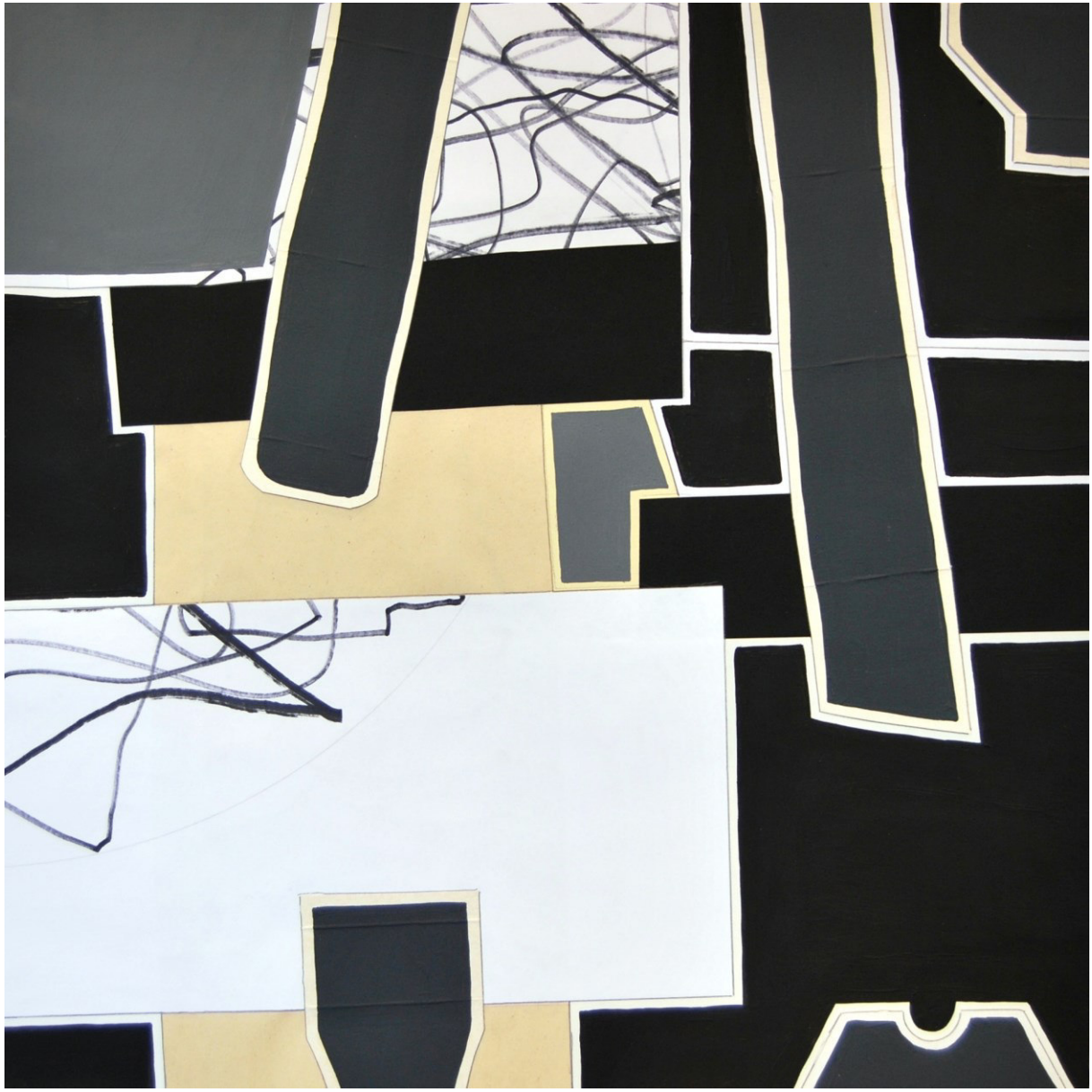

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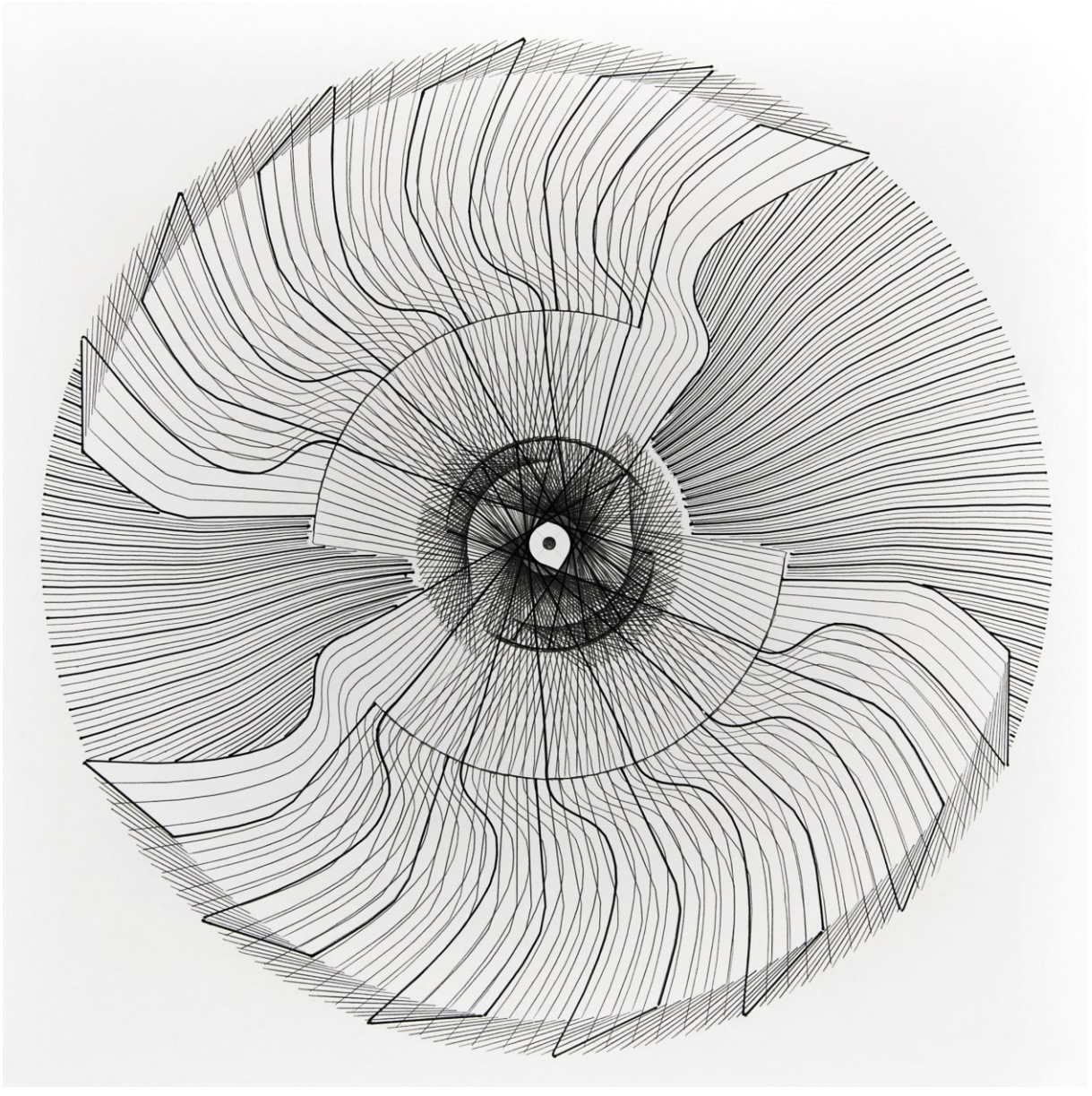

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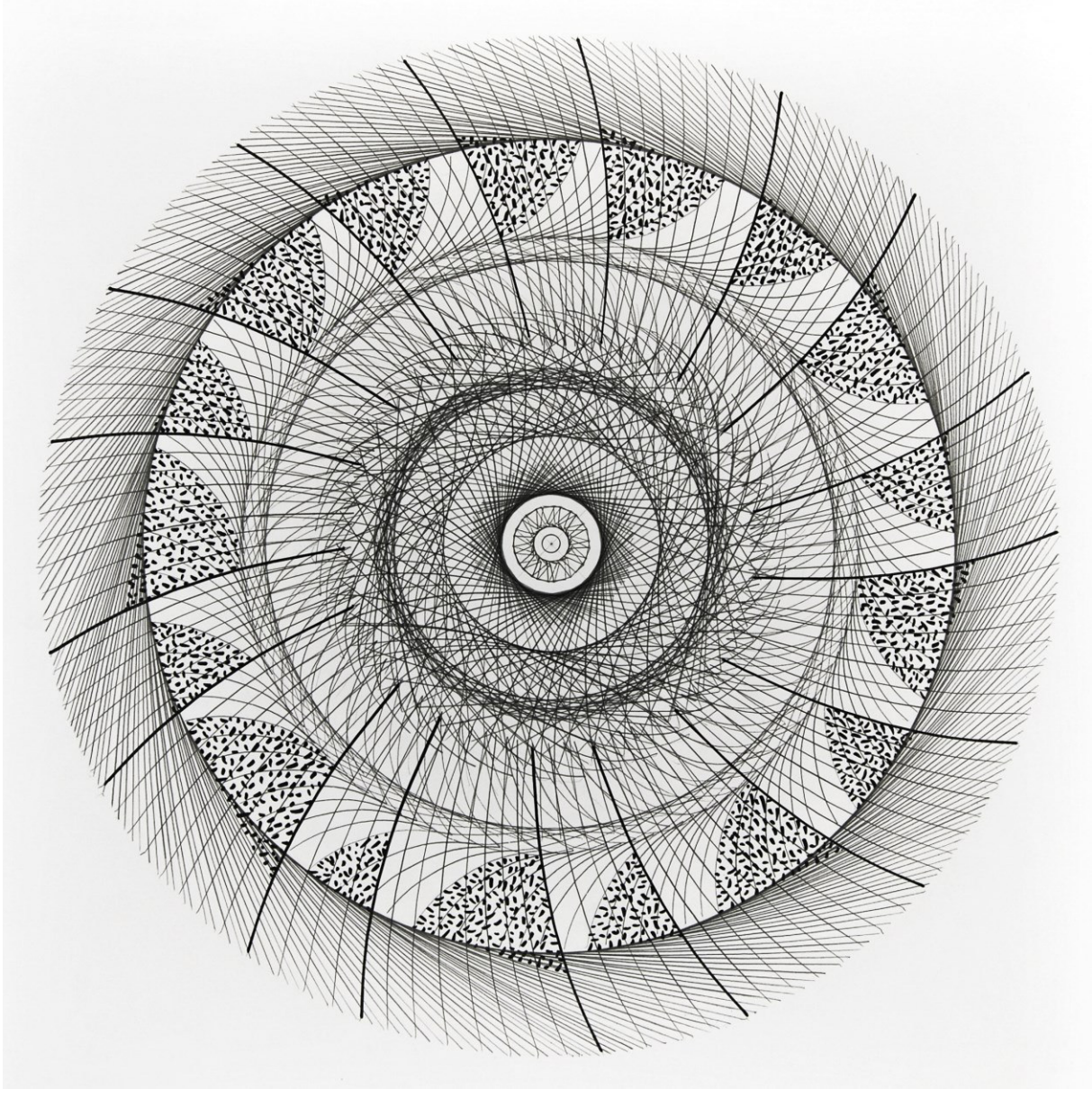
m20181126



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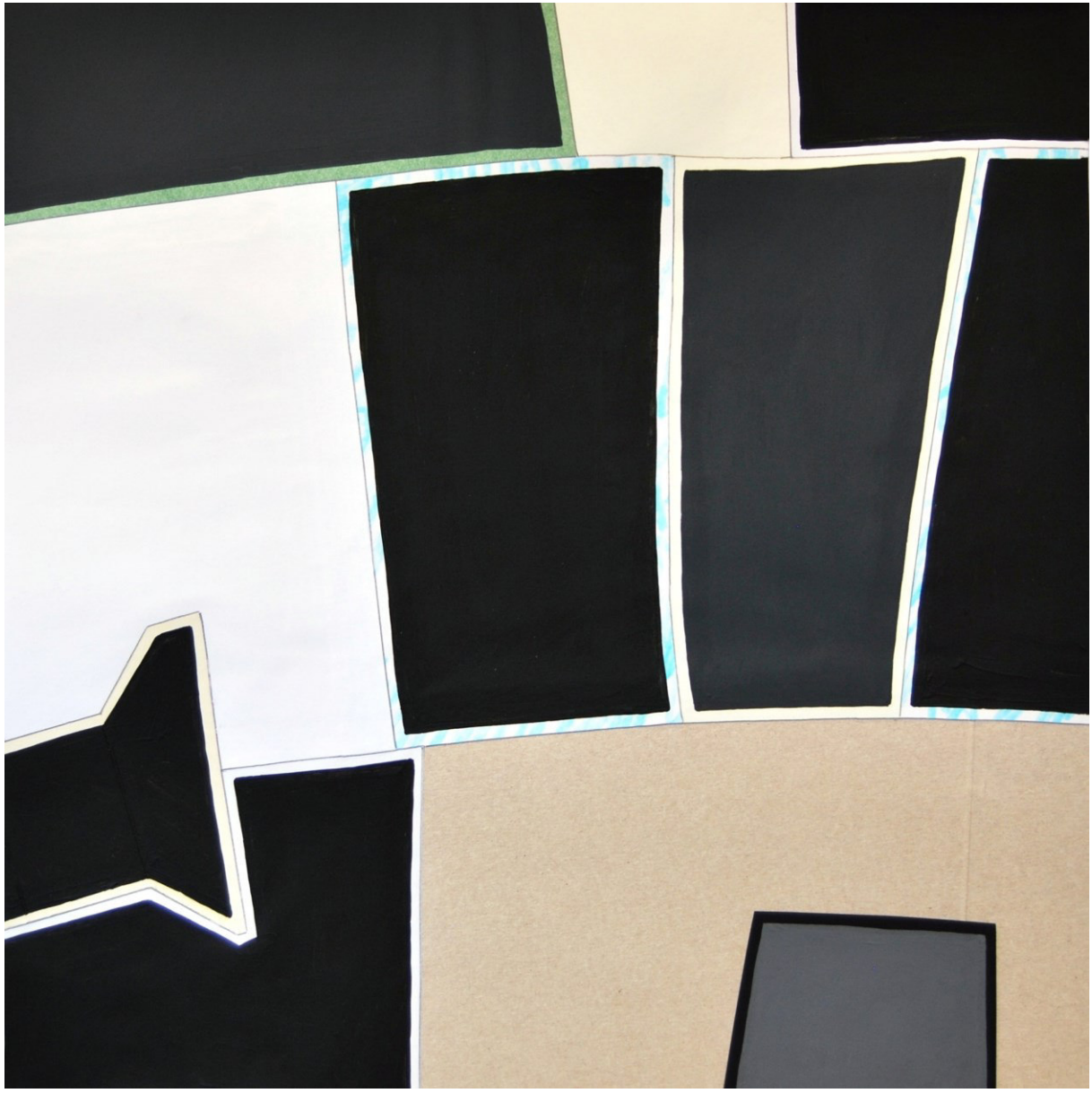

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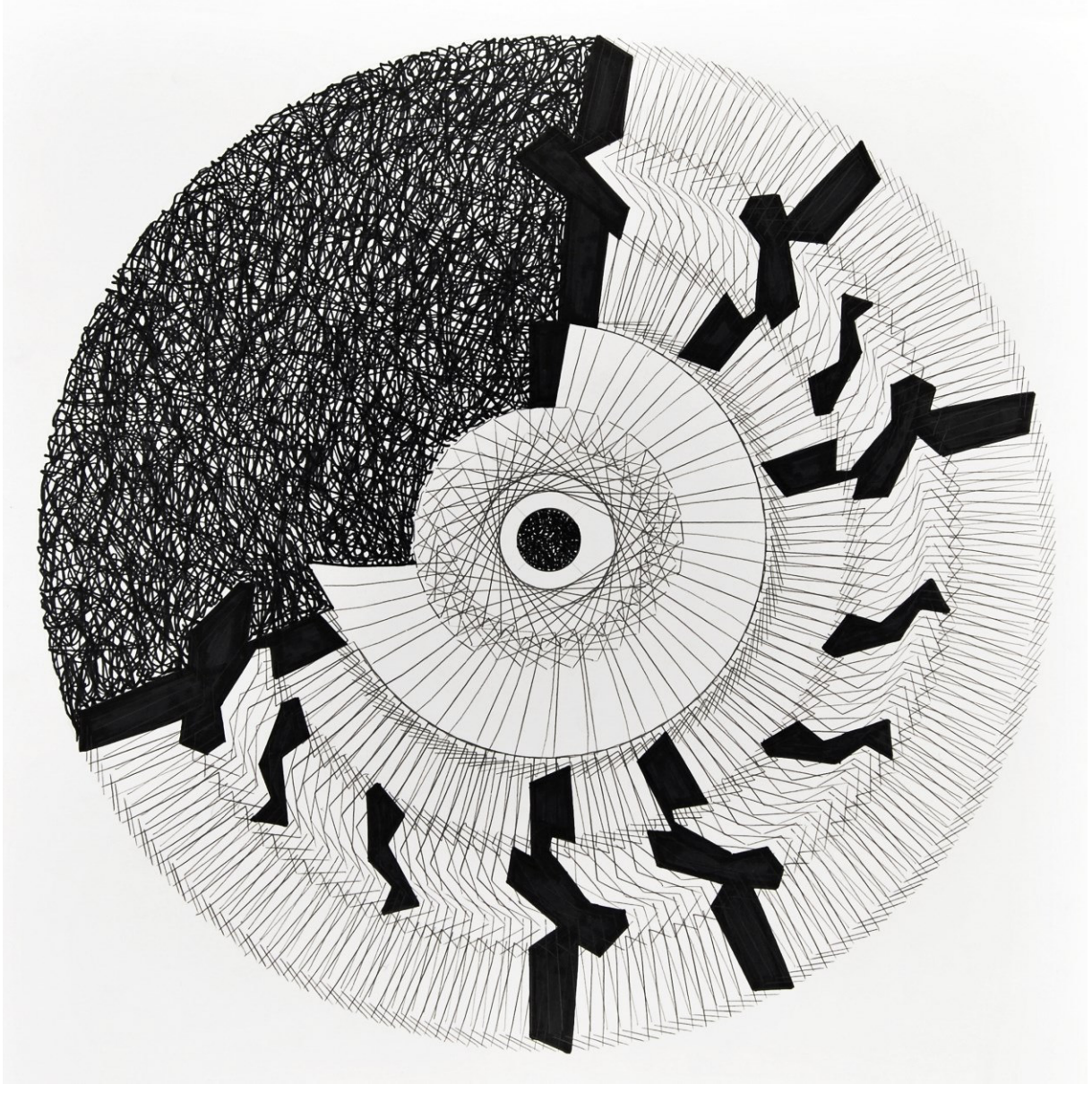

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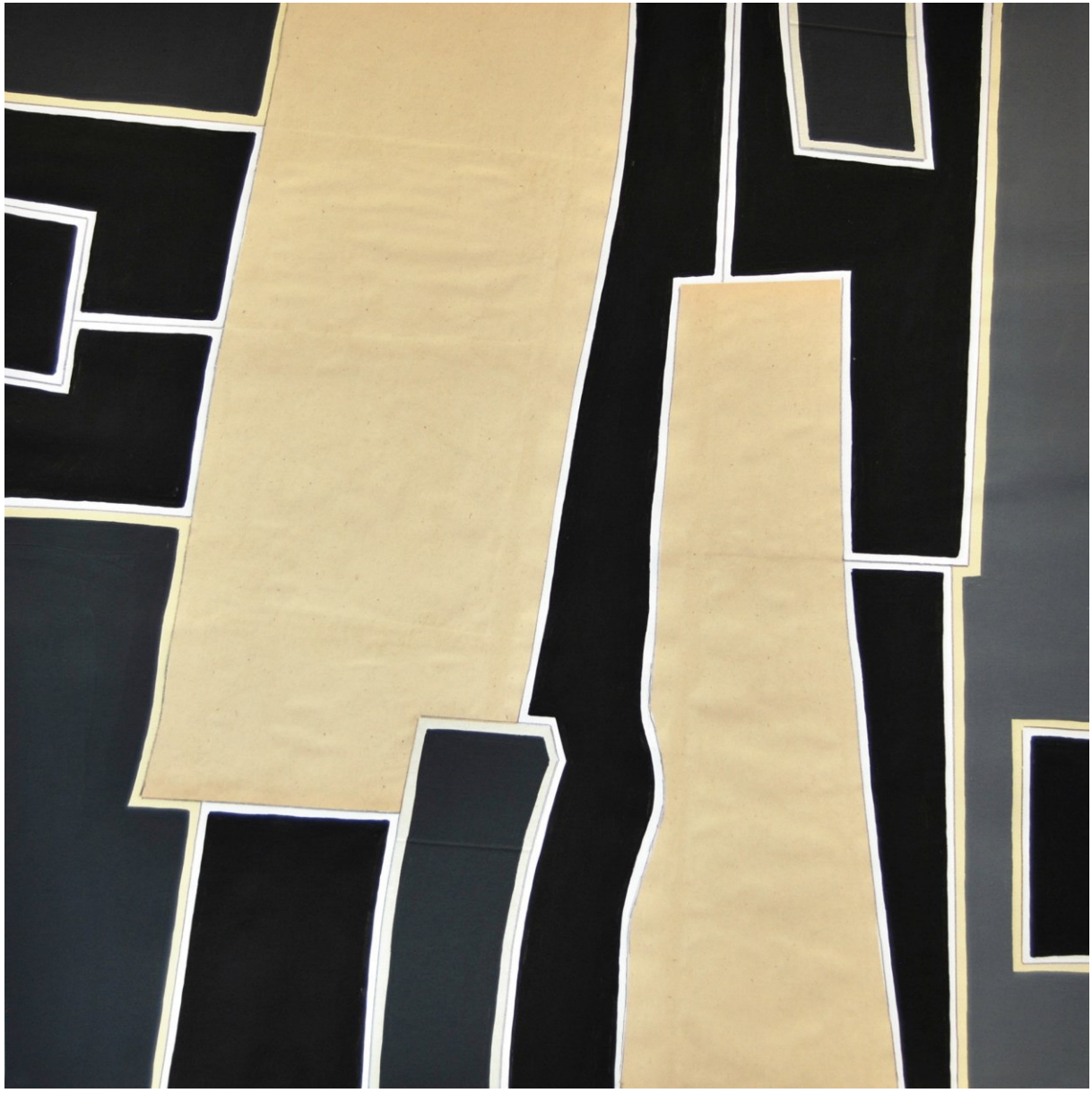

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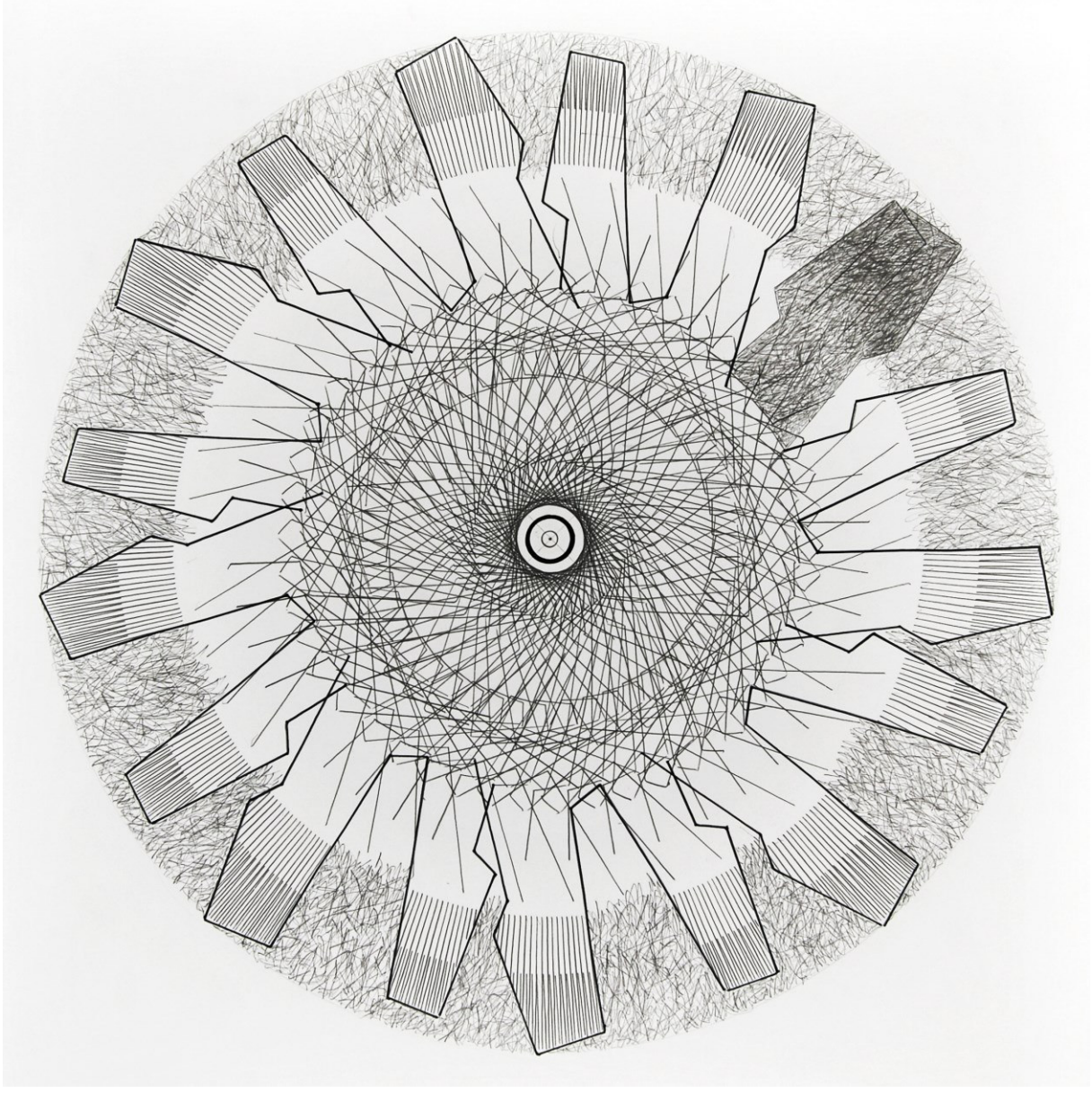

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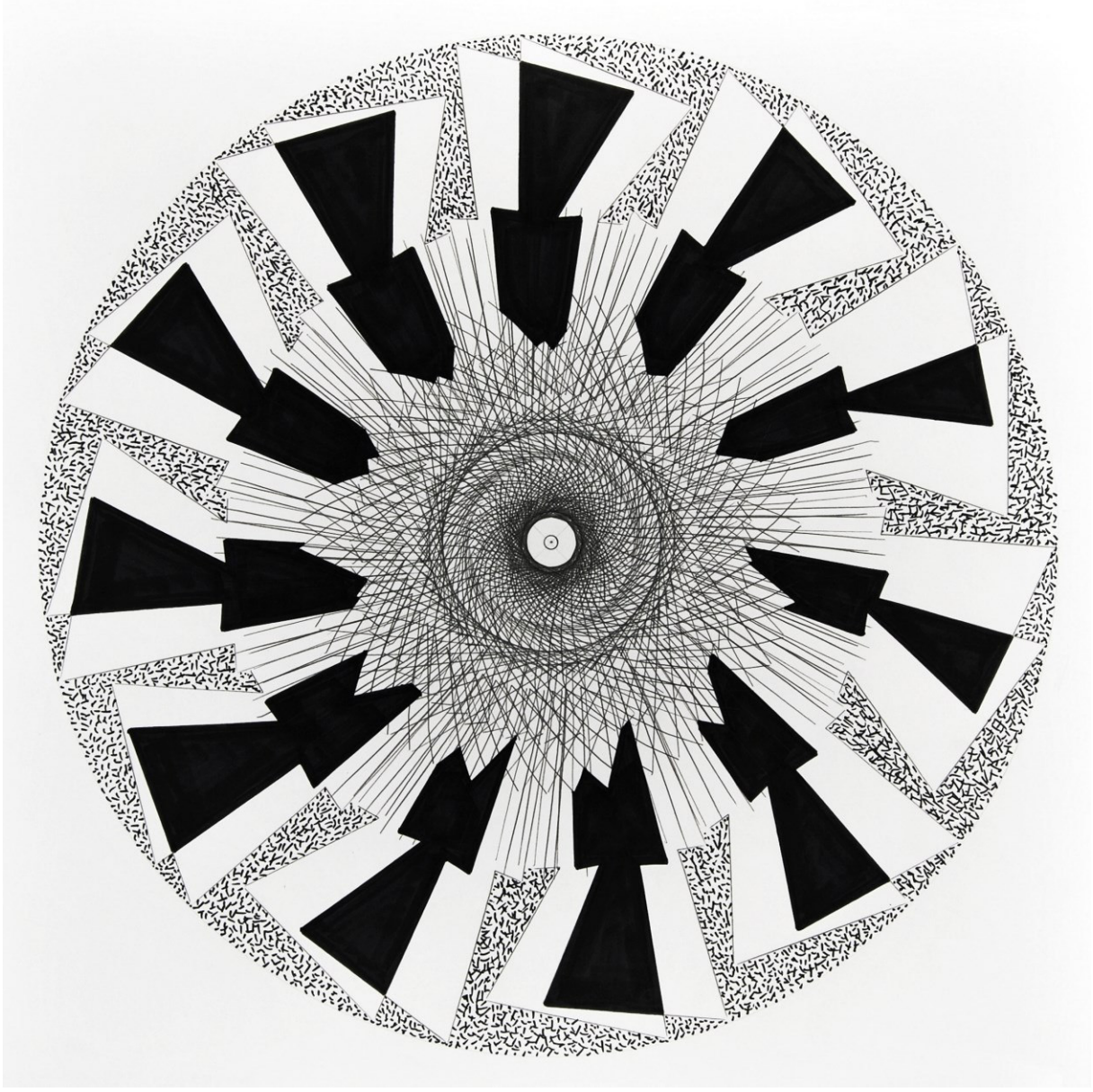
m20181129



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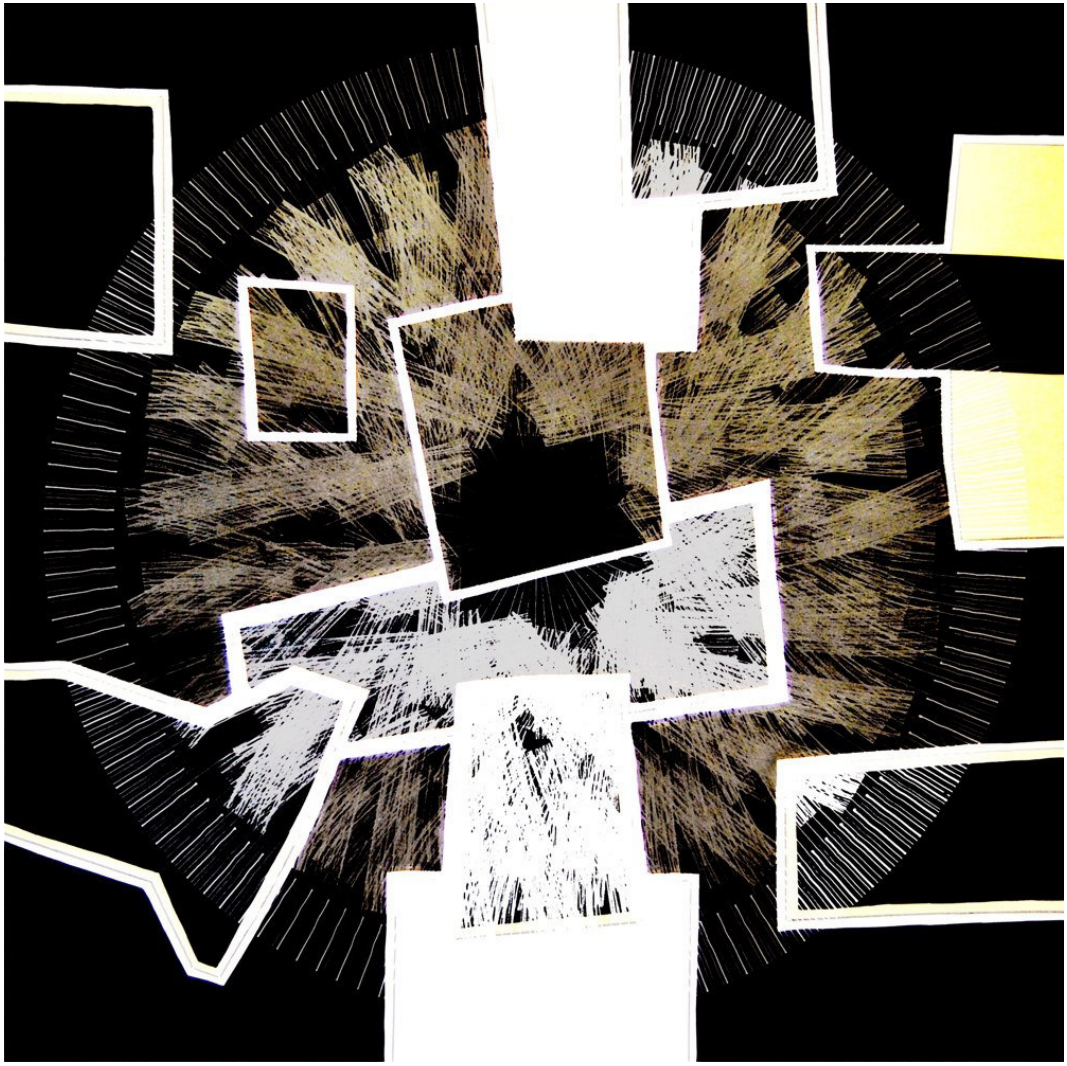

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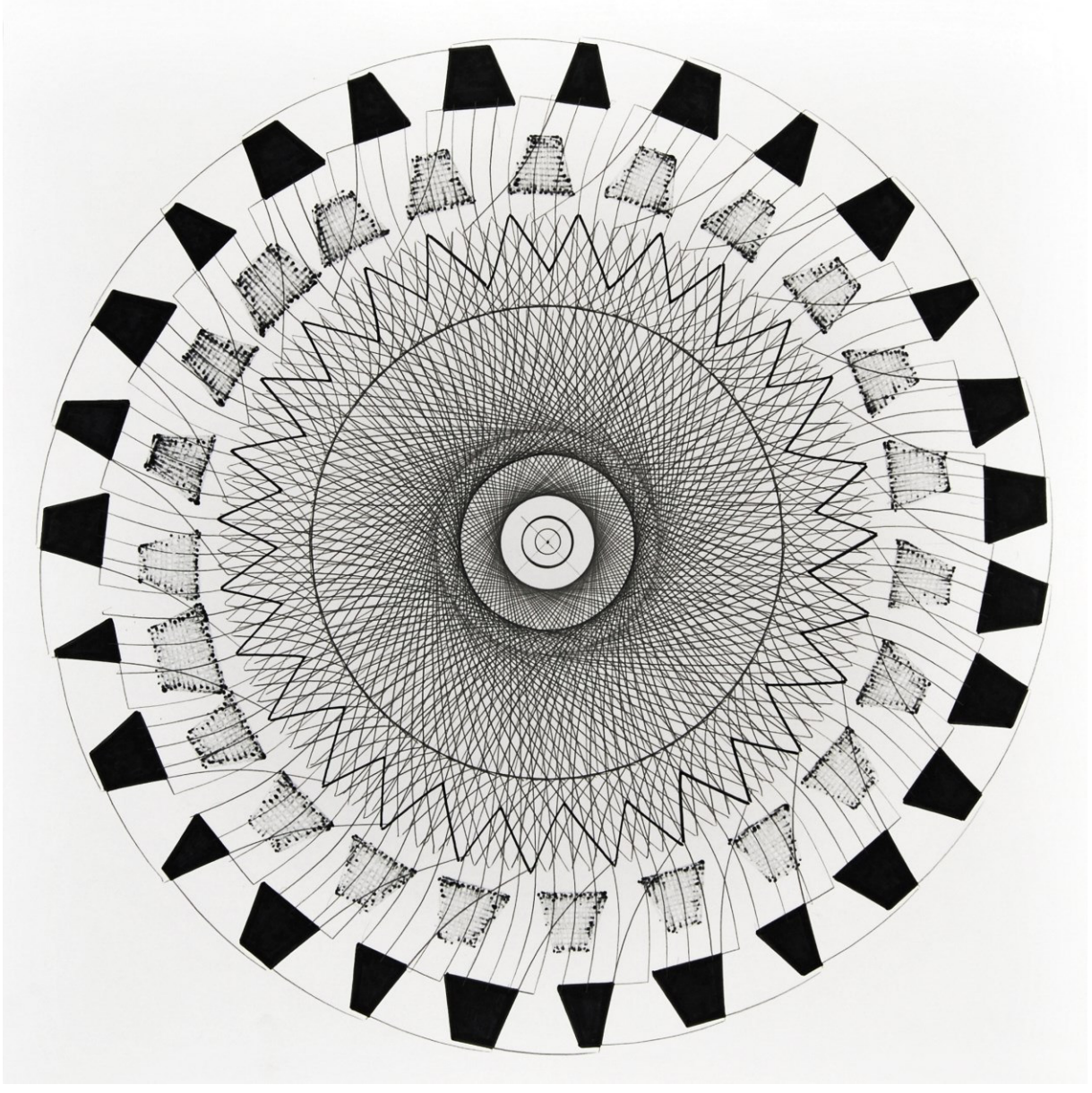
Dezember 2018



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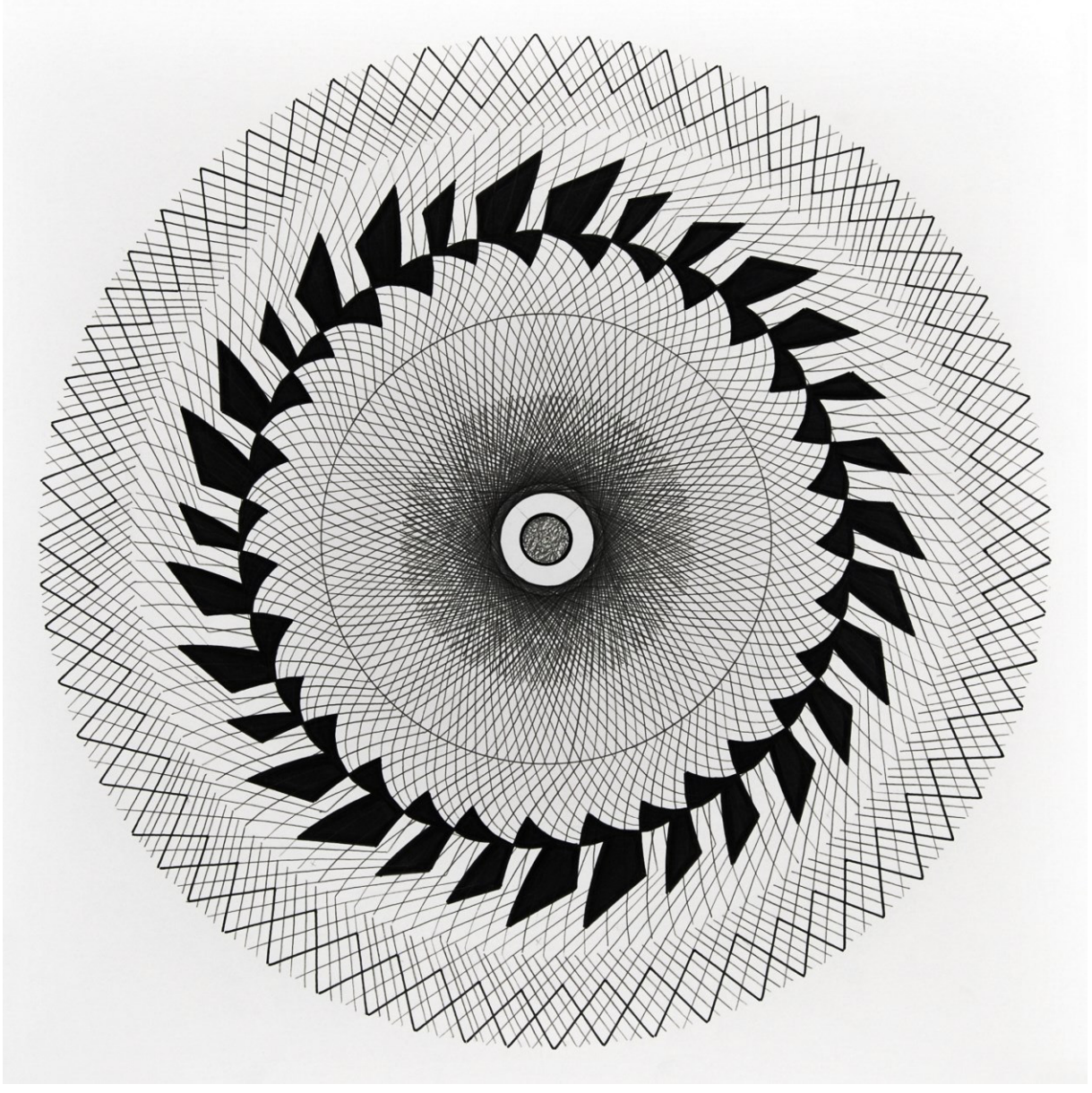

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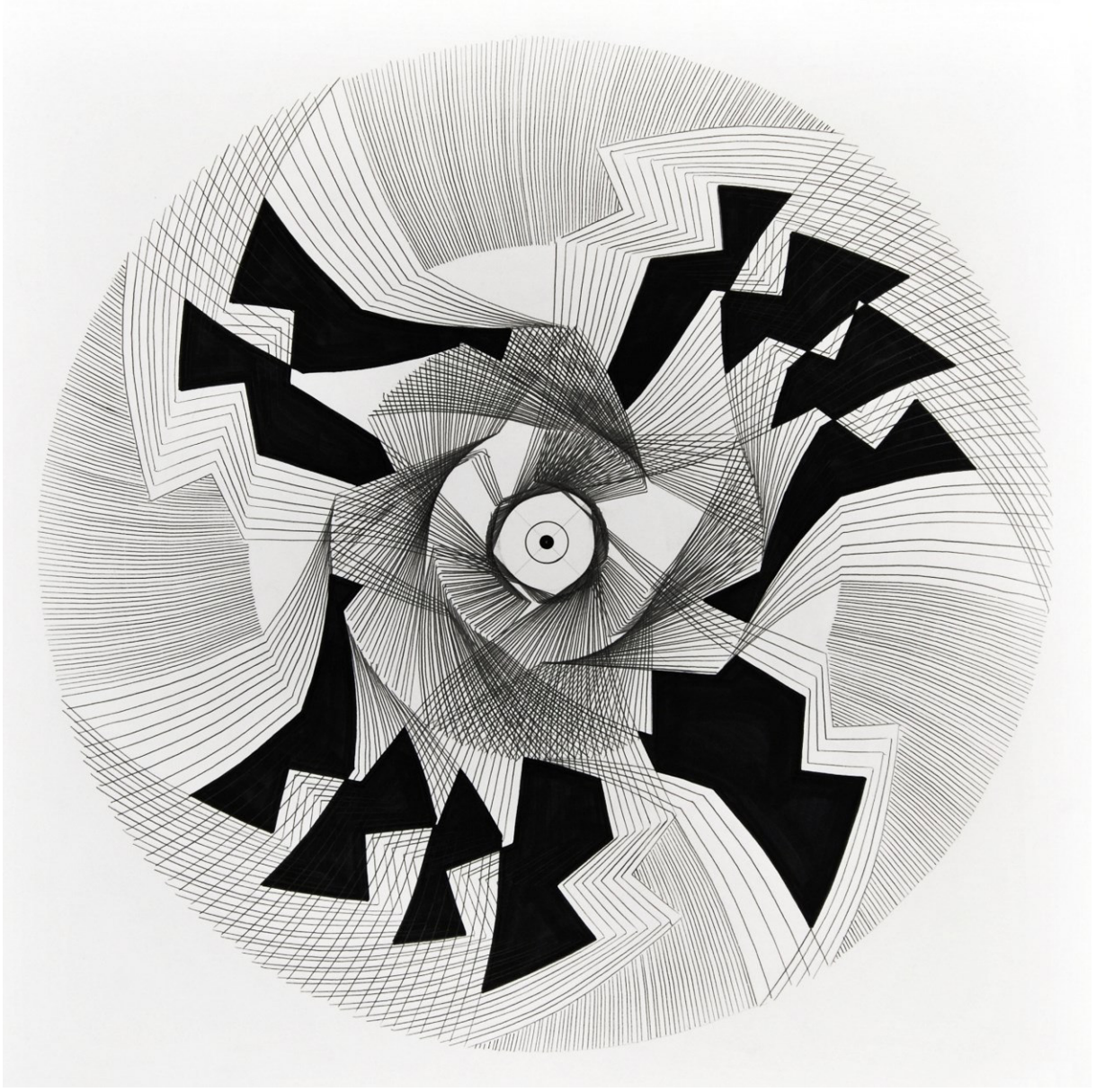

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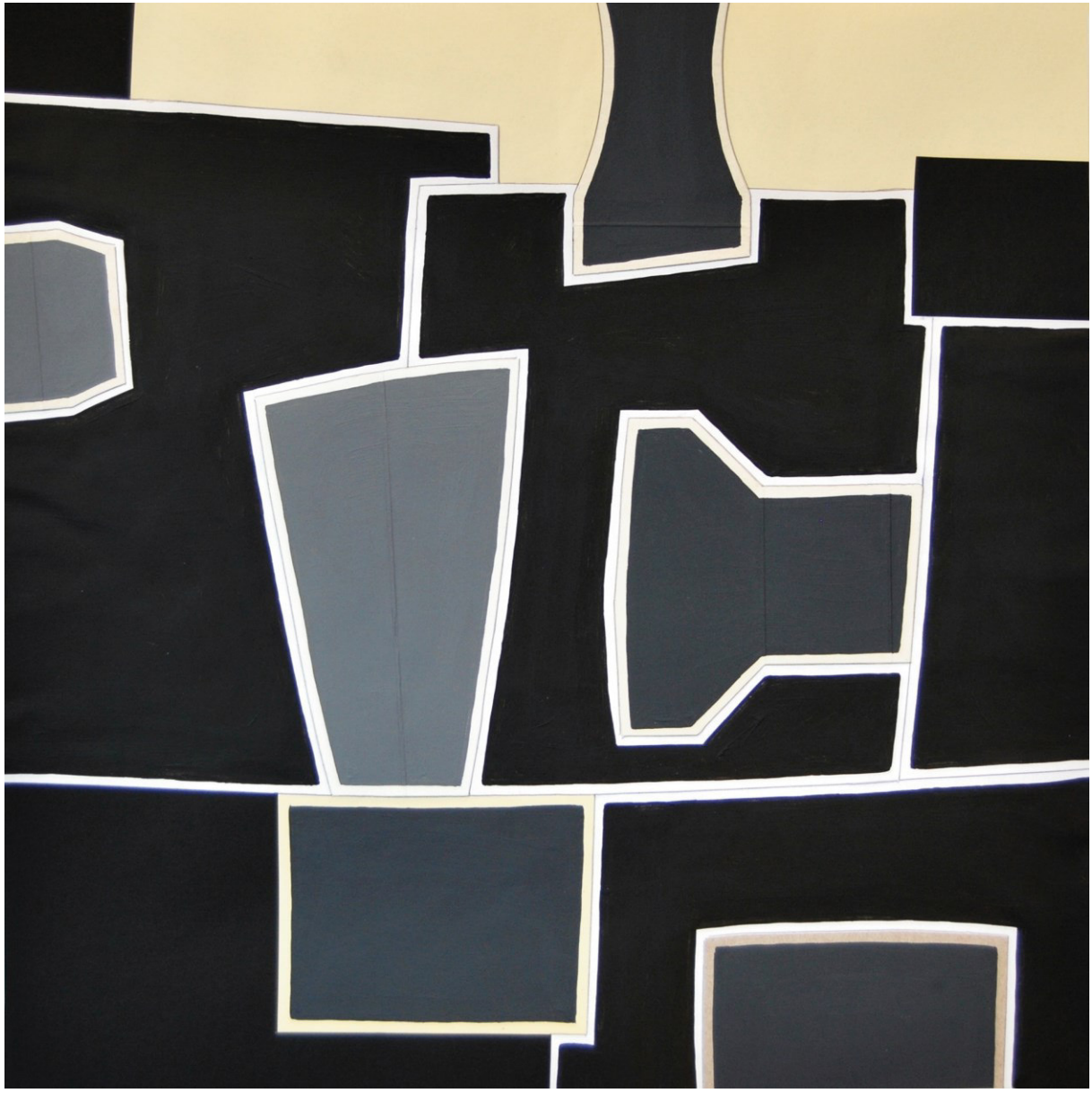

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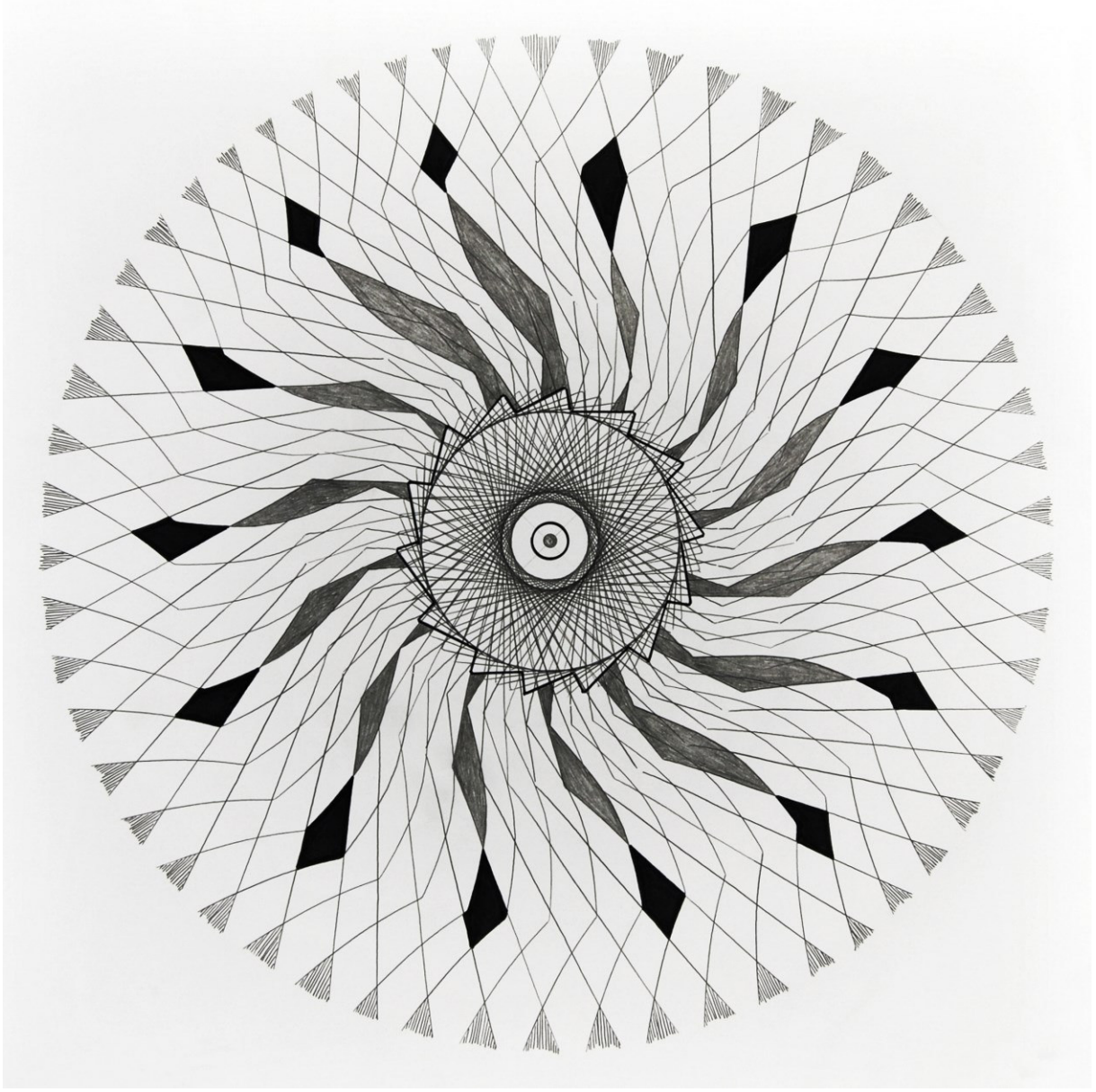

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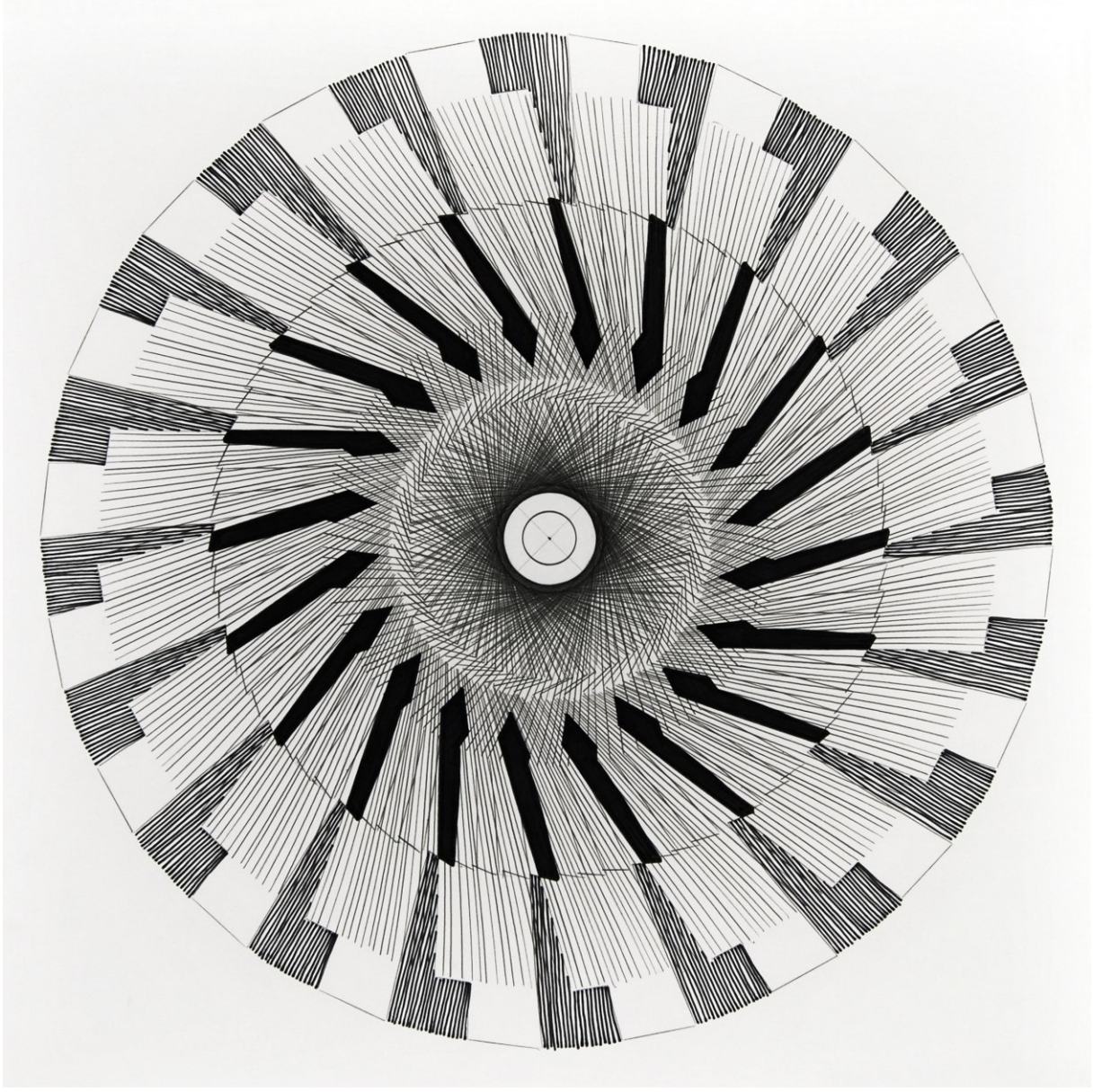

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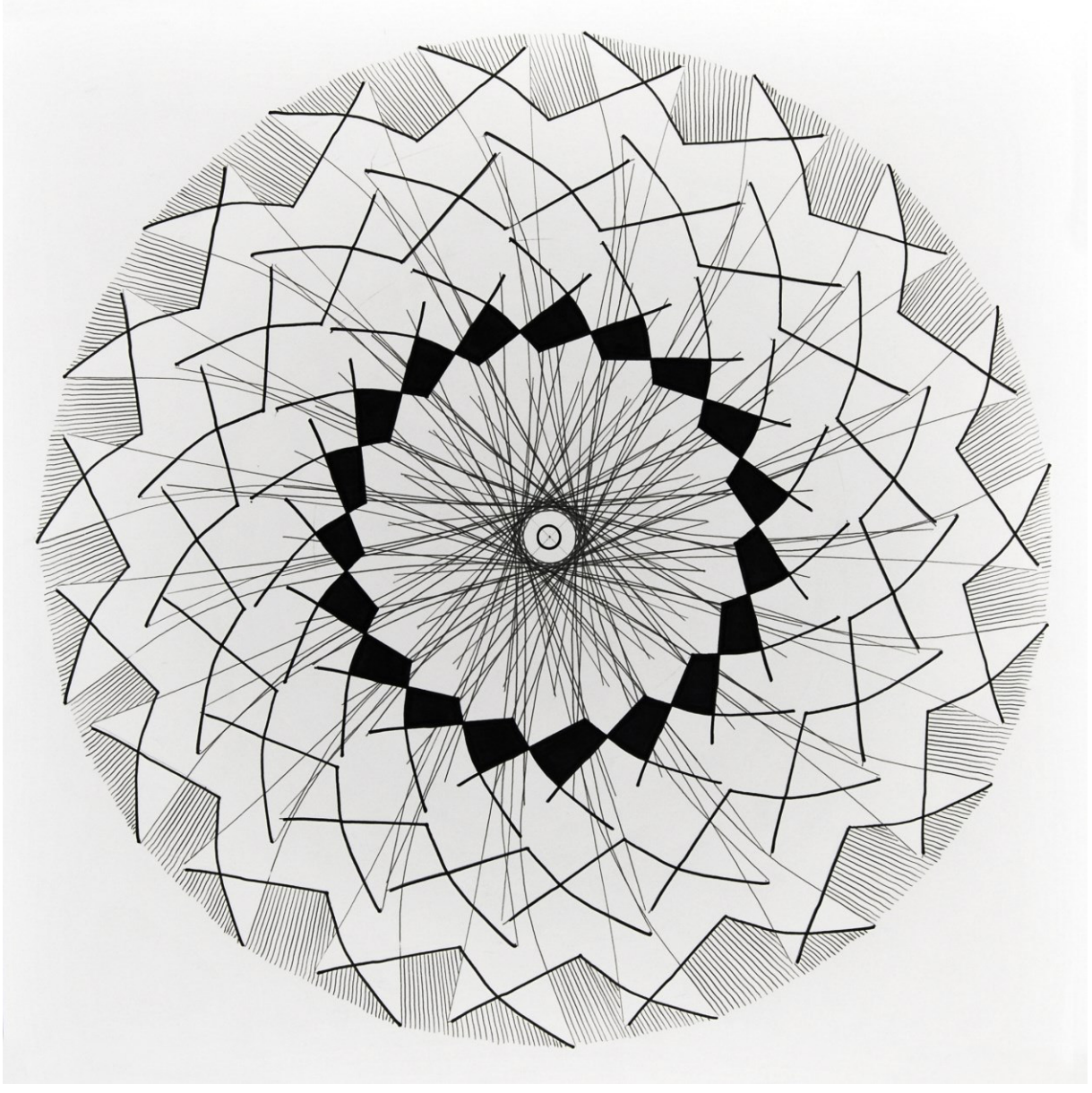

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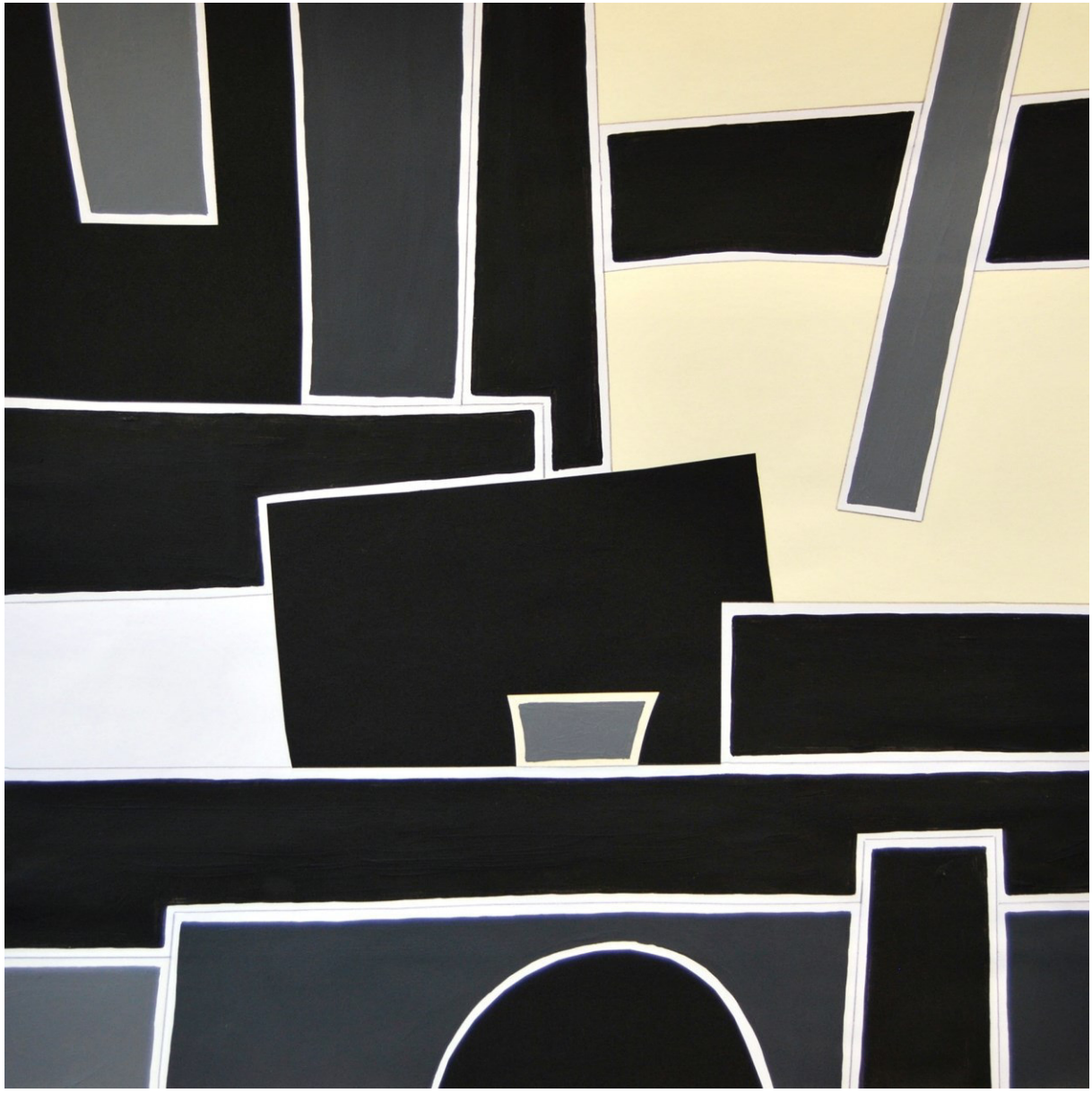

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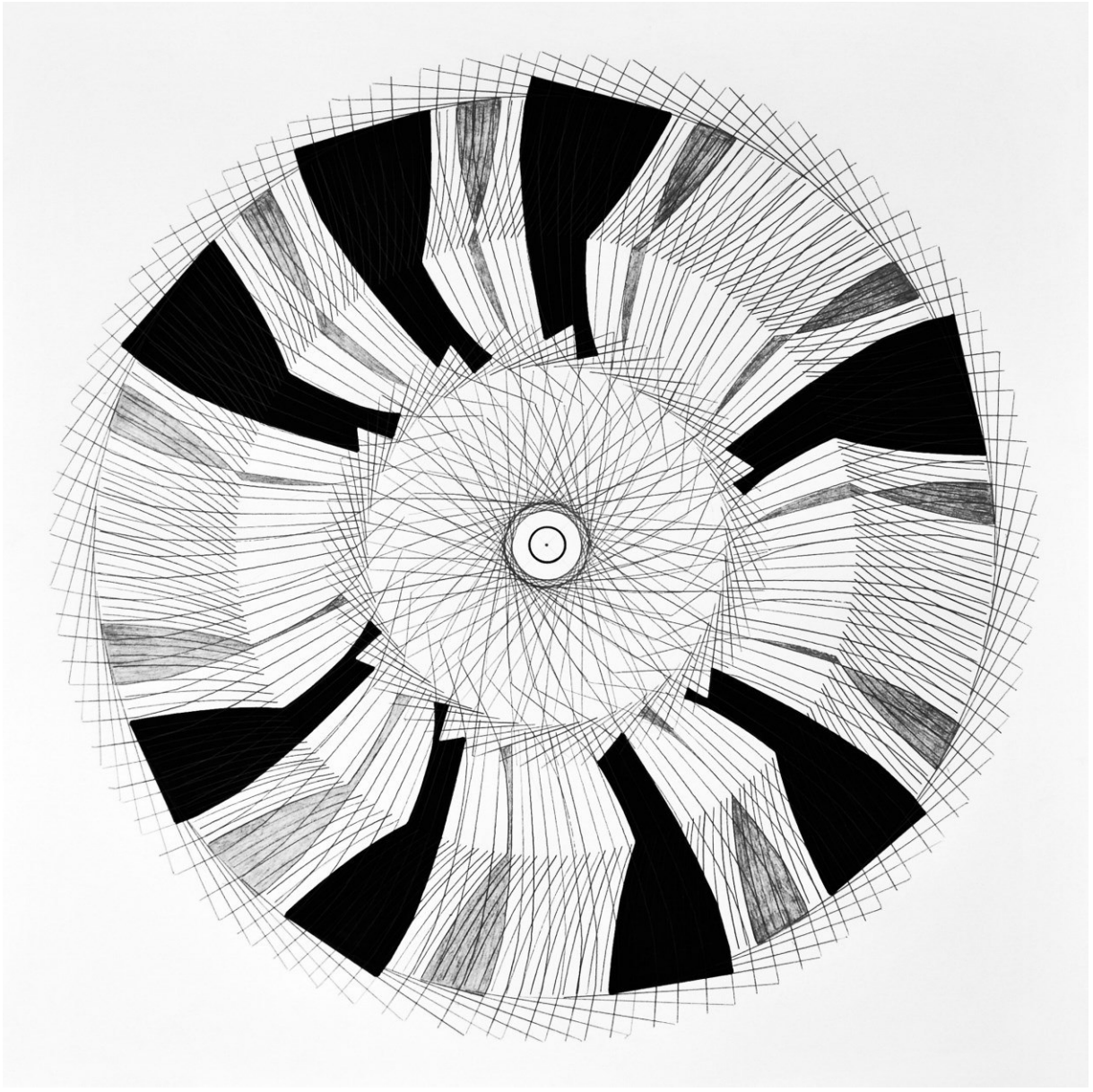

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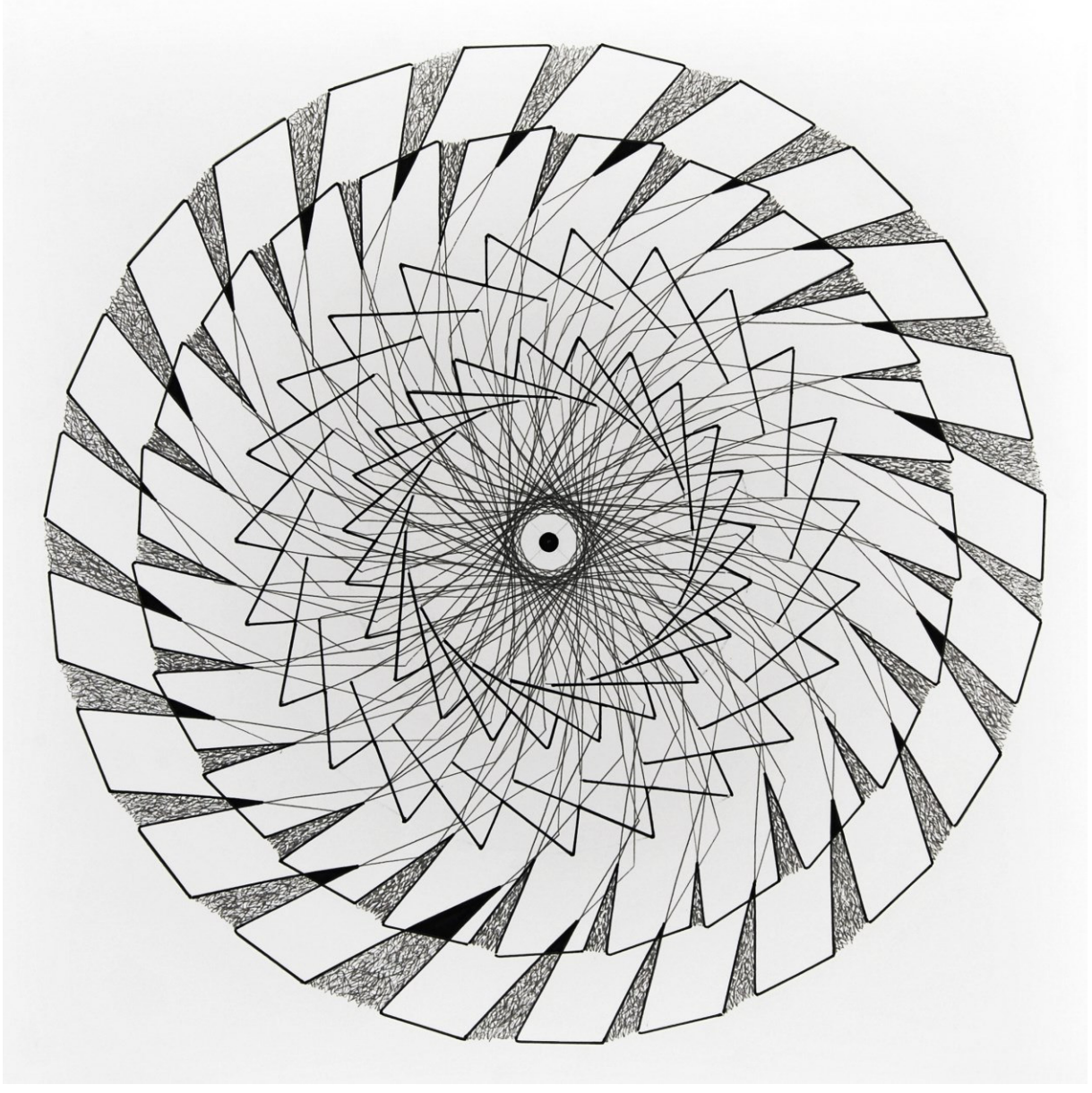

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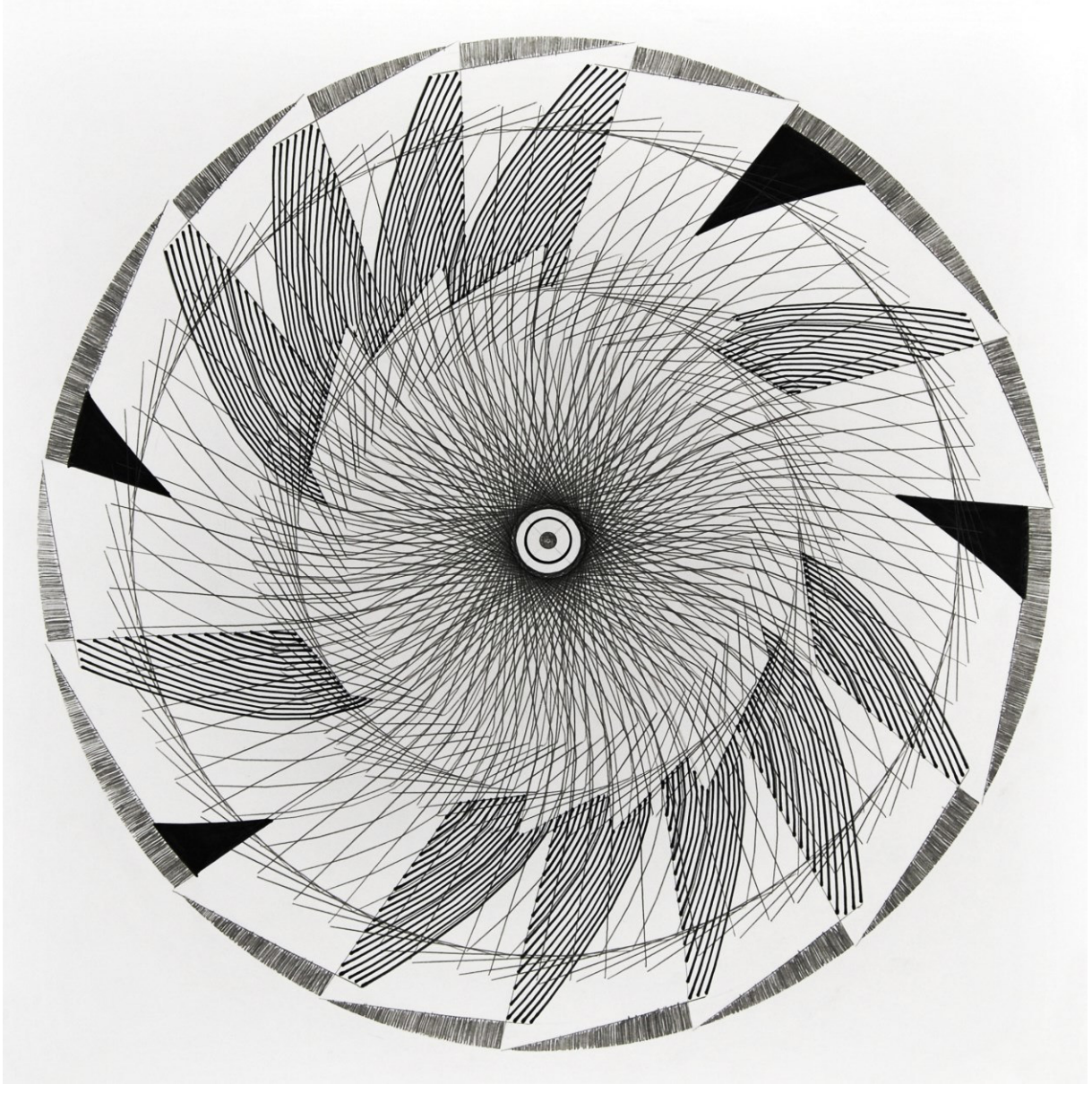

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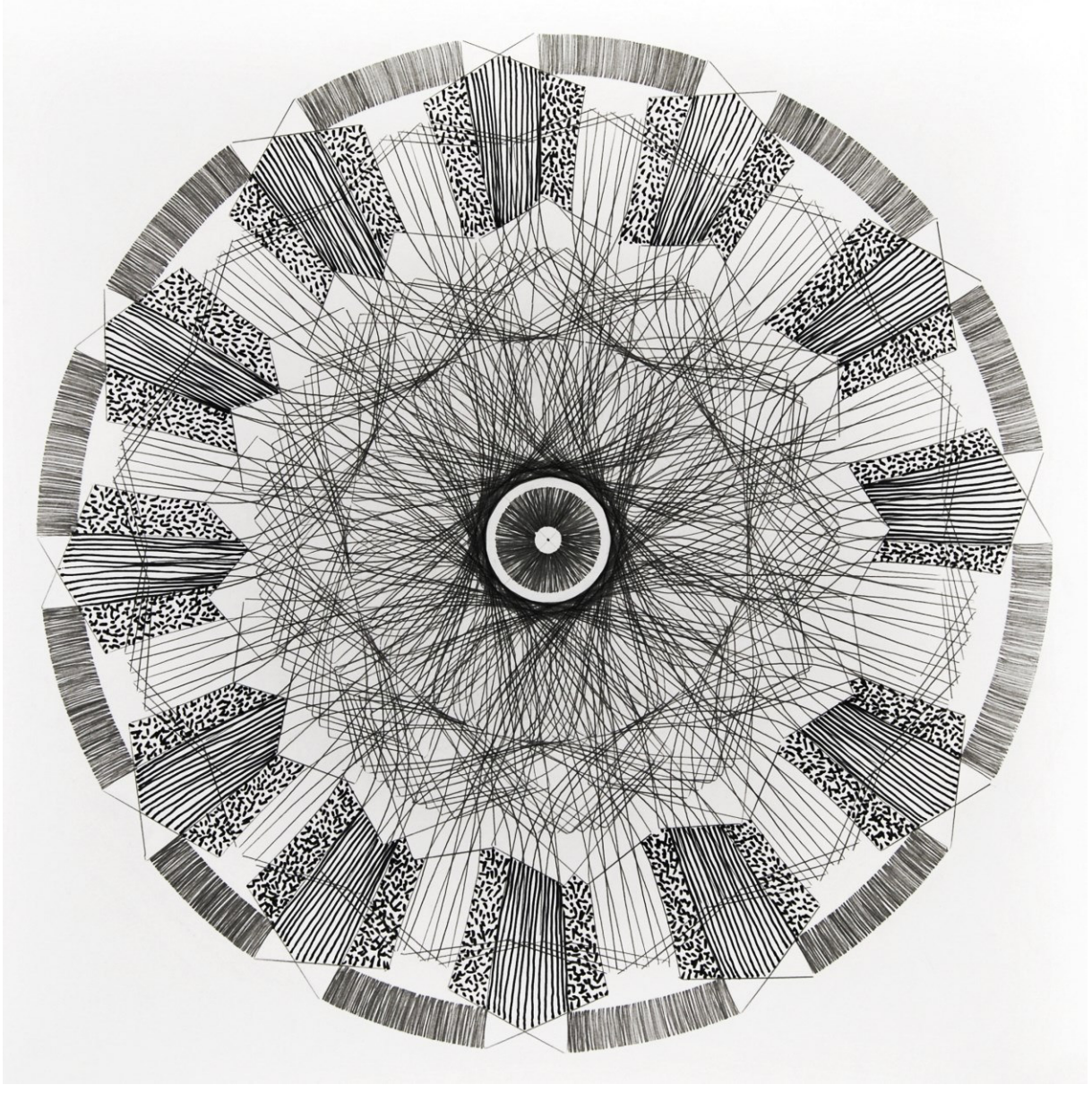

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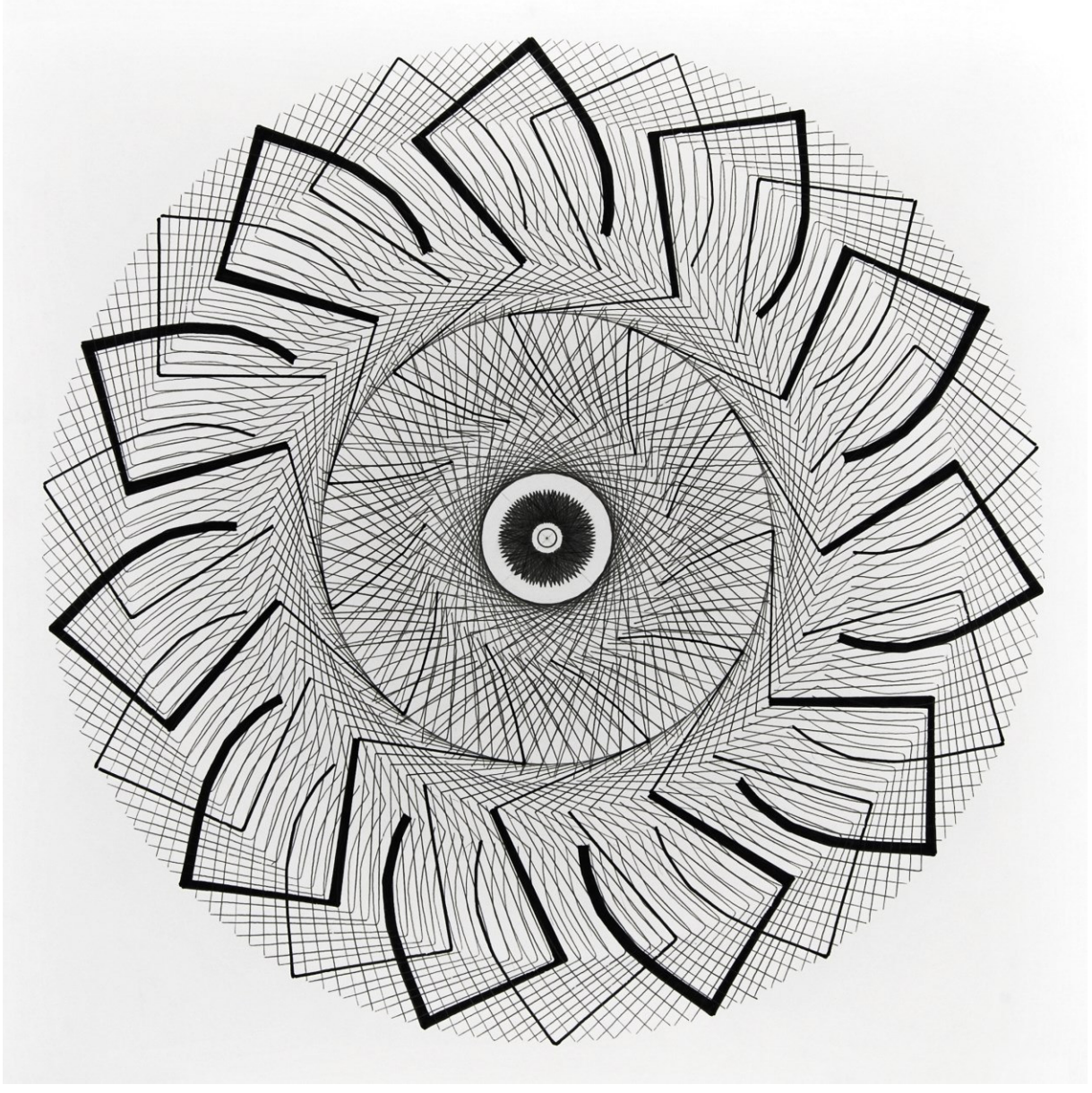

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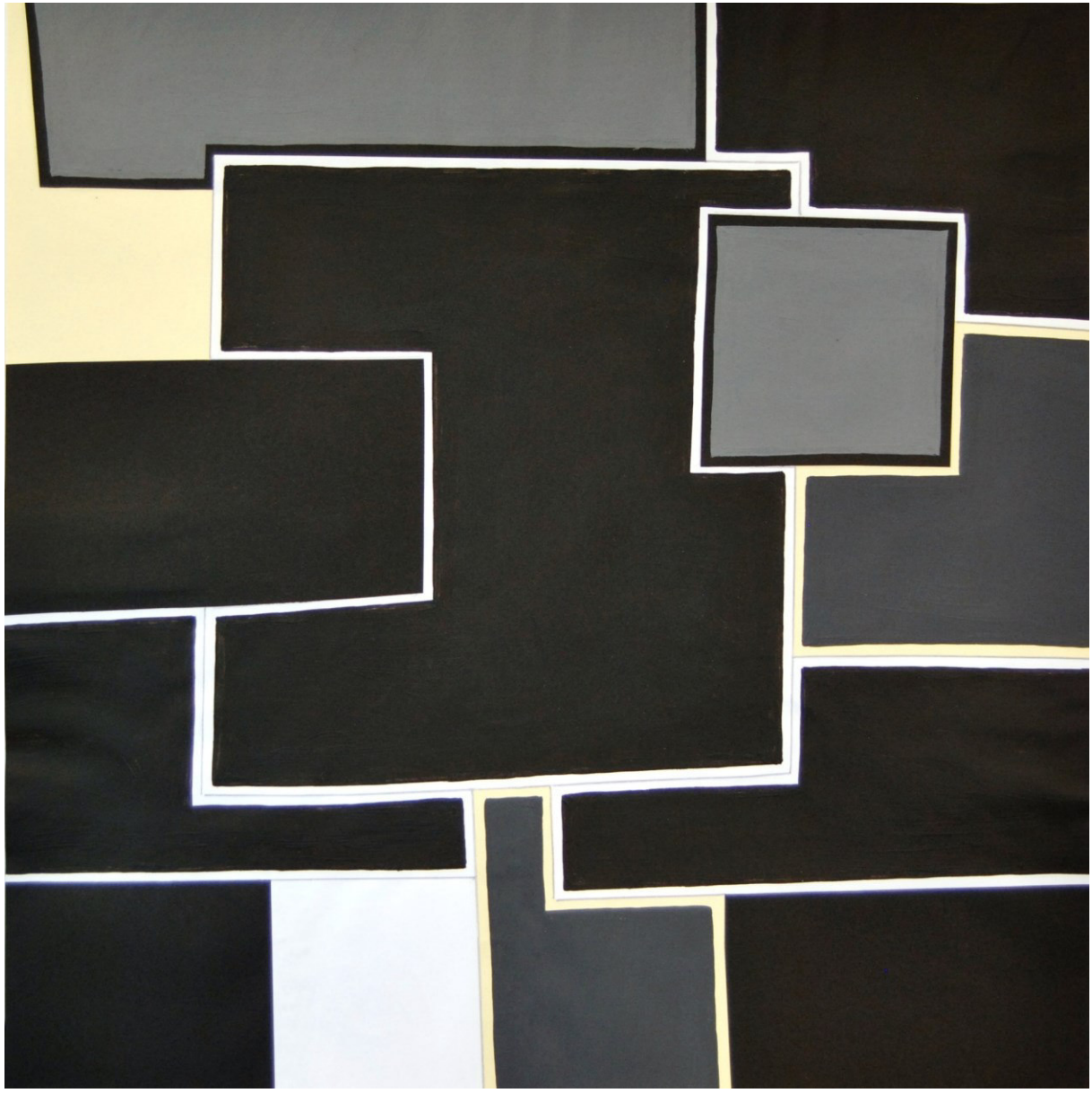

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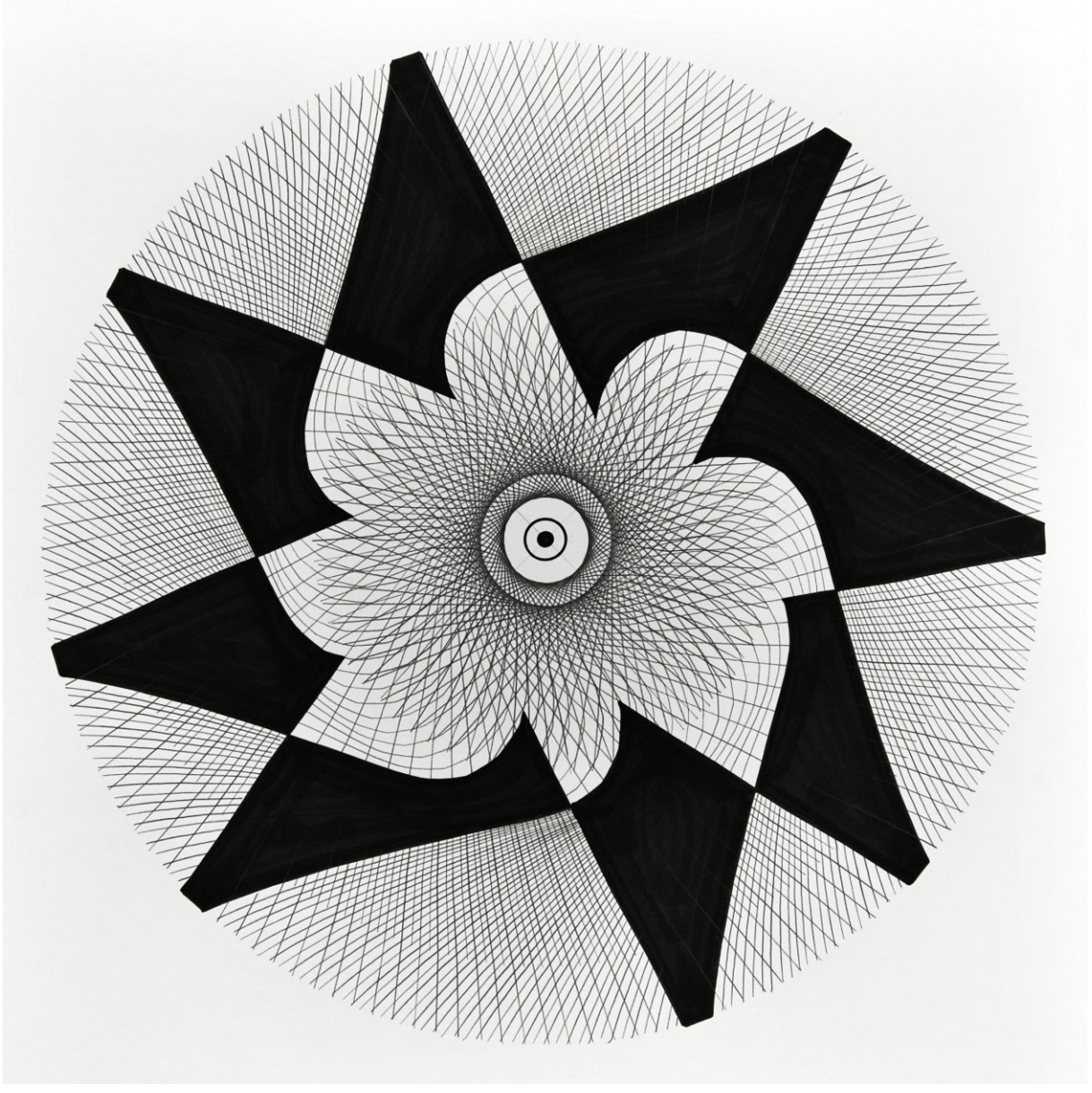

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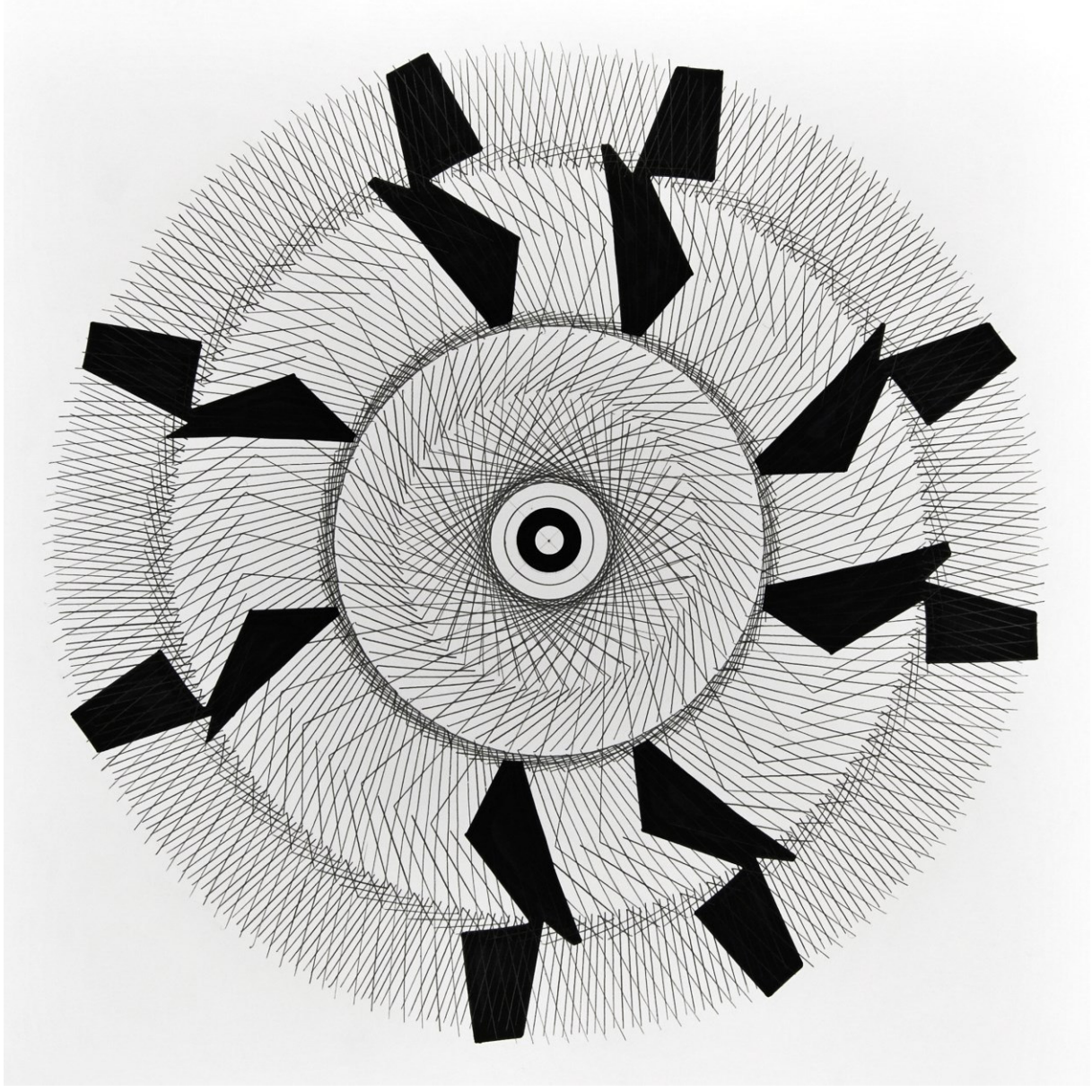

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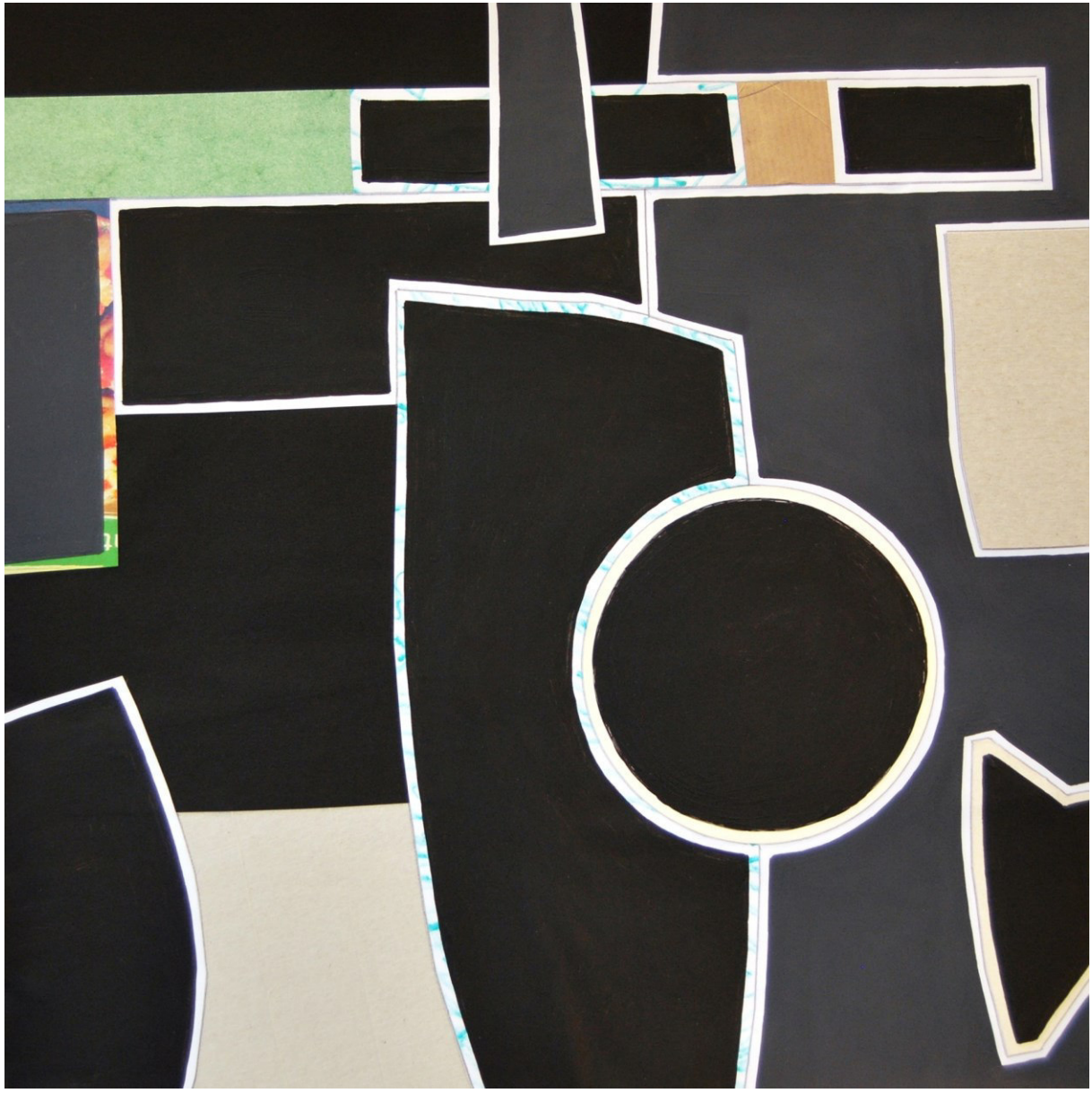

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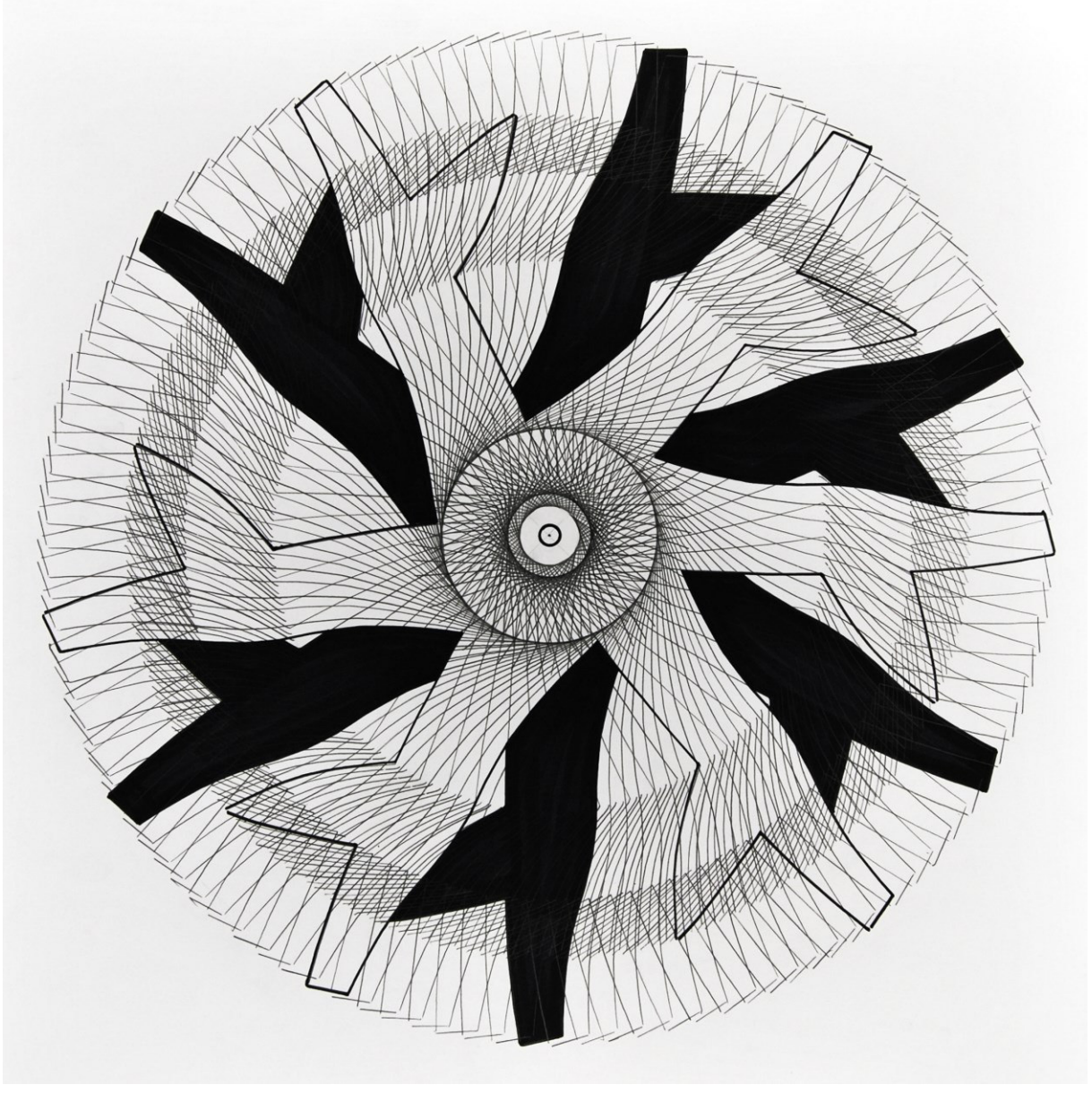

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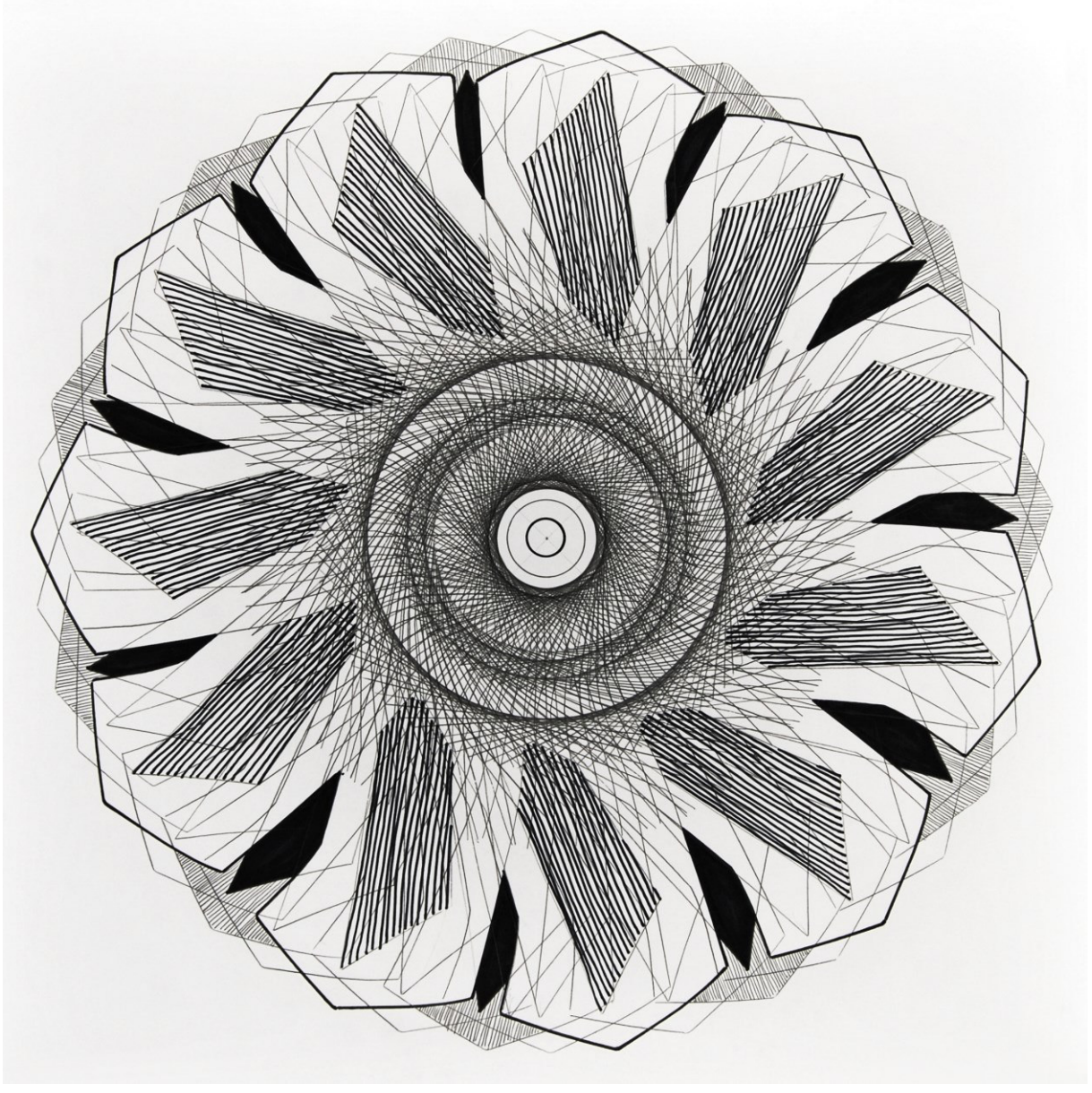

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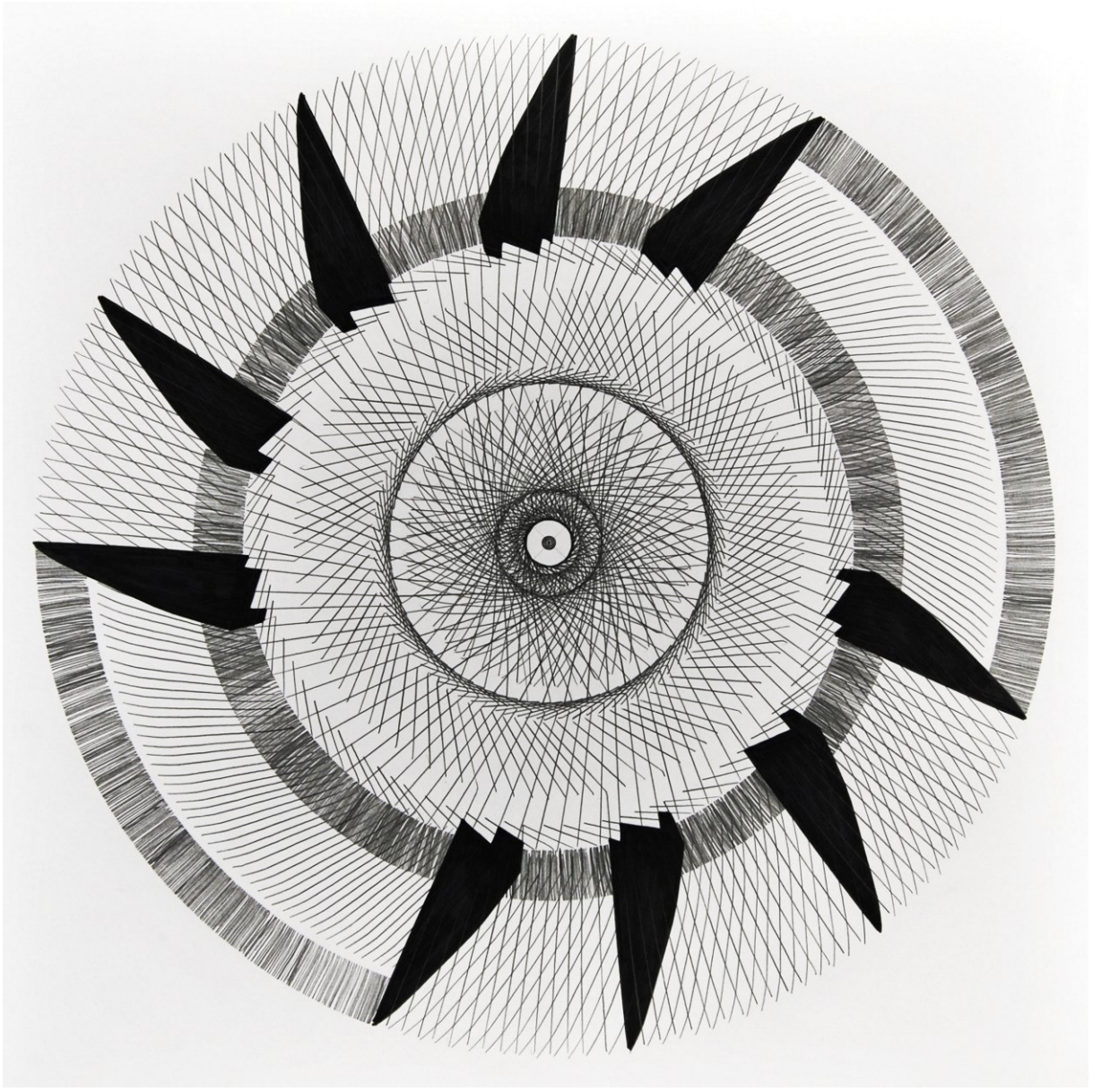

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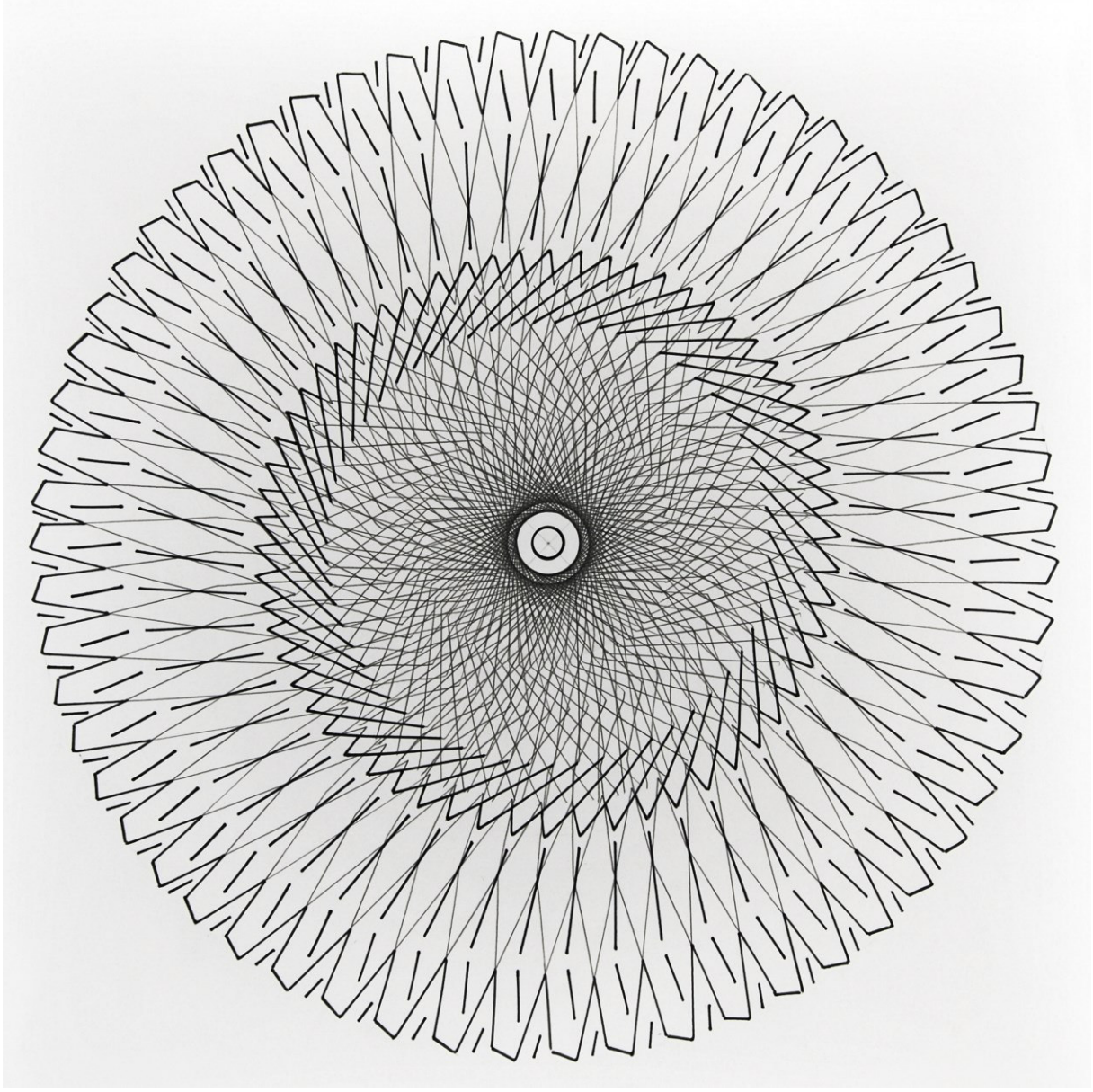

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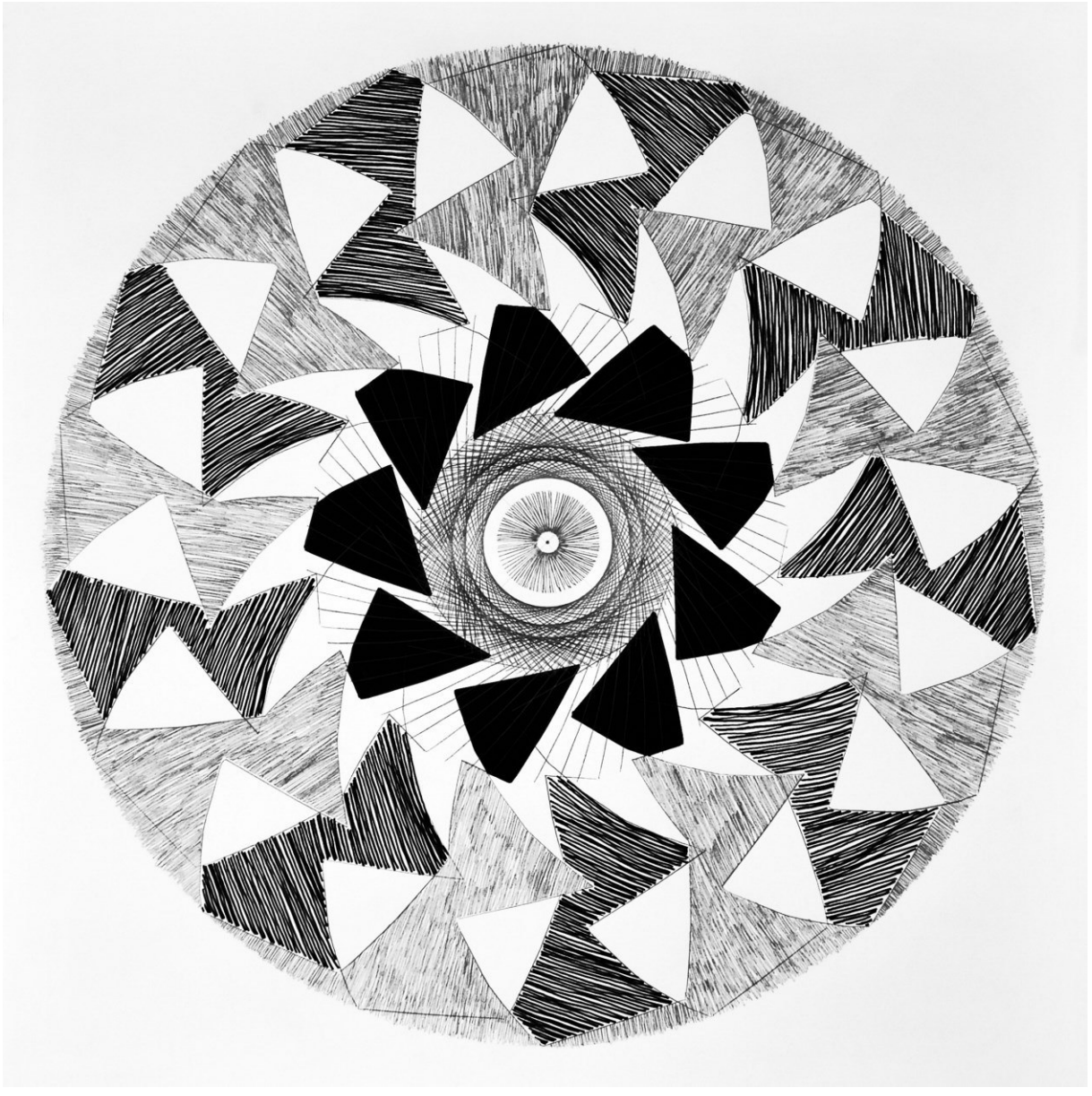

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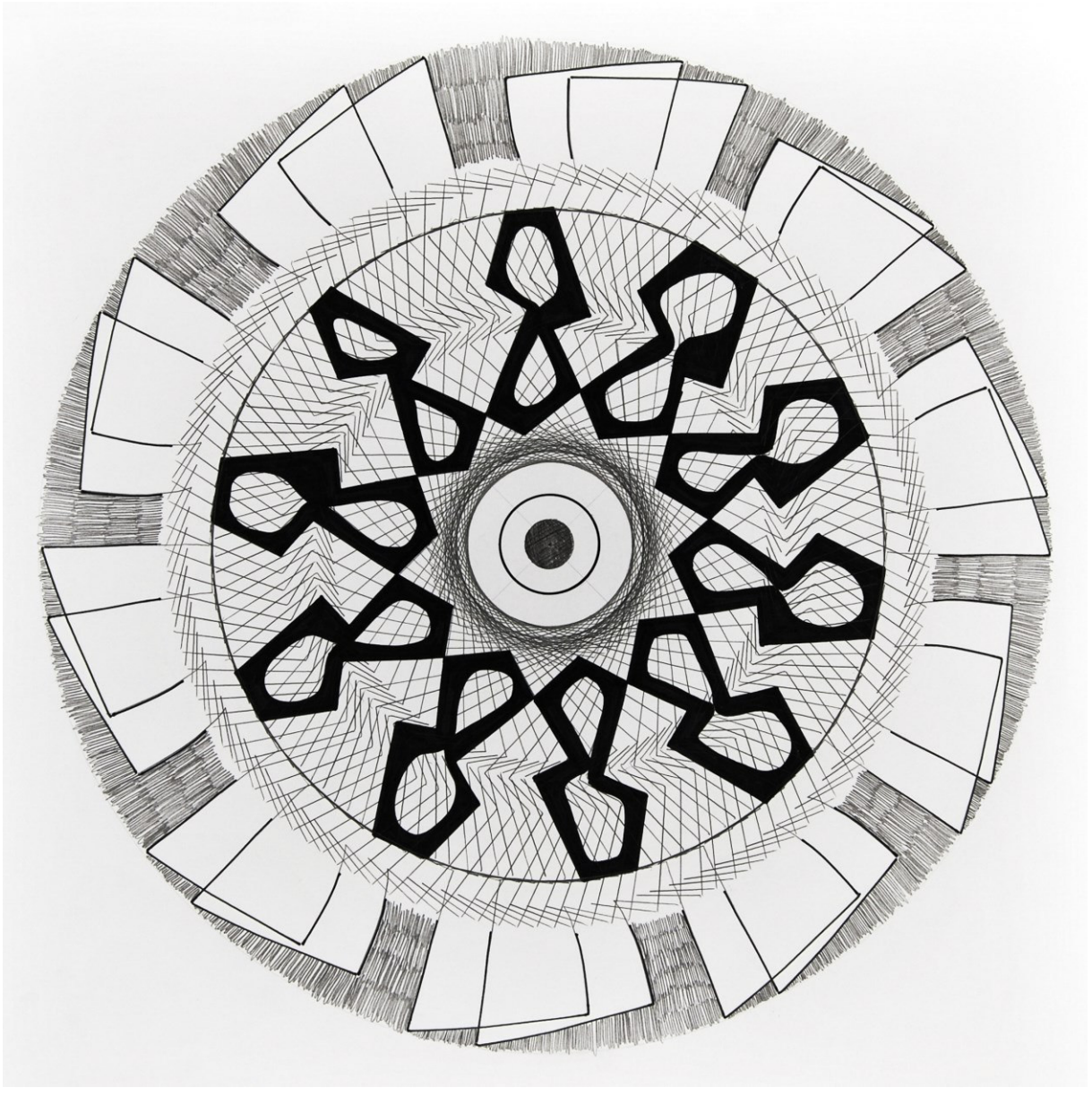

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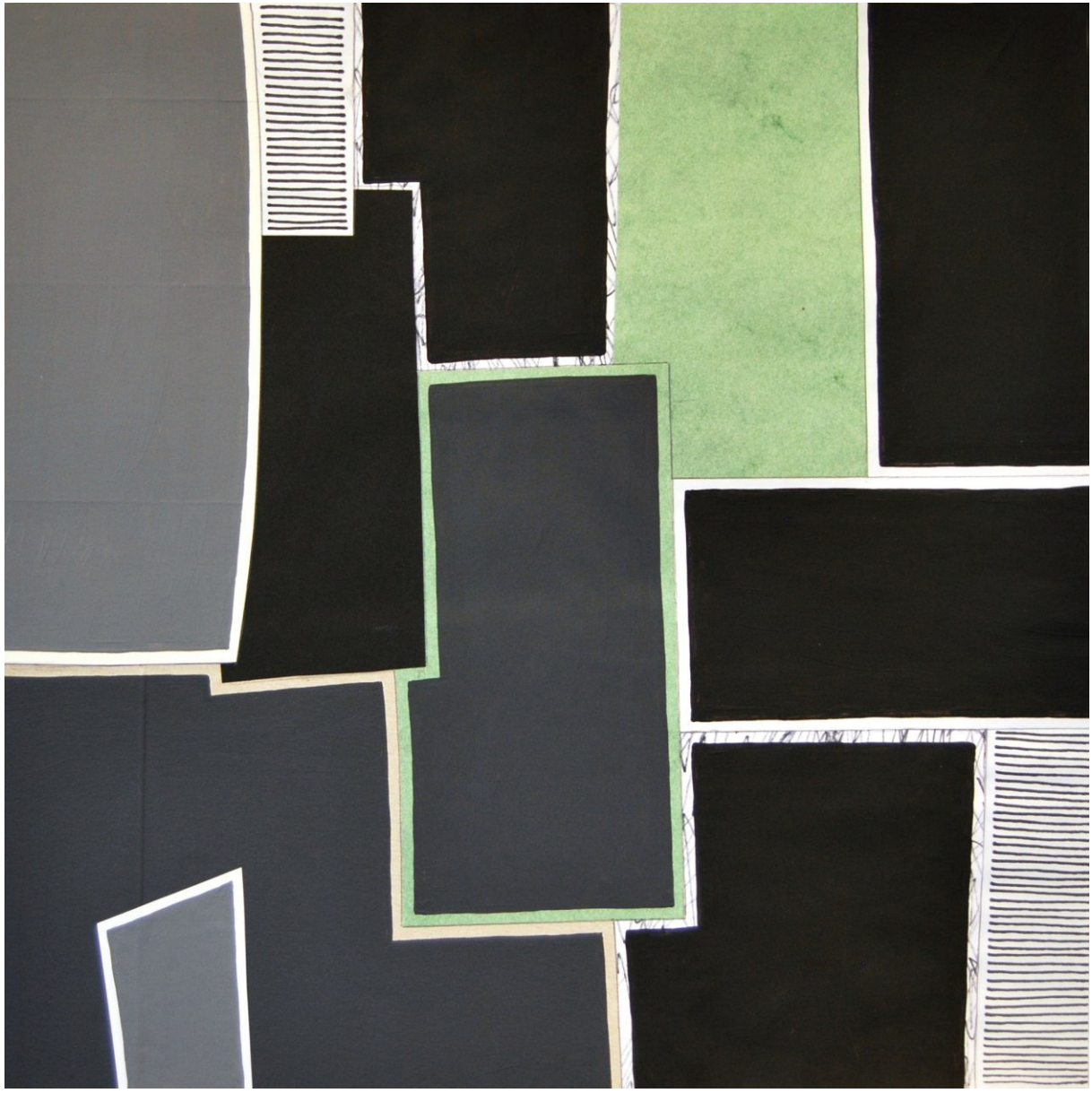

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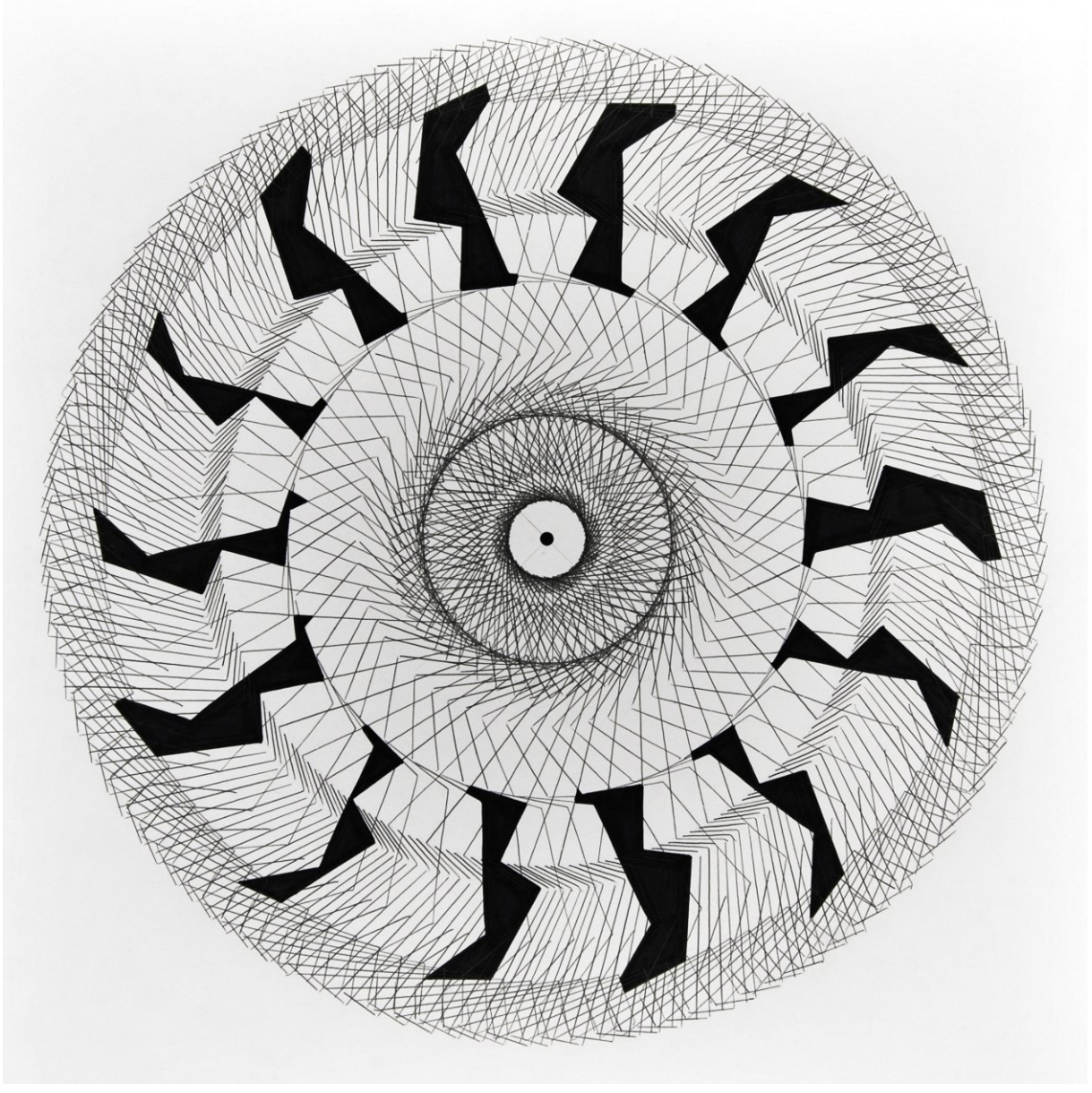

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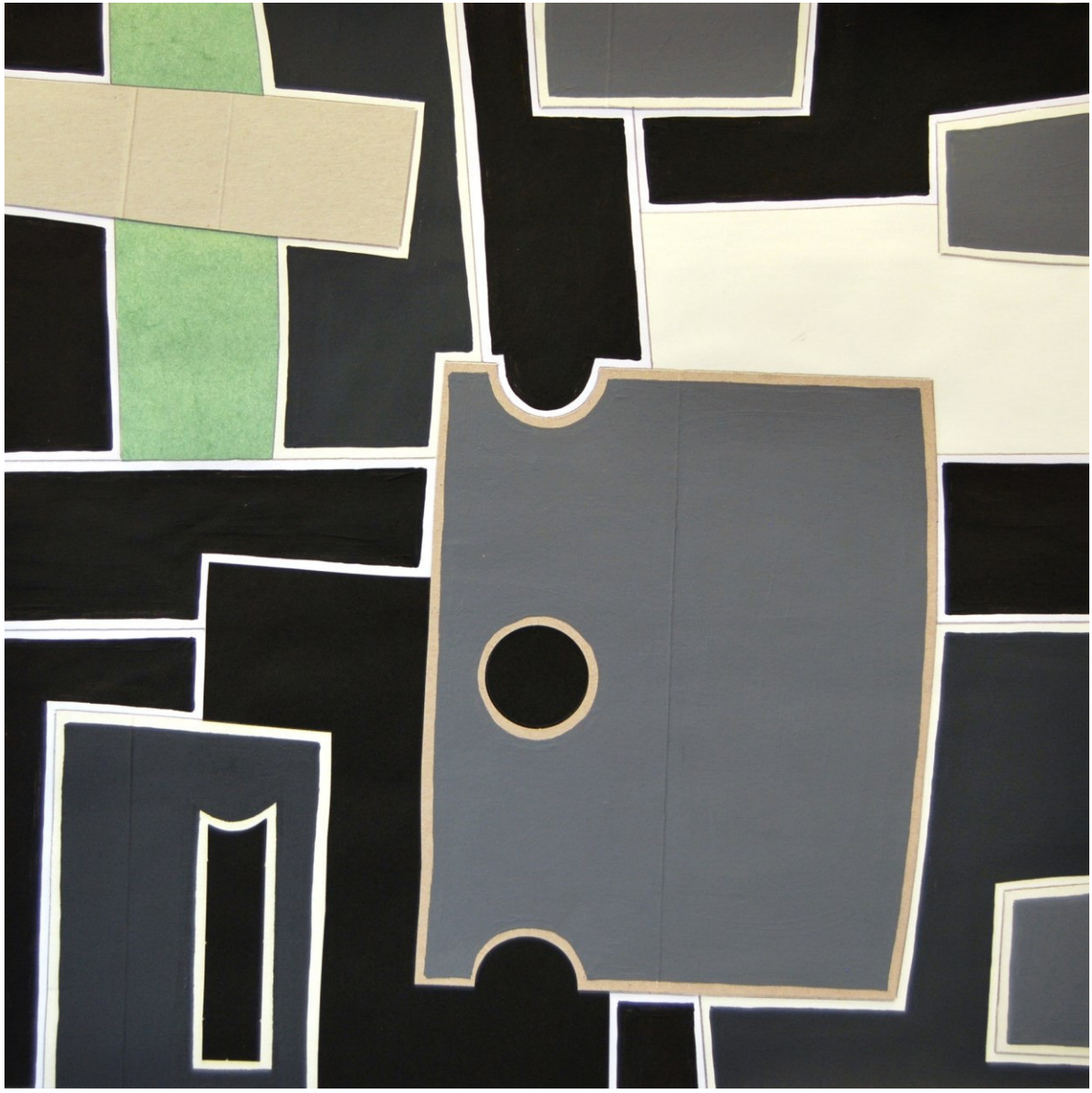

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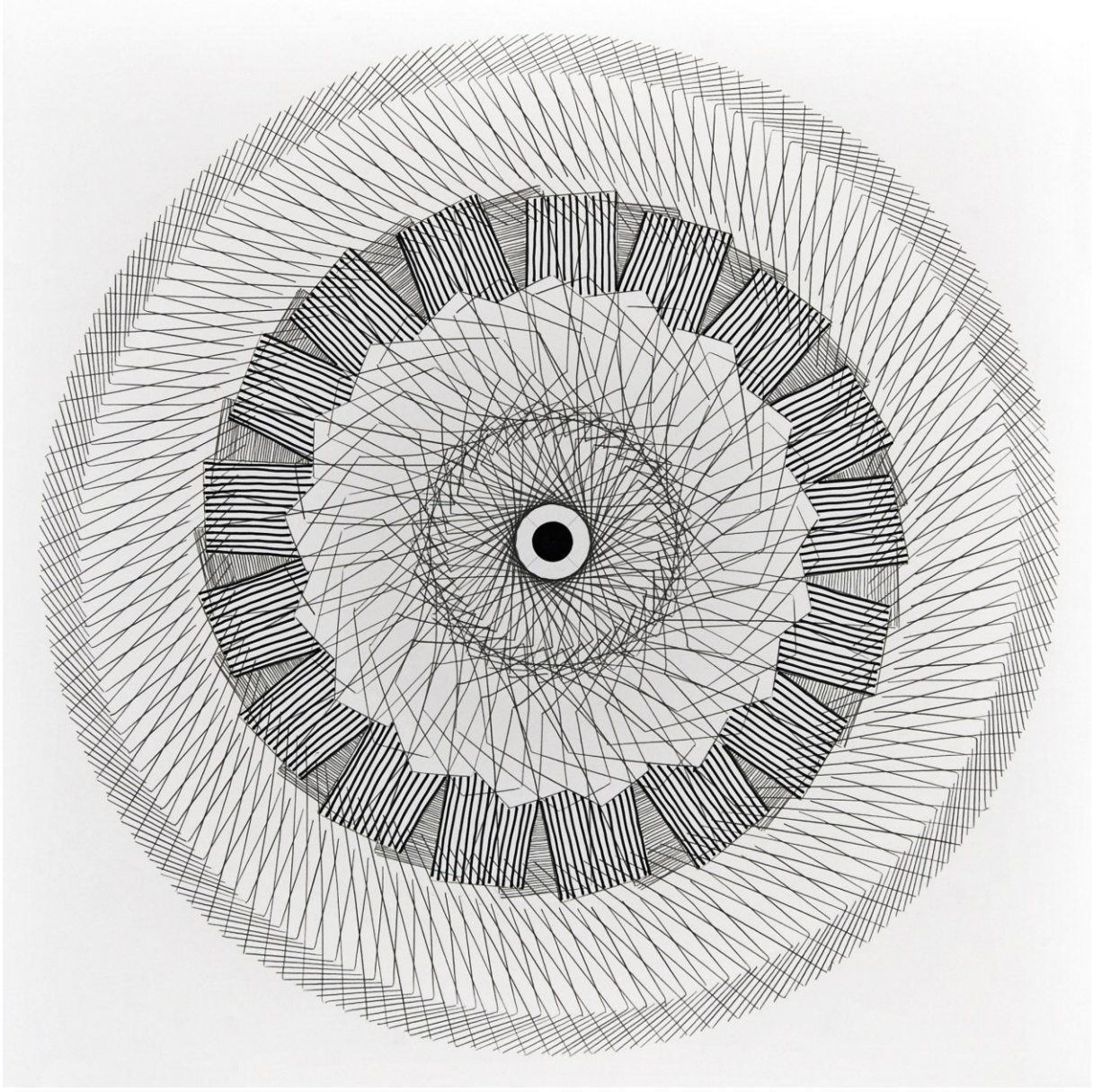

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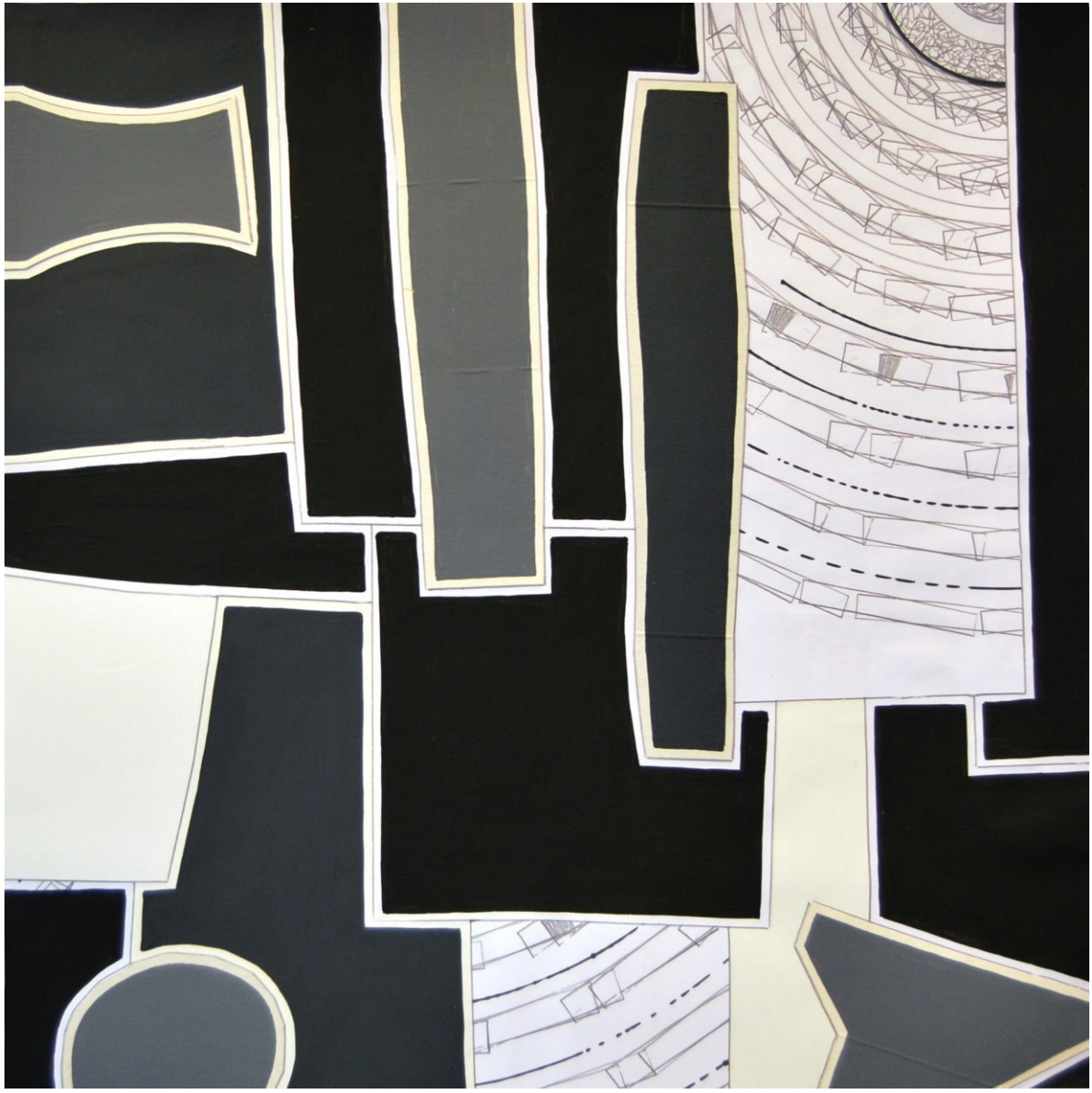

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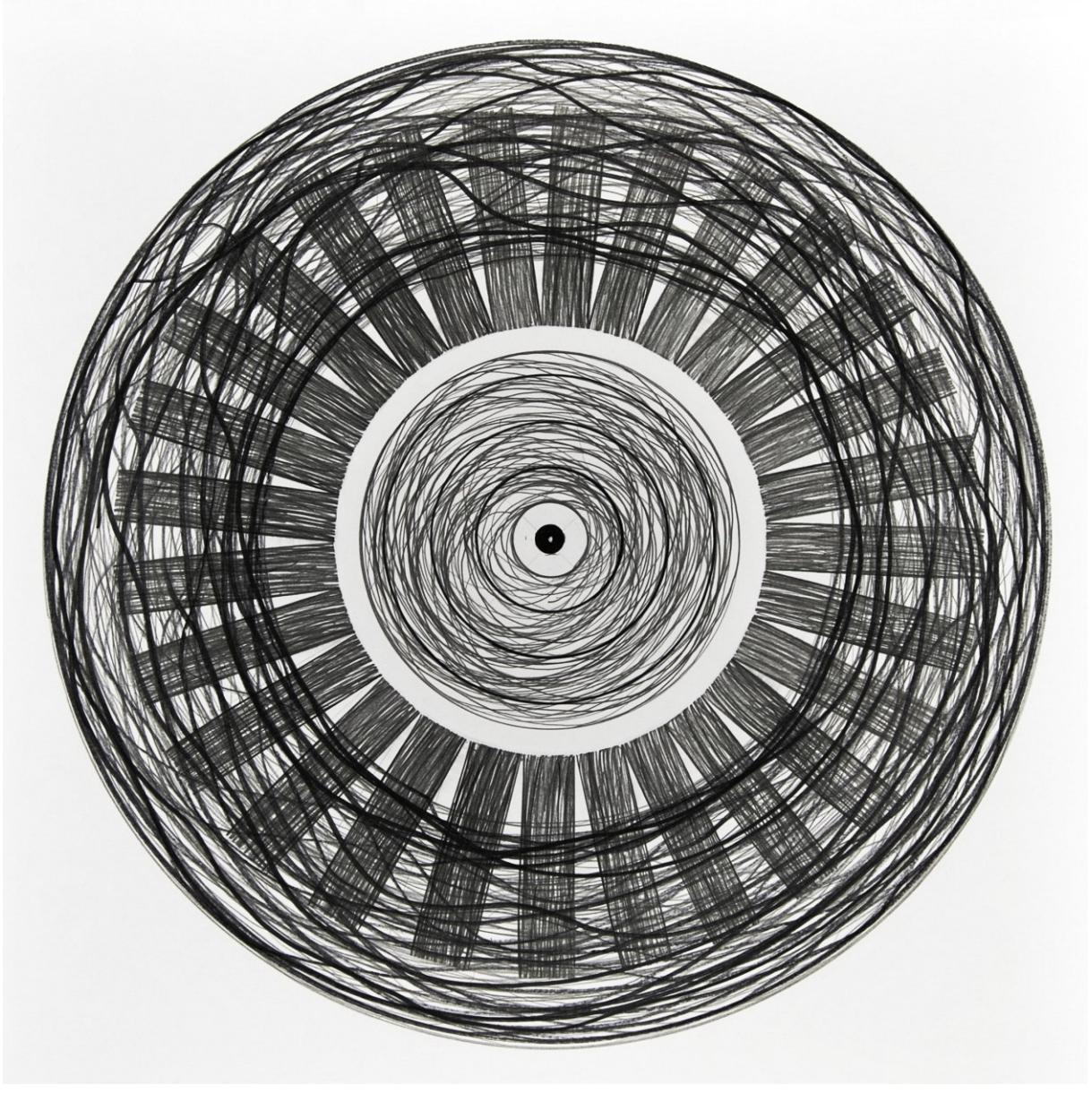

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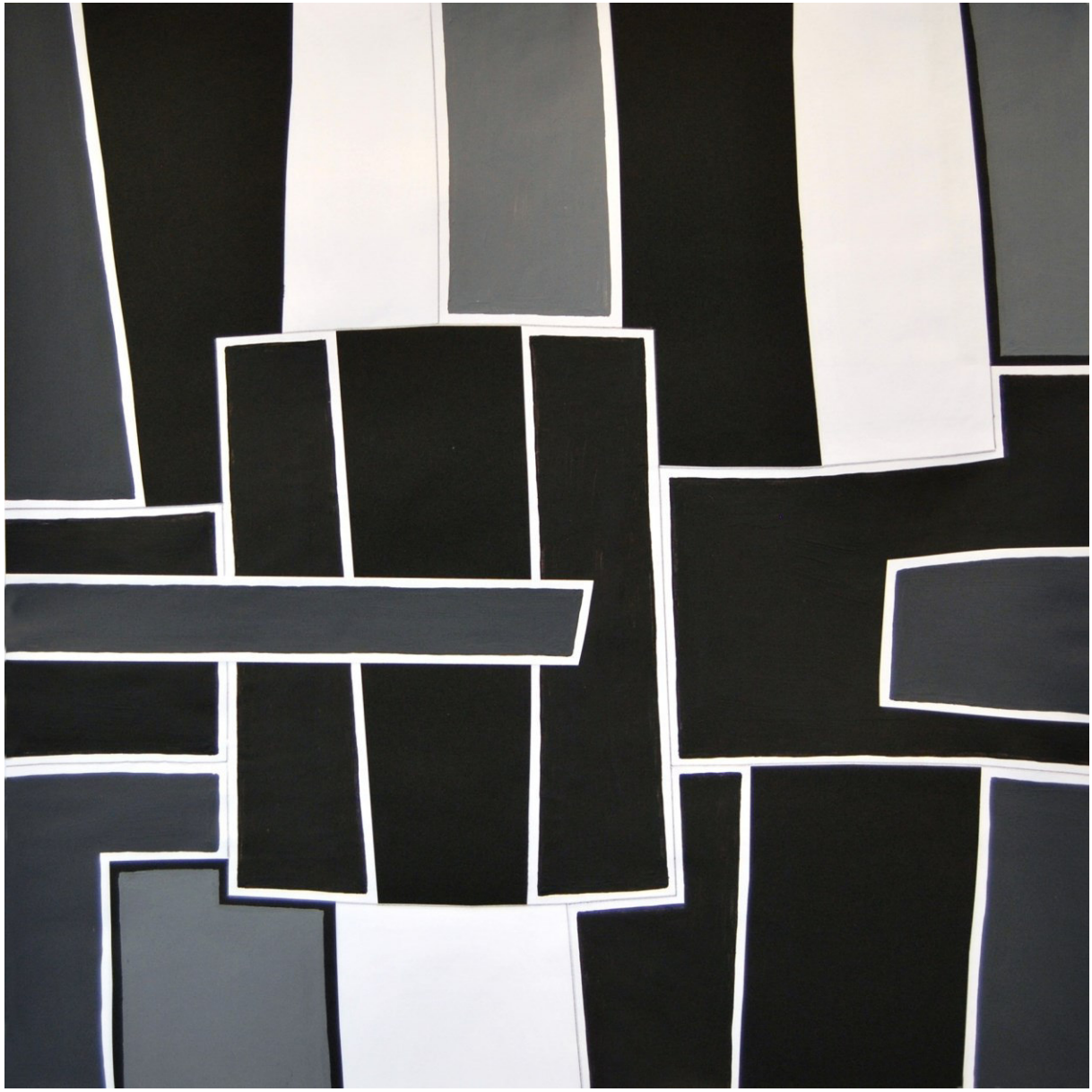

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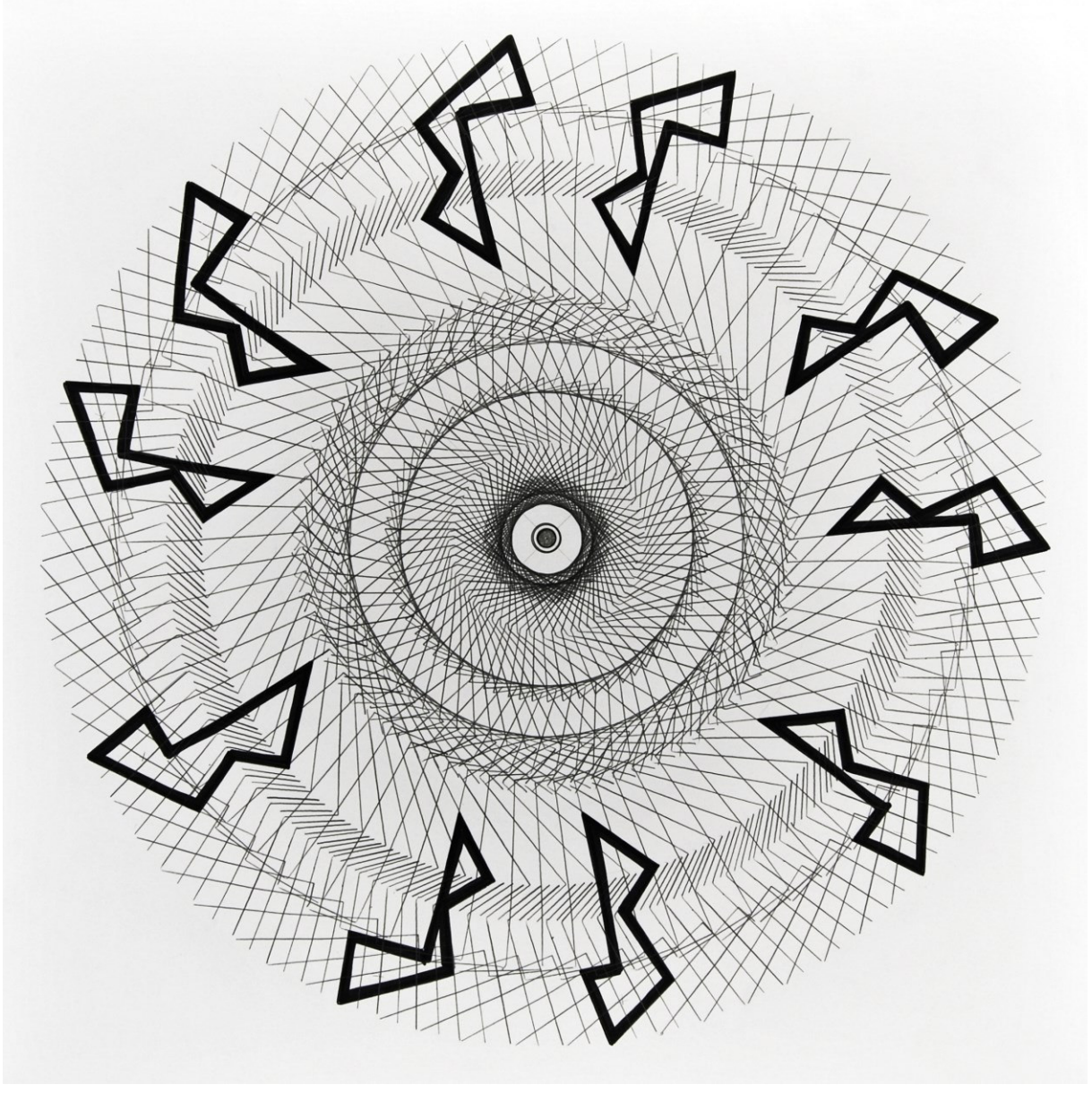

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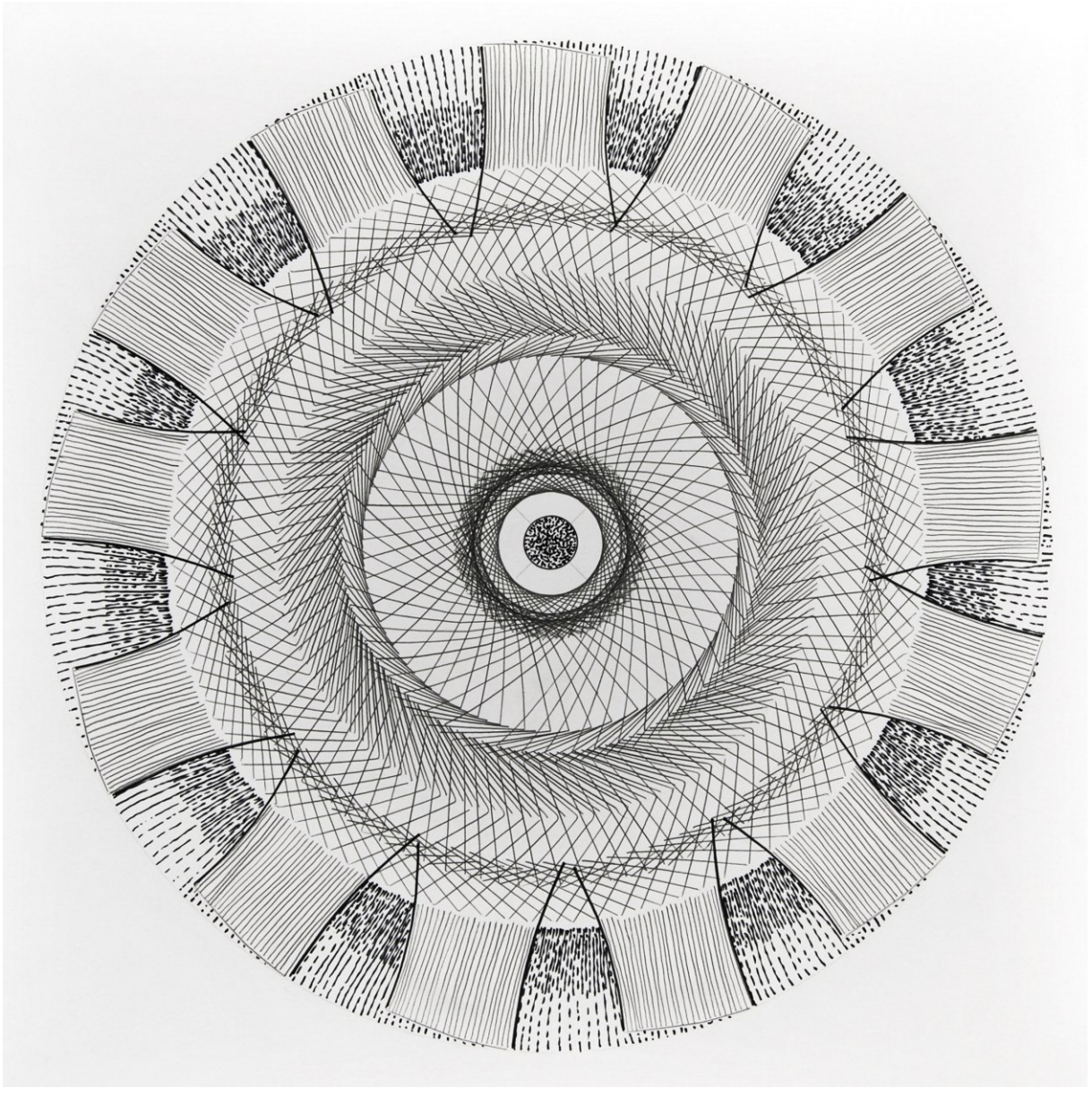

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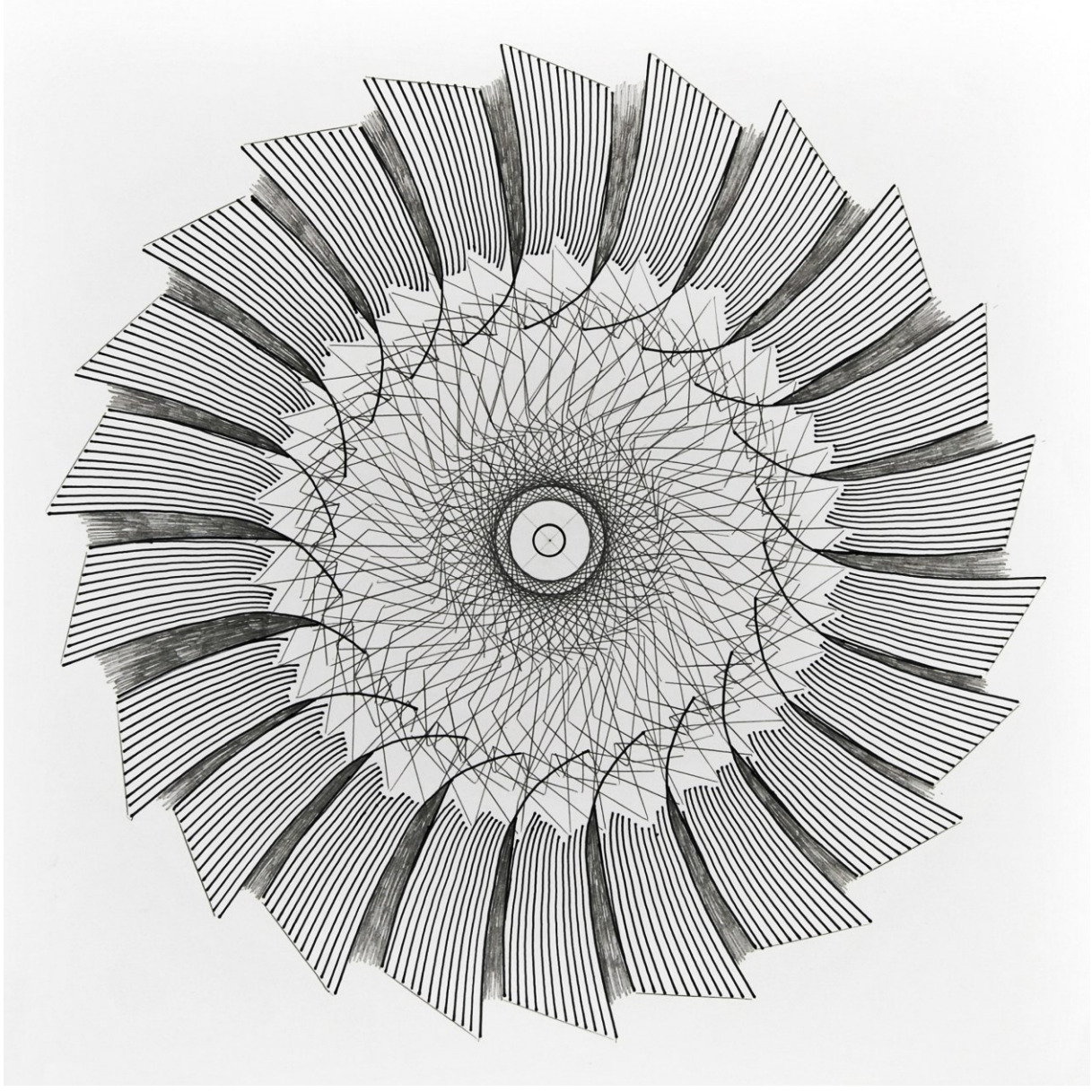

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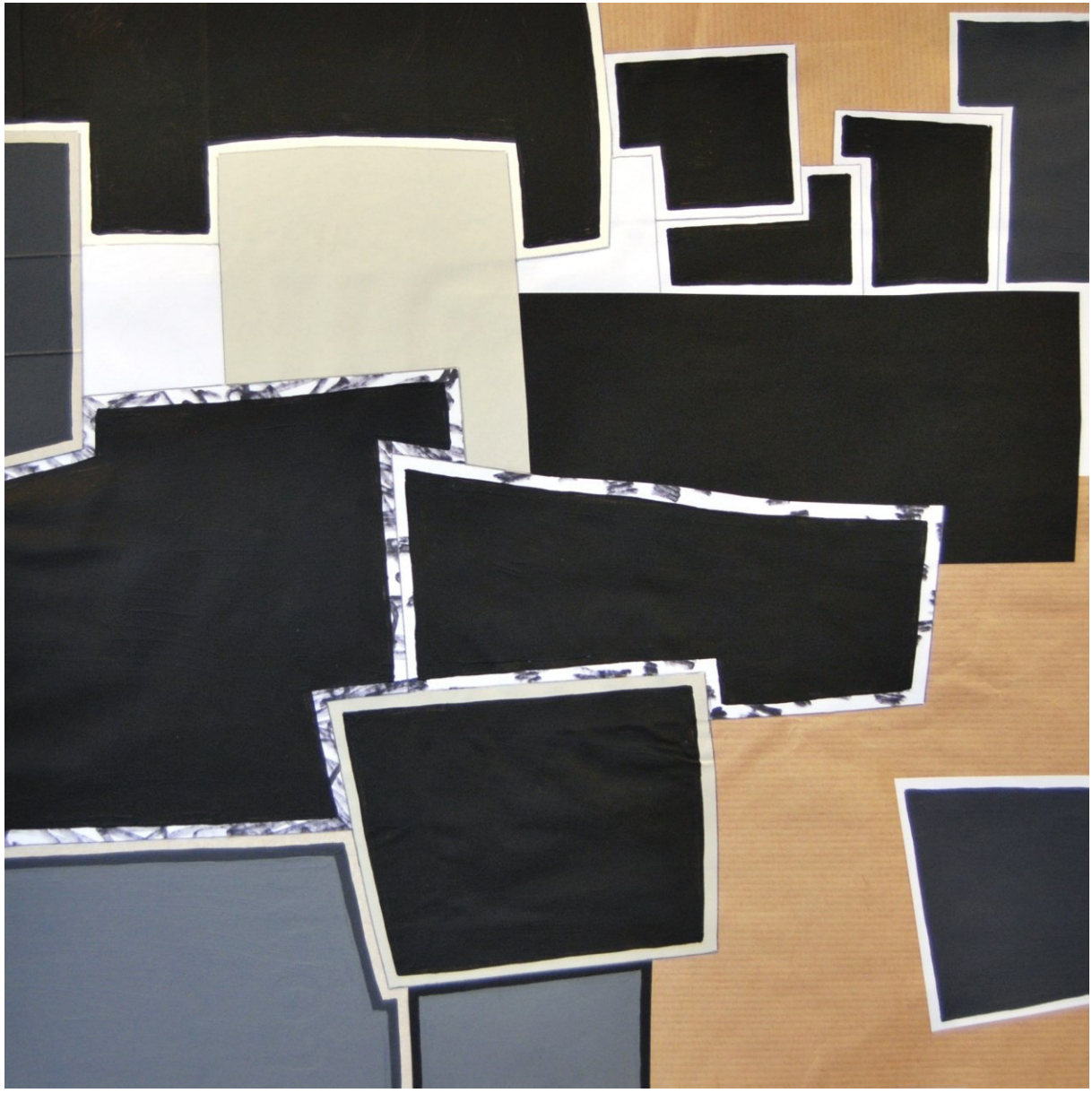

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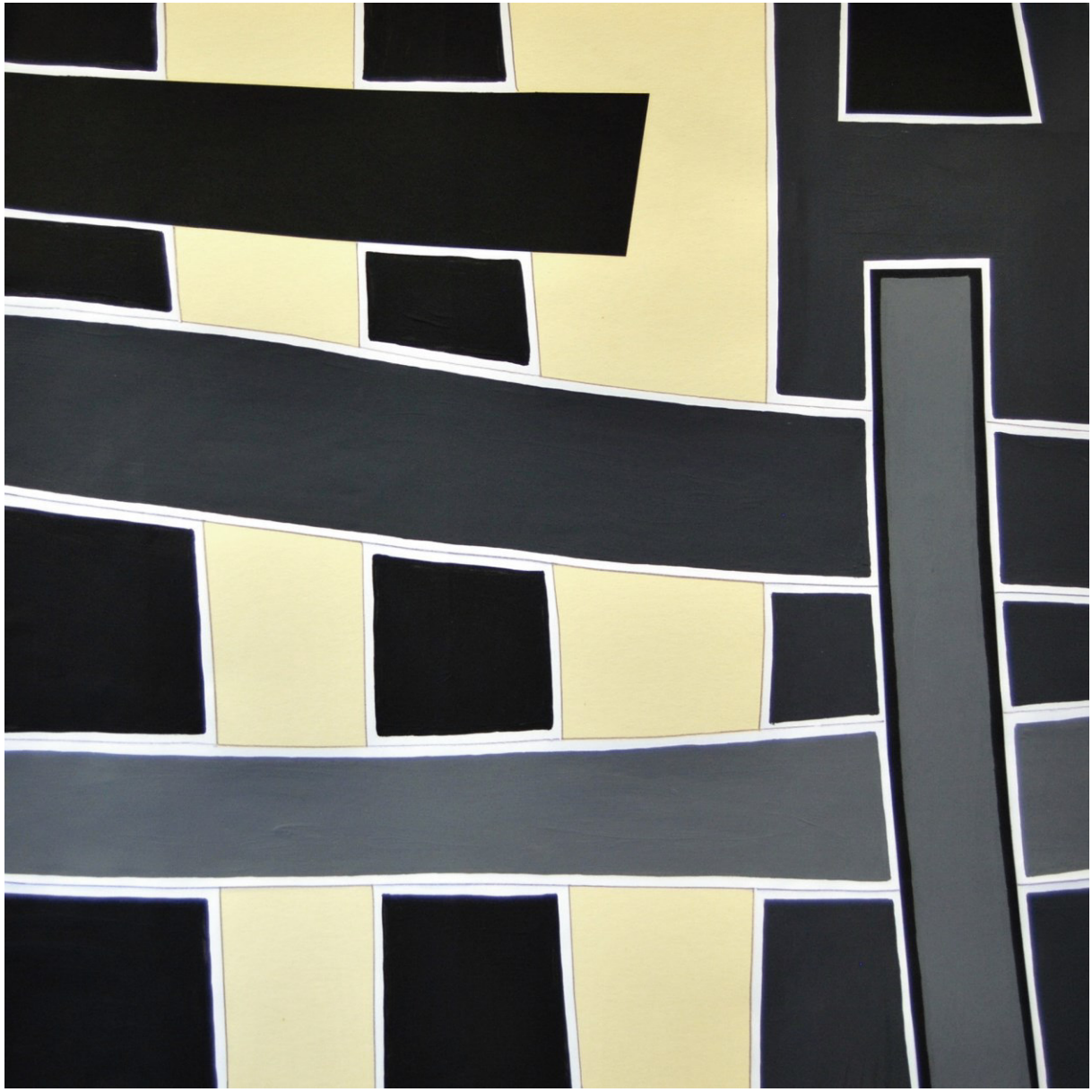

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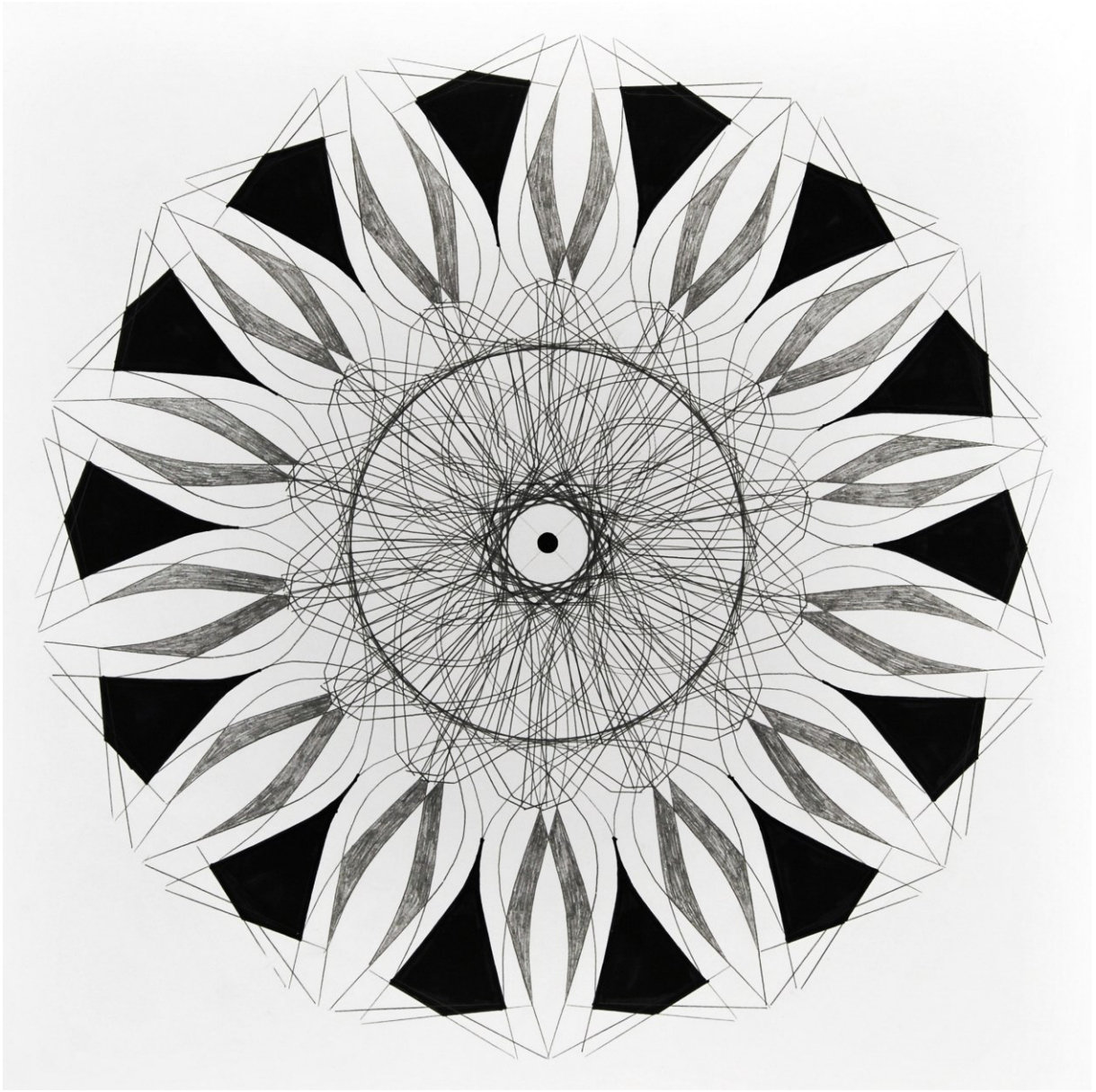

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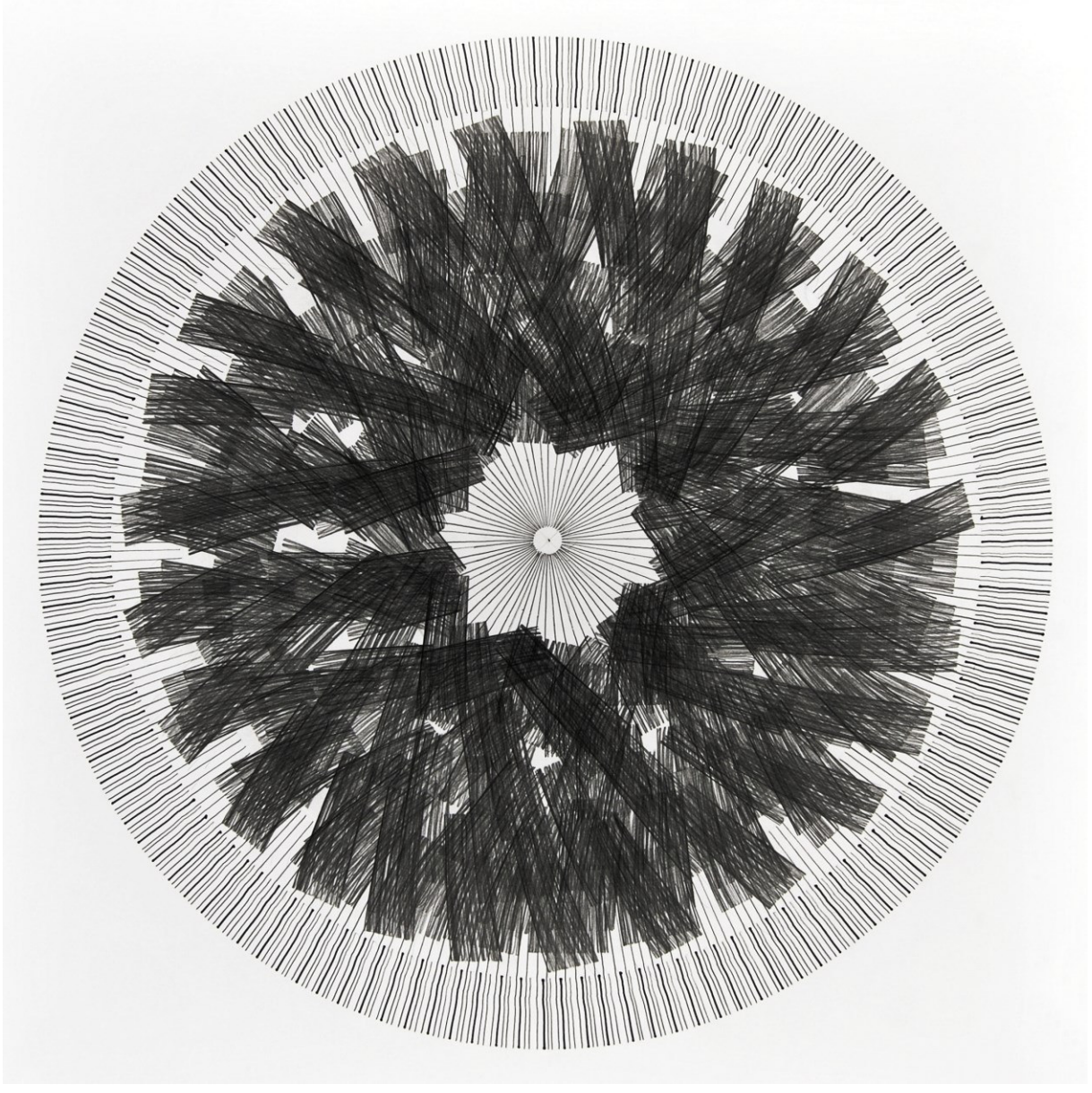

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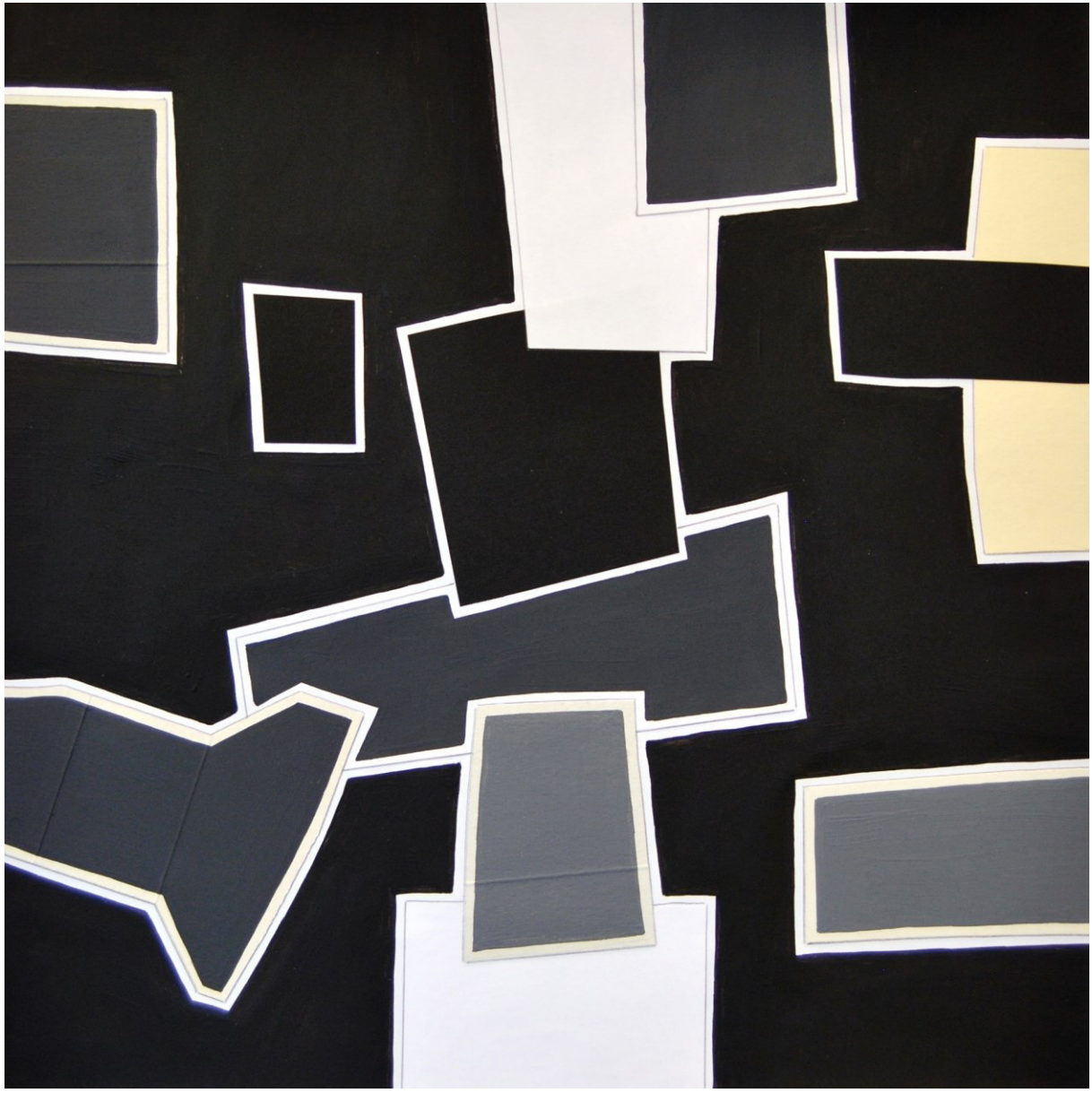

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„Nur die Kultur kann verhindern, dass die Menschen in die Barbarei zurückfallen und auf das verzichten, was sie am meisten nötig haben: die anthropologisch sinnvolle Gestaltung ihres Daseins und damit ein erfülltes Maß individueller Selbstverwirklichung innerhalb der Gemeinschaft." Dies schrieb **Heinz Friedrich** 1979 in seinem Buch *Kulturverfall und Umweltkrise* und er stellte nicht die Frage ob wir überleben *können*, sondern ob wir überleben *wollen*. Er formulierte dazu acht Grundforderungen: 1. Kultur ist der unabdingbare Regulator und Moderator menschlichen Verhaltens; sie ist der Hauptfaktor der Humanität. Sie muss unabhängig vom Primat der Technik und der Wirtschaft sein und auch von der Verabsolutierung des homo politicus zur anthropologischen Leitfigur. Das bedeutet Abkehr vom materialistischen Diesseitsdenken, das den Moloch Fortschritt nährt durch Machtgier, Besitzgier und Konsumgier. – 2. Anthropologische Aufklärung als Erziehung zu menschengemäßem Verhalten. – 3. Abbau individueller Egoismen unter Berücksichtigung von Rangordnung, Leistung, Verantwortung und Fürsorge ohne Rücksicht auf ererbte oder bürokratische Privilegien. – 4. Entthronung der sogenannten öffentlichen Meinung. – 5. Eindämmung massenmedialer Reizüberflutung und Ächtung der Sensations- und Bordellpublizistik. – 6. Wiederherstellung demokratischen Selbstverständnisses. – 7. Leben ist Konflikt. Es ist der Konflikt des Menschen mit sich selbst. Er muss ausgetragen werden mit den Mitteln der Vernunft. – 8. Die Konflikte werden umso größer und tödlicher, die Chancen vernünftiger Konfliktlösungen werden umso geringer, je entschiedener der Druck menschlicher Massenvermehrung auf diesem Planeten lastet und jede humane Sublimierung erstickt in einer zivilisatorischen Gigantomachie. Wird die Aufgabe einer drastischen Einschränkung der Bevölkerungsexplosion nicht bald und global erkannt und bewältigt, bleibt den anderen Forderungen keine Chance, weil die Menschheit an sich selbst ersticken wird, bevor die hier angesprochene anthropologische Denkwende den Stein des menschlichen Anstoßes, den uns die Neuzeit als hartes Erbe hinterließ, überhaupt ins Rollen bringen konnte."

Die Zahl der Menschen auf der Erde ist auch **Hoimar von Ditfurth** 1985 in seinem Buch *So laßt uns denn ein Apfelbäumchen pflanzen* ein zentrales Anliegen. Er schreibt: „Demnach wäre die Katastrophe also unabwendbar? Im Gegenteil! Die Lösung liegt offen auf der Hand: Wenn sich die Oberfläche der Erde und mit ihr die Ausdehnung der notwendigen Anbauflächen nicht vergrößern lässt, dann bleibt immer noch der umgekehrte Weg: die Zahl der hungrigen Münder zu reduzieren. Auch auf diese Weise lässt sich das bedrohlich gewordene Missverhältnis zwischen Hunger und Brot aus der Welt schaffen. Ja, auf diese Weise wird es sogar mit absoluter Gewissheit aus der Welt geschafft werden. Denn die katastrophenträchtige Überzahl der Menschen wird in jedem Falle mit naturgesetzlicher Notwendigkeit auf das für die Erde erträgliche Maß absinken. Wenn wir nicht mit humanen Mitteln beizeiten dafür sorgen, dann werden globale Hungerkatastrophen das Missverhältnis auf ihre Art korrigieren." Mit Nachdruck mahnt von Ditfurth kurz darauf noch einmal: „Man muss es sich einmal bewusst klarmachen, wie einfach alle Sorgen und Befürchtungen grundsätzlich zu zerstreuen wären. Sämtliche Gefahren würden sich ohne ein einziges zusätzliches Menschenopfer beheben lassen, wenn verhindert würde, dass die Zahl der Menschen bis zu einer kritischen Größenordnung weiter ansteigt. Uns bliebe, wenn das gelänge, nicht nur die Katastrophe apokalyptischen Ausmaßes erspart, die sonst unweigerlich über uns hereinbräche. Auch alle ökologischen Krankheitserscheinungen, sämtlich und ausnahmslos Folgen der schon seit längerem eingetretenen Überbelastung der irdischen Lebenssphäre, würden wieder verschwinden. Die Atemluft würde wieder atembar, die Wasserquellen würden ihre Frische wieder erlangen und der Boden seine

natürliche Fruchtbarkeit. – Auch das lautlose Massensterben würde aufhören, das wir unter den anderen Lebewesen, Tieren und Pflanzen, durch die bloße Maßlosigkeit unseres Auftretens anrichten. Ein Ausrottungsprozess käme zum Stillstand, dessen Dimension ohne Beispiel ist in der ganzen Geschichte der Erde (was uns Menschen zur verheerendsten Aussterbe-Ursache in dieser Geschichte werden lässt). Aber nicht nur moralisch wären wir entlastet. Da der von uns zu verantwortende Faunenschnitt früher oder später unweigerlich auch uns selbst einbeziehen würde, würden wir sogar uns selbst helfen. – Alles, was notwendig wäre, ist der aus der Einsicht in unsere gegenwärtige Lage geborene Entschluss, zu verhindern, dass weiterhin Menschen in großer Zahl geboren werden, denen, wenn sie erst einmal auf diese Welt gekommen sind, kein anderes Schicksal beschieden wäre als ein qualvoller Hungertod oder das gewaltsame Ende in den Schrecken der dann bevorstehenden Verteilungskämpfe. Die Mittel (Geburtenkontrolle durch Empfängnisverhütung) stehen zur Verfügung." Resignierend kommt von Ditfurth im weiteren Gedankengang aber zu dem Schluss: „Mit einer über jeden Zweifel erhabenen Sicherheit steht fest, dass die Menschheit aber von diesem Ausweg – dem einzigen, der sie vor der Katastrophe noch bewahren könnte – keinen Gebrauch machen wird. Tabus sind es, die den Ausweg verlegen."

Auch **Hans Jonas** formuliert 1980 in seinem Buch *Das Prinzip Verantwortung* die Folgen der Überbevölkerung: „Die Bevölkerungsexplosion, als planetarisches Stoffwechselproblem gesehen, nimmt dem Wohlfahrtsstreben das Heft aus der Hand und wird eine verarmende Menschheit um des nackten Überlebens willen zu dem zwingen, was sie um des Glückes willen tun oder lassen konnte: zur immer rücksichtsloseren Plünderung des Planeten, bis dieser sein Machtwort spricht und sich der Überforderung versagt. Welches Massensterben und Massenmorden eine solche Situation des ‚Rette sich, wer kann' begleiten werden, spottet der Vorstellung. Die so lange durch Kunst hintangehaltenen Gleichgewichtsgesetze der Ökologie, die im Naturzustand das Überhandnehmen jeder einzelnen Art verhindern, werden ihr umso schrecklicheres Recht fordern, gerade wenn man ihnen das Extrem ihrer Toleranz abgetrotzt hat. Wie danach ein Menschheitsrest auf verödeter Erde neu beginnen mag, entzieht sich aller Spekulation."

Hoimar von Ditfurth: „Wir können uns heute nicht länger blind stellen für die seelische Verwüstung, für die von Überdruss und Lebenszweifeln charakterisierte geistige Brache, die wir mit dem hartnäckig durchgehaltenen Versuch angerichtet haben, den Sinn der Welt und unseres Lebens allein im Licht unserer Intelligenz und beschränkt auf den Rahmen diesseitiger Gesetzlichkeit ausfindig zu machen. / Und mit der Feststellung nachlassender Anpassungsfähigkeit ist das klassische Versagen beschrieben, das in allen bisherigen Fällen dem Aussterben ganzer Arten ursächlich zugrunde lag. / Es bleibt folglich dabei: Wir besitzen keine Überlebensgarantie mit unbeschränkter Geltungsdauer, als Individuen ohnehin nicht, aber auch nicht als Art. Auch die Menschheit wird deshalb eines Tages von der Erdoberfläche wieder verschwinden, wie das ausnahmslos Schicksal aller von der Evolution hervorgebrachten Arten ist. Auch sie muss aussterben."

Arthur Schopenhauer: „Das Leben kann angesehen werden als ein Traum, und der Tod als Erwachen." – Hoimar von Ditfurth ergänzt: „Und schließlich sind auch Gründe leicht zu finden für die Vermutung, dass wir ihn als das Erwachen aus einem Alptraum erleben werden."

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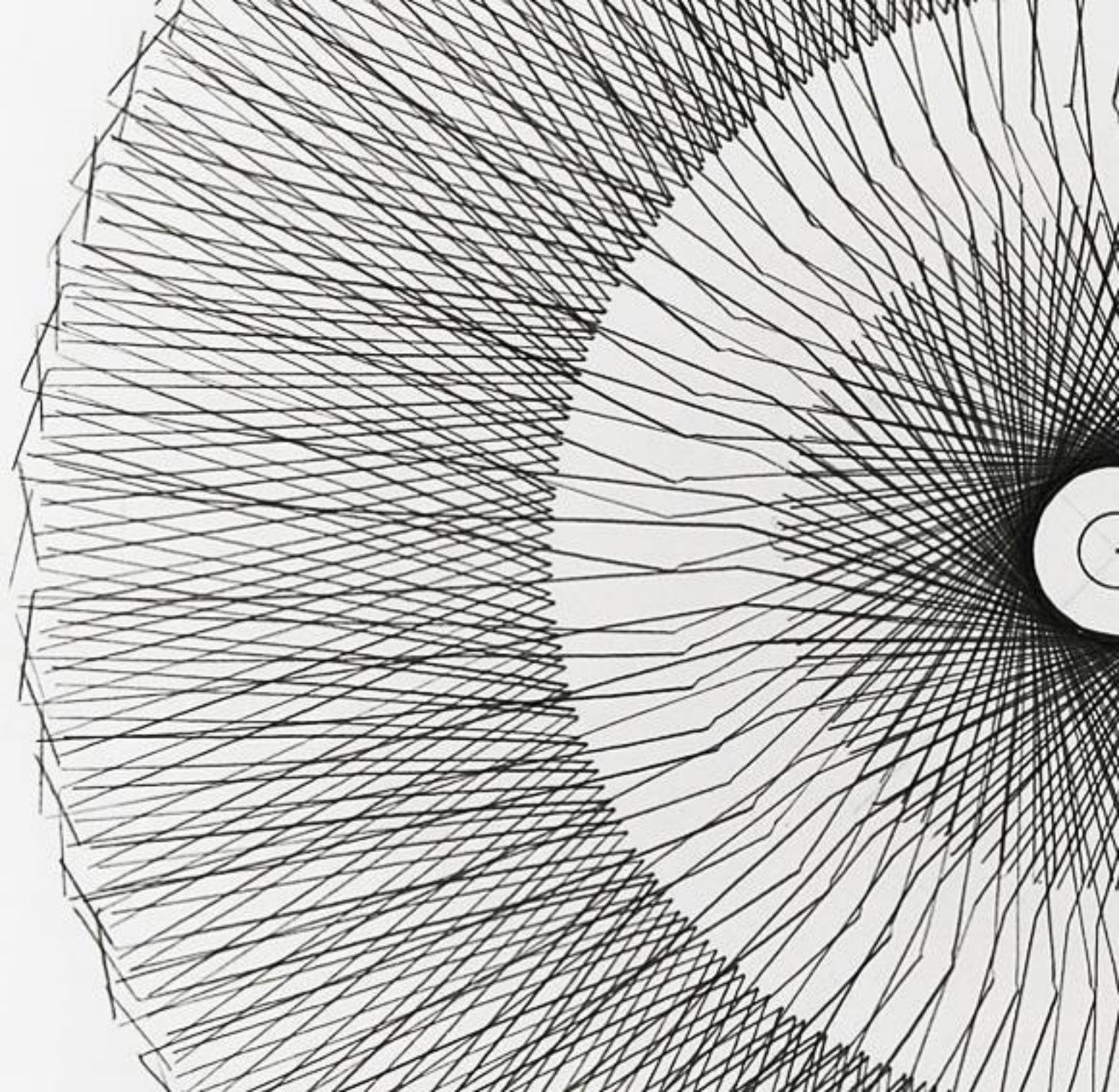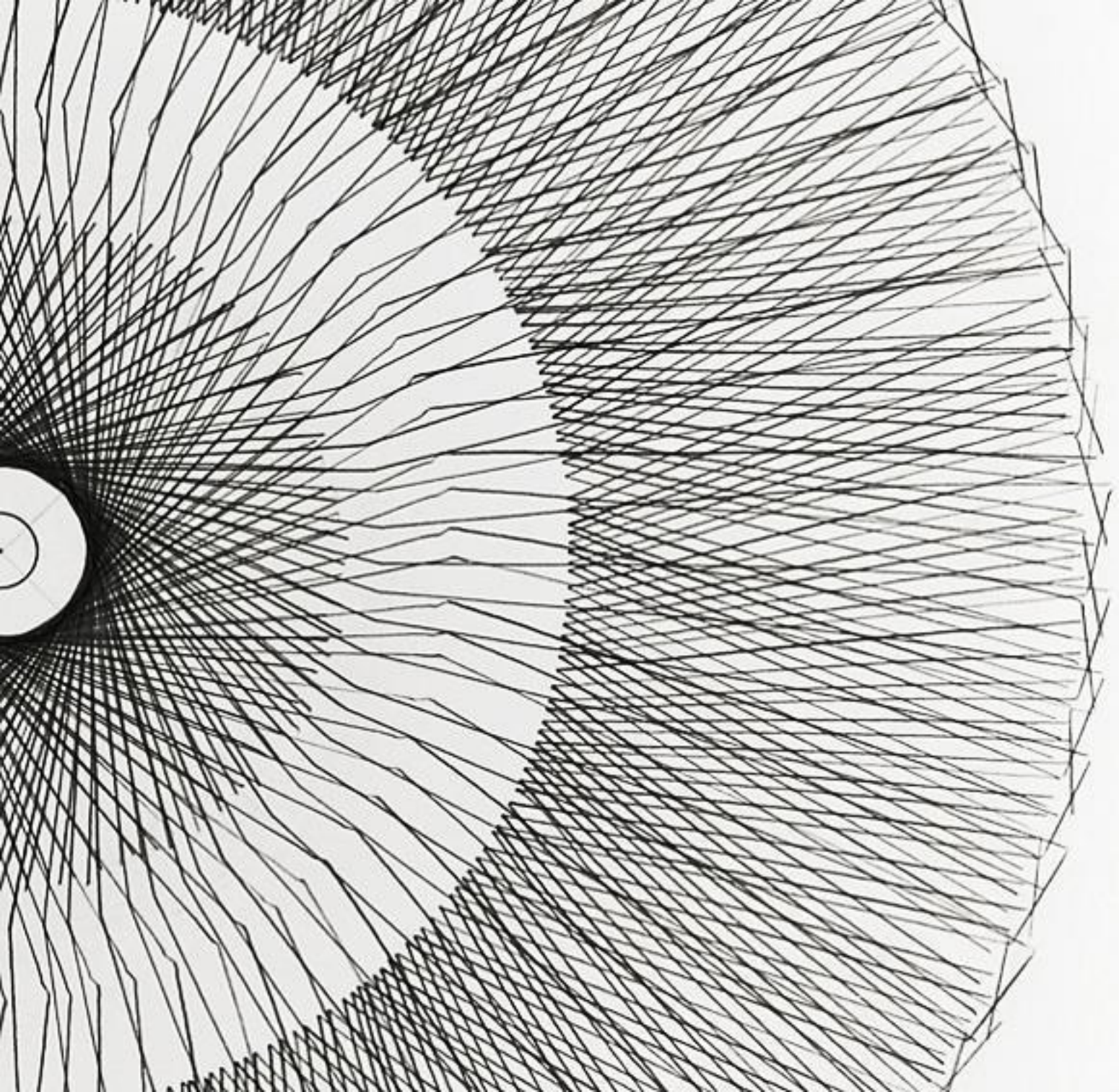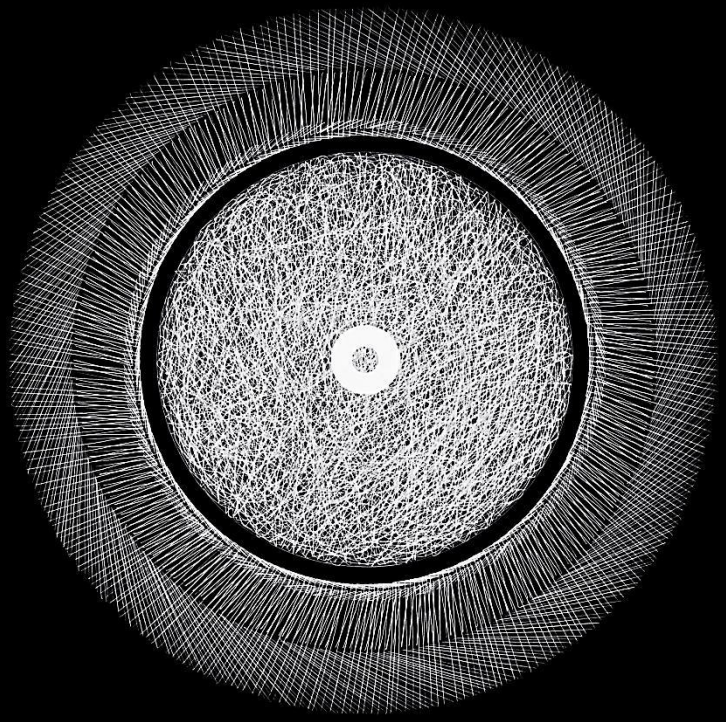
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